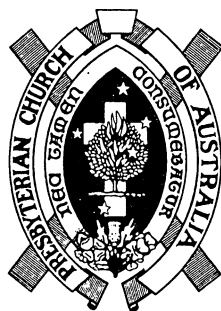


**MINUTES**  
OF  
**PROCEEDINGS**  
OF THE  
**FORTY-FIFTH**  
*45<sup>th</sup>*  
**GENERAL ASSEMBLY**

OF THE

*Presbyterian Church of Australia*



**HELD IN SYDNEY**

**SEPTEMBER 2004**

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**GENERAL ASSEMBLY**  
**OF THE**  
***Presbyterian Church of Australia***  
**2004**

**ASSEMBLY OFFICERS**

**Right Reverend the Moderator:**  
REV. CHARLES ROBERT THOMAS  
PO Box 6456, St. Kilda Road Central, Victoria 3004  
(03) 9872 4385

**Clerk of Assembly:**  
REV. PAUL G. LOGAN, B.A., D.Min., Dip.Ed.Stud., M.A.C.E.,  
PO Box 2196, Strawberry Hills N.S.W. 2012  
(02) 9955 1662 (H) (02) 9690 9371 (O)

**Deputy Clerk:**  
REV. BRUCE M. MELLER, B.D., Th.L.  
PO Box 2196, Strawberry Hills N.S.W. 2012  
(02) 9690 9375 (O)

**Business Convener:**  
REV. PETER J. BARSON  
55 Chater Street, Carina Qld. 4152 (07) 3398 9823

**Procurator:**  
MR. GREGORY BURTON, B.C.L., B.A., LL.B.  
5 th Floor, Wentworth Chambers  
180 Phillip Street, Sydney N.S.W. 2000

**Law Agent:**  
MR. SIMON FRASER, B.A., LL.M.  
Colin Biggers & Paisley, Shell House  
Level 42, 2 Park Street, Sydney N.S.W. 2000  
Phone: (02) 8281 4555 Fax: (02) 8281 4567

**Assembly Officer**  
MR. PETER J. GRAHAM, OAM. Esq.,  
PO Box 2196, Strawberry Hills N.S.W. 2012

**Trustees for The Presbyterian Church of Australia:**  
Persons who for the time being hold office as the Trustees of  
"The Presbyterian Church (New South Wales) Property Trust"

PO Box 2196, Strawberry Hills N.S.W. 2012  
Telephone: (02) 9690 93335 Fax: (02) 9310 2148  
DX 22502 Surry Hills

The Assembly will meet on Monday 10<sup>th</sup> September, 2007 at 7:00 p.m.  
in the Scots Presbyterian Church, 44 Margaret Street, Sydney, N.S.W.

**PAST MODERATORS**  
of the  
**GENERAL ASSEMBLY OF AUSTRALIA**

Rev. John Meiklejohn..D.D .....	1901
Rev. Alexander Hay..D.D .....	1902
Rev. David Bruce..D.D .....	1903
Rev. P.J. Murdoch..M.A.....	1905
Rev. T.E. Clouston..D.D .....	1906
Rev. Peter Robertson .....	1907
Rev. John Ferguson .....	1909
Rev. W.S. Rolland .....	1910
Rev. J. Laurence Rentould..M.A..D.D .....	1912
Rev. George Davidson..M.A..D.D.....	1914
Rev. Ronald G. Macintyre..C.M.G.,C.B.E.,M.A.,D.D .....	1916
Rev. John Walker..D.D .....	1918
Rev. James Gibson..M.A.....	1920
Rev. John Mathew..M.A..D.D .....	1922
Rev. James Crookston .....	1924
Rev. R. Scott-West..D.D.....	1926
Rev. Alexander Crow.....	1928
Rev. Donald A. Cameron..M.A .....	1930
Rev. G.R.S. Reid..M.A..D.D .....	1933
Rev. John Mackenzie..M.A..D.D.....	1936
Rev. John Flynn..O.B.E..D.D.....	1939
Rev. R. Wilson Macaulay..B.A..D.D .....	1942
Rev. Alexander C. Grieve..B.A.....	1945
Rev. Julian R. Blanchard..C.B.E.,B.A.,D.D.....	1948
Rev. Richard Bardon..O.B.E.,B.A.....	1951
Rev. Sir Francis W. Rolland..O.B.E.,M.C.,M.A.....	1954
Rev. David J. Flockhart..M.A.....	1957
Rev. Alan C. Watson..M.A.,D.D.....	1959
Rev. Hector Harrison..O.B.E.,M.A.,B.D.....	1962
Rev. William Young..B.A .....	1964
Rev. Norman Faichney..B.A.....	1967
Rev. James Frederick McKay..C.M.G.,O.B.E.,M.A.,B.D .....	1970
.....	1971
Rev. Gillam Albert McConnel Wood..O.B.E.,A.M.,B.A.....	1973
Rev. Neil MacLeod..A.M.,M.A.,D.D .....	1974
Rev. Kenneth Joseph Gardner..O.B.E.,D.D .....	1977
Rev. James Mullan..B.A.,Dip.R.E.....	1979
Rev. Norman Monsen.....	1982
Rev. Edward R. Pearsons .....	1985
Rev. Alan C. Stubs..B.A.,B.D.,M.Th.,Dip.R.E.....	1988
Rev. Murray J.K. Ramage .....	1991
Rev. Prof. A.M. Harman..B.A.,B.D.,M.Litt.,M.Th.,Th.D.....	1994
Rev. Bruce H. Christian, M.E.,B.D.....	1997
Rev. Jack J. Knapp.....	2001
Rev. Charles Robert Thomas .....	2004

**CLERKS**  
of the  
**GENERAL ASSEMBLY OF AUSTRALIA**

Rev. James S. Laing..D.D.....	1901-1906
Rev. George Tait..M.A.....	1906-1933
Rev. R. Wilson Macaulay..B.A..B.D.....	1933-1942
1945-1951	
Rev. W.D. Marshall..M.A.....	1942-1945
1951-1957	
Rev. G. Ross Williams.....	1957-1970
Rev. L. Farquhar Gunn..M.B.E..E.D..M.A..B.D.....	1970-1974
Very Rev. Edward R. Pearsons.....	1974-1985
Raymond P.W. Jell, Esq..L.Th..A.R.E.I.A.I.C.M. A.A.I.M..J.P.....	1985-1988
Very Rev. Kenneth J. Gardner..O.B.E..D.D.....	1988-1991
Rev. Paul G. Logan..B.A..D.Min..Dip.Ed.Stud..M.A.C.E.....	1991-

**DEPUTY**  
**(OR JUNIOR)**  
**CLERKS**

Rev. George Tait..M.A.....	1901-1906
Rev. E.E. Baldwin..M.A..Dip.Ed.....	1922-1939
Rev. W.D. Marshall..M.A.....	1939-1942
.....	1945-1951
Rev. G.W. McAlpine.....	1942-1945
Rev. J.M. Stuckey..B.A.....	1951-1962
Rev. C.M. Dyster..M.A..B.D..S.T.M.....	1962-1964
Rev. L.F.F. Gunn..M.B.E..E.D..M.A..B.D.....	1964-1970
Rev. A.M. McMaster..B.A..B.D.....	1970-1974
Raymond P.W. Jell, Esq..L.Th..A.R.E.I.A.I.C.M. A.A.I.M..J.P.....	1977-1985
Rev. J.J.T. Campbell..B.A.....	1988-1991
Rev. B.M. Meller..B.D..Th.L.....	1991-

## LAW AGENTS

Messrs. Davies and Campbell.....	1901-1930
Mr. Alexander Gerald Proudfoot.....	1930-1950
Mr. J.P. Adam..M.A..LL.B..Dip.Ed. ....	1950-1972
Mr. John G.R. McArthur..LL.B. ....	1972-1977
Mr. Lindsay J. Moore..LL.B. ....	1977-1991
Mr. Simon H. Fraser..B.A..LL.M. ....	1991-

## PROCURATORS

Mr. John Garland..K.C..M.A..LL.B. ....	1901-1921
Mr. John A. Ferguson..B.A..LL.B. ....	1921-1936
Mr. Brian C. Fuller..Q.C..B.A..LL.B. ....	1936-1956
Mr. Douglas M. Little..Q.C. ....	1956-1959
Mr. F. Maxwell Bradshaw..M.A..LL.M. ....	1959-1992
Mr. Garry K. Downes..A.M..Q.C..B.A..LL.B. ....	1992-2002
Mr. Gregory K. Burton..B.C.L., B.A., LL.B. ....	2003-

## AUTHORISATIONS, INSTRUCTIONS AND RECOMMENDATIONS

### **Moderator-General:**

- Assembly's representative to the Assemblies of overseas churches (Min. 10(12))
- Assistance to smaller states (Min. 55(3))
- Encouragement for Moderators-General, at their discretion, to participate regularly in the activities of the Heads of Churches but not authorise them to participate in multi-faith services (Min. 54(4))
- Empower the Relations with other Churches Committee to authorise one overseas visit by the Moderator-General during the triennium to attend an ecumenical gathering of which the Presbyterian Church of Australia already has ties or affiliation (Min.92(3))

### **Commission of the General Assembly of Australia:**

- Approval of a policy document on a national approach to child protection (Min. 50(8))
- Response to the Senate Enquiry on "Forgotten Australians" (Min. 52)

### **State Assemblies:**

- Appointment of assessors from GAA (Min. 22(6))
- Reimbursement for GAA expenses (Min. 24(12))
- Allocation of GAA finances between the states (Min. 24 (14))
- Dissents and Complaints against decisions of the Victorian Assembly (Min. 33, 34, 35, 40, 56)
- Reference from the South Australian Assembly (Min. 49)
- Financial support for 21C (Min. 50(14))
- Assistance to smaller states (Min. 55)
- Appeal against a decision of the South Australian Assembly (Min. 62, 63, 90)
- Encourage subscriptions to the National Journal (Min. 73(13))
- Authorise the use of trinity College for the training of candidates for the ministry from Western Australia (Min. 74(1))
- Approve the continued cooperation of the Reformed College of Ministries (Queensland Theological Hall) in the Consortium of Reformed Colleges (Min. 74(3))
- Note APWM Missionary and Prayer Directory and other material (Min. 76(10))
- Request the Aboriginal Ministry Sub-Committee of APWM to follow up Min 80(6)(f) and 80(6)(g) of the 1997 General Assembly of Australia (Min. 76(29))
- Request State Assemblies through their relevant committees to put women in touch with other women, particularly those in the workforce, so that they can use the unique opportunities they have of presenting the gospel to those with whom they come into contact (Min. 87(4))
- Encourage assemblies to have the courage to act when an unsuitable candidate for office is presented at assembly level (Min. 87(5))
- Request the home mission committees of the several States to cooperate in bringing a proposal for the formation of a home mission committee of the GAA (Min. 102(2))
- Request State assemblies in matters of appeal, complaint or petition involving a dispute to seek conciliation processes (Min. 105(1))

### **Presbyteries:**

- Development of young leaders and encouragement of 21C (Min. 50(13))
- Encourage subscriptions to the National Journal (Min. 73(13))
- Continuing need for prayer and financial support for the National Director and Associate Director of APWM (Min. 76(7))
- New APWM policies and protocols on Partner Church Agreements, Study Leave, Separation/Divorce/Remarriage, and Privacy (Min. 76(8))
- Encourage the use of APWM Missionary and Prayer Directory and other material (Min. 76(10))
- Urge presbyteries to appoint Mission Secretaries or Conveners (Min. 76(22))
- Encourage ministers to serve as Chaplains in the defence Forces (Min. 78(2))
- Encourage presbyteries to have the courage to act when an unsuitable candidate for office is presented at the presbytery level (Min. 87(5))

### **Sessions:**

- Development of young leaders and encouragement of 21C (Min. 50(13))
- Encourage subscriptions to the National Journal (Min. 73(13))
- New APWM policies and protocols on Partner Church Agreements, Study Leave, Separation/Divorce/Remarriage, and Privacy (Min. 76(8))

Encourage the use of APWM Missionary and Prayer Directory and other material (Min. 76(10))  
 Encourage support for the Church's cross cultural mission programme (Min. 76(12))  
 Urge sessions to appoint Mission Secretaries or Conveners (Min. 76(22))  
 Encourage sessions to acknowledge more widely in the church the broad range of possible ministry roles (for both men and women) and their importance in building up the body of Christ (Min. 87(1))  
 Encourage sessions to give more widespread public recognition of the ministry roles to which people (both men and women) are appointed (Min. 87(2))  
 Encourage sessions to assess how they may widen the participation of non-elders in the decision-making procedure of their congregations (Min. 87(3))  
 Encourage sessions to have the courage to act when an unsuitable candidate for an office is presented at session level (Min. 87(5))

#### **Congregations:**

Encourage support for 21C (Min. 50)  
 Encourage subscriptions to the national Journal (Min. 73(13))  
 Encourage the use of APWM Missionary and Prayer Directory and other material (Min. 76(10))  
 Encourage prayer and support for the special needs of cross-cultural and indigenous ministries in Australia (Min. 76(13))  
 Thanks for PIM support (Min. 80(4))  
 Encourage congregations to have the courage to act when an unsuitable candidate for an office is presented at the congregational level (Min. 87(5))

#### **Assembly Committees:**

Authorise publication of Constitution, Procedure and Practice (Min 22(2))  
 Appointment of Auditor for PIM (Min. 24(5))  
 Trustees to finance GAA expenditure authorised by the Finance Committee (Min. 24(12))  
 Administration of PIM Funds (Min. 29))  
 Reception of Ministers Committee, Petition Rev. J.T. Bae (Min. 43))  
 Affiliation fees for Christian Television Australia (Min. 50(6))  
 National Policy document on Child protection (Min. 50(7))  
 Finance to be made available for child-protection document (Min. 50(9))  
 Authorise PIM Committee to appoint a new Superintendent (Min. 80(10))  
 Authorise Finance Committee to approve terms of appointment for new PIM Superintendent (Min. 80(10))  
 Empower the Relations with other Churches Committee to authorise one overseas visit by the Moderator-General during the triennium to attend an ecumenical gathering of which the Presbyterian Church of Australia already has ties or affiliation (Min. 92(3))  
 Authorise the Committee on Relations with other Churches to consult with APWM and relevant State committees to investigate the informal links we have with overseas churches and report to next GAA with recommendations on coordinating and strengthening our links with other similar denominations (Min. 92(4))  
 Authorise the Committee on Relations with other Churches to investigate ways of marking the 450<sup>th</sup> anniversary of the Scottish Reformation in 2010 (Min. 92(7))  
 Instruct the Code Committee to report to the 2007 General Assembly on the necessary steps to be taken to become a national church by 2010 (Min. 103)  
 Request the Finance Committee to consider providing financial support to the Ferguson Memorial Library as keeper of the records and archives of the general Assembly of Australia (Min. 104)  
 Request Code Committee to report to the 2007 Assembly on the matter of appeals, complaints and petitions involving a dispute (Min. 105(2))

#### **State Assemblies and Presbyteries under Barrier Act Procedure:**

Overture (ii) from the Code Committee concerning an amendment to the Code of Discipline by the addition of a new rule 3.10 (Min. 79)



**PRESBYTERIAN CHURCH OF AUSTRALIA**

**ROLL OF COMMISSIONERS**

**ELECTED TO THE 2004 GENERAL ASSEMBLY**

**The Assembly Officers**

<b>Moderator</b>	Rt. Rev. C.R. Thomas
<b>Clerk</b>	Rev. Dr. Paul Logan
<b>Deputy Clerk</b>	Rev. B.M. Meller
<b>Business Convener</b>	Rev PJ Barson
<b>Law Agent</b>	Mr. S.H. Fraser
<b>Procurator</b>	Mr. G.K. Burton

**Former Moderators-General**

Very Rev. Dr. K.J. Gardner	Very Rev. J. Mullan
Very Rev. E.R. Pearsons	Very Rev. M.J.K. Ramage
Very Rev. Prof. A.M. Harman	Very Rev. B.H. Christian
Very Rev. J.J. Knapp	

**NEW SOUTH WALES**

(Elected by the State Assembly)

Rev. J.R. Irvin	Mr. J.R. Falls
Rev. D.J. Thurston	Mr. J.D. Oates
Rev. S.A. Andrews	Mr. C.J. Llewellyn
Rev. P.F. Cooper	Mr. C.M. Langford
Rev. Dr. I.F. Smith	Mr. P.J. Graham
Rev. K.D. Murray	Mr. J.C. Mackillop
Rev. Prin. J.A. Davies	Mr. D.M. Crawford
Rev. P.W. Hastie	Mrs. M. McGregor
Rev. Dr. E.F. Brown	Mr. A. Byleveld
Rev. Dr. D.L. Ferrington	Mrs. Y. Forsyth

**Presbytery of Bathurst**

Rev. P.A. Beringer	Dr. H. Clements
Rev. K.W. King	Mr. G. Paton

**Presbytery of Canberra**

Rev. J.F. Bartholomew	Ms. K.A. McQuarrie
Rev. M.R. Pittman	Mr. B.C. McDowell

**Presbytery of The Central Coast**

Rev. J.K. Newans	Mr. P. McDonald
------------------	-----------------

**Presbytery of Dubbo**

Rev. P.R. Sheely	Mr. K. Hampstead
Rev. W.F. Savage	Mr. W. Connor

**Presbytery of The Hastings**

Rev. T.R. Galvin	Mr. J. Roomans
Rev. S. Soldatos	Mr. N.G. Foreman

**Presbytery of The Hawkesbury**

Rev. J. McClean	Mr. R. Hudson
Rev. W.N. Hicks	Mr. M. Quirk
Rev. R.P.F. Benn	

### **Presbytery of The Hunter**

Rev. J.E. Webster	Mrs. Z. Hasselman
Rev. J. Macintyre	Miss J. Kelett
Rev. R. Vandervelden	Mr. G. Oakley

### **Presbytery of Illawarra**

Rev. B. Hammonds	Mr. P. Boggs
Rev. P.J. Currie	Mr. G. Stewart

### **Presbytery of Moree**

Rev. T.T. Sadler	Mr. P. Phelps
------------------	---------------

### **Presbytery of The Murrumbidgee**

Rev. W. Johnson	Dr. L. Thorpe
-----------------	---------------

### **Presbytery of New England**

Rev. D.M. Seaman	Mr. L. Jackson
------------------	----------------

### **Presbytery of The Northern Rivers**

Rev. I.R. Schoonwater	Mr. J. Nuttall
Rev. P. Wiedemann	Mr. S. Fletcher
Rev. S. North	Mr. R. Dunstan

### **Presbytery of Sydney**

Rev. J. Graham	Mr. M.C. Beyeridge
Rev. P.R. Dunstan	Miss S. Maddrell
Rev. Dr. J. Mock	Mrs. M. McEwan
Rev. I.F. Ransom	
Rev. A. Van Ash	

### **Presbytery of Sydney North**

Rev. D.J.G. Bullen	Mr. G.G. Drummond
Rev. T.E. Hobbs	Mr. J.A. Goodman
Rev. T.N. Cheetham	Mrs. R. Moore
Rev. D. Tsai	Mr. C.C. Short
Rev. Dr. J.S. Woodward	Mrs. J.E. Stevenson

### **Presbytery of Sydney South**

Rev. R.J. Lee	Mr. D.A. Jamieson
Rev. R.W. Lutton	Mr. J.M. Rolland

### **Presbytery of Wagga Wagga**

Rev. S. McMillan	Mr. D. Douglas
Rev. B.M. Gorton	Mr. G. Hardie

## **QUEENSLAND**

(Elected by the State Assembly)

Rev. L.J.F. Hall	Mr. K.C. Booker
Rev. G.K. Ketrniss	Mr. J.E. Tucker
Rev. J.W. Langbridge	Mr. N.G.L. Taylor
Rev. J.C. Nicol	Mr. J.H. McLenahan

### **Presbytery of Brisbane**

Rev. P.M. Campbell	Mr. J. Eaton
Rev. Dr. M.M.Y. Kim	Mr. D. Anderson
Rev. A.A. Gardiner	Mr. S. Petherick

### **Presbytery of Central Queensland**

Rev. J.K. Brown	Mr. I. Shepherdson
Rev. D. Secomb	Mr. J. Baker

### **Presbytery of Darling Downs**

Rev. R. Lowther	Mr. W. Posthuma
Rev. R. Marsh	Mr. N. Dimond

### **Presbytery of Mowbray**

Rev. K.R. Ridley	Mr. J. Hopkin
Rev. R. van Delden	Mr. D. Evans

### **Presbytery of North Brisbane**

Rev. P. Bloomfield	Mr. N. Hughes
--------------------	---------------

### **Presbytery of North Queensland**

Rev. D.C. McDougall	Mr. P. Compton
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### **Presbytery of Wide Bay-Sunshine Coast**

Rev. W. Brown	Mr. D. Richards
Rev. P.L. Barber	Mr. W. White

## **SOUTH AUSTRALIA**

(Elected by the State Assembly)

Rev. A. Clarkson	Mr. I. Robbie
------------------	---------------

### **Presbytery of Penola**

Rev. G.J. Ware	Mr. B.W. Johnson
----------------	------------------

### **Presbytery of Torrens**

Rt. Rev. Dr. R. Mathews	Mr. B. Redpath
-------------------------	----------------

## **TASMANIA**

(Elected by the State Assembly)

Rev. P.P. Thorneycroft	Mr. G.K. Roberts
------------------------	------------------

### **Presbytery of Tasmania**

Rev. Dr. D. Mitchell	Mr. G. Munro
Rev. R. Waterhouse	Mr. A.D. Turner

## **VICTORIA**

(Elected by the State Assembly)

Rev. Prin. D.J.W. Milne	Mr. J. Dalstead
Rt. Rev. P.N. Orchard	Mr. I. Downes
Rev. K.R. Bell	Mr. A. Johnson
Rev. Dr. G.R. Goswell	Mr. R.H. Butcher
Rev. T.W. Cox	Mr. N. Sharp

### **Presbytery of Ballarat**

Rev. J. Brennan	Mr. G. Smith
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### **Presbytery of Benalla**

Rev. D. Schulz	Mr. R. Baer
----------------	-------------

### **Presbytery of Bendigo**

Rev. M. de Pyle	Mr. R. Romeo
-----------------	--------------

### **Presbytery of Flinders**

Rev. M.E.S. Jensen	Mr. R. McCarron
Rev. M.A. Wharton	Mr. L. Holliday

### **Presbytery of Geelong**

Rev. A. Bray	Mr. B. Stasse
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### **Presbytery of Gippsland**

Rev. J.C. Hood	Mr. L. Leighton
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### **Presbytery of Kilnoorat**

Rev. I. Leach	Mr. D. Selman
Rev. N. Benfell	Mr. S. Owen

### **Presbytery of Maroondah**

Rev. D. Brown	Mr. H. Boer
Rev. R.L. Carner	Mr. W. Lawrence

### **Presbytery of Melbourne East**

Rev. S.M. Bonnington	A/Prof. D. Hare
Rev. G. Lawry	Mr. K. Childs
Rev. G. Nicholson	Mr. R. Barker

### **Presbytery of Melbourne North**

Rev. T.S. Fishwick	Mr. F. Goodson
Rev. A.G. Parle	Mr. W. Barrington

### **Presbytery of Melbourne West**

Rev. P.W. Phillips	Rev. R. Duncanson
--------------------	-------------------

## **WESTERN AUSTRALIA**

(Elected by the State Assembly)

Rev. D.B. Thatcher	Mr. G. Muskett
--------------------	----------------

### **Presbytery of Western Australia**

Rev. A. Robinson	Mr. T. Randall
------------------	----------------

## **COMMISSION of ASSEMBLY**

### **New South Wales:**

Rev. J.R. Irvin	Mr. P.A. Burke
Rev. K.D. Murray	Mr. P.J. Graham
Rev. Prin. J.A. Davies	Mr. C.M. Langford
Rev. P.F. Cooper	Mr. C.J. Llewellyn

### **Queensland:**

Rev. L.J.F. Hall	Mr. N.G.L. Taylor
Rev. J.C. Nicol	Mr. J.E. Tucker

### **South Australia:**

Rev. A. Clarkson	Mr. R. Hanna
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### **Tasmania:**

Rev. P.P. Thorneycroft	Mr. G.K. Roberts
------------------------	------------------

### **Victoria:**

Rev. K.D. Allen	Mr. J. Searle
	Mr. G. Bell
	Mr. I. Downes

### **Western Australia:**

Rev. D.B. Thatcher	Mr. G. Muskett
--------------------	----------------

The Moderator-General, the Officers of the Assembly and past Moderators of the General Assembly of Australia.

## ASSEMBLY COMMITTEES

### Australian Presbyterian World Mission.

Seven members elected by the General Assembly:

Mr. I. Campbell

Rev. J.M. Elliott

Rev. C.J. Letcher

Mr. D. Lewis

Mrs. J. Oakley

Rev. P.B. Simmonds

Mrs. R. Williamson

The National Director

The Associate Director

The Convener of each of the APWM State Committees of Tasmania, South Australia and Western Australia and two representatives appointed by each of the APWM State Committees of Queensland, Victoria and New South Wales, one of whom in each case shall be the State Convener.

Ex-officio:

Assembly Officers

Convener:

Dr. D.H. Pilgrim

### Christian Education

New South Wales:

Very Rev. B.H. Christian, Rev. J. McClean,  
Rev. I. Schoonwater, 2 vacancies

Queensland:

Mr. J. Mansfield, Rev. J. Nicol

Victoria:

Rev. S.M. Bonnington, Rev. Dr. G.R. Goswell

South Australia:

Rev. J.J.T. Campbell

Tasmania:

Rev. N.G. Shellard

Western Australia:

Rev. A. Robinson

The Convener of the Christian Education Committee (or a representative) from each State.

Ex-officio:

Assembly Officers

Convener:

Rev. I. Schoonwater

### Church and Nation

A representative from each State Church and Nation Committee or its equivalent.

Ex-officio:

Assembly Officers

Convener:

To be elected from among the members of the Committee

### Code

New South Wales:

Rev. B.M. Gorton, Rev. P.W. Hastie, Rev. J.R. Irvin

Queensland:

Rev. R.C. Clark, Rev. L.J. Hall, Rev. D.R. Schwartz

South Australia:

Mr. R. Arstall

Tasmania:

Rev. Dr. D.C. Mitchell

Victoria:

Very Rev. Prof. A.M. Harman, Rev. J.P. Wilson, Rev. Dr. A. Bird

Western Australia:

Rev. K.W. Morris

Ex-officio:

Assembly Officers

Convener:

The Clerk of Assembly

### College

The Conveners of the Theological Education Committee of each State.

The full-time professors and lecturers at the Theological Colleges or Halls approved by the Assembly.

Ex-officio:

Assembly Officers

Convener:

Appointed by the Committee

## Defence Forces Chaplaincy

Twelve members elected by the General Assembly

Rev. G.J. Abbas	Rev. S. de Plater	Very Rev. Prof. A.M. Harman
Rev. Dr. R.S. Keith	Rev. J. Macintyre	Rev. Dr. R. Mathews
Rev. P.W. Phillips	Rev. A. Robinson	4 vacancies

Ex-officio: Assembly Officers

**Convener and Presbyterian Member on the religious Advisory Committee to the Services:**  
Very Rev. Prof. A.M. Harman

## Finance

New South Wales	Rev. P.F. Cooper, Rev. P.R. Dunstan, Mr. J.R. Falls, Mr. R.P. Dunlop.
Queensland:	Mr. K.C. Booker, Mr. R.W. Pilkington
South Australia:	Mr. B. Redpath
Tasmania:	Mr. G.K. Roberts
Victoria:	Very Rev. Prof. A.M. Harman, Very Rev. E.R. Pearsons
Western Australia:	Captain S. Small

Elected by the General Assembly:

	Mr. P.A. Burke, Rev. J.R. Irvin, Messrs W.J. Lennon, W.D. Richards
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Ex-officio: Assembly Officers  
**Convener:** Mr. J.R. Falls

## National Journal

Nine members elected by the General Assembly:

Mrs. J. Bell	Rev. S.M. Bonnington	Mr. W. Bruining
Rev. G.K. Kettmiss	Rev. D. Thatcher	Rev. R. Waterhouse
Rev. M. Wharton	Mr. B. Zwartz	1 vacancy

Ex-officio: Assembly Officers  
**Convener:** Rev. P.W. Hastie

## Presbyterian Inland Mission

New South Wales:	Mr. P.A. Burke, Rev. L.G. Fowler, Mrs. E. Mill
Queensland:	Mr. K.C. Booker, Rev. D.R. Schwartz, Mrs. H.M. Ross
South Australia:	Rev. A. Clarkson
Tasmania:	Mr. A.D. Turner
Victoria:	Rev. S.M. Bonnington, Rev. M. de Pyle, Rev. R.S. Duncanson
Western Australia:	Rev. A. Robinson
Northern Territory:	Dr. L.H. Greenwood

Ex-officio: Assembly Officers and the Superintendent  
**Convener:** Rev. S.M. Bonnington

## Public Worship and Aids to Devotion

New South Wales:	Rev. S. Andrews, 4 vacancies
Queensland:	Mrs. J. Brown, Rev. R. Van Delden, 1 vacancy
South Australia:	1 vacancy
Tasmania:	Rev. G. Munro
Victoria:	Rev. D. Brown, Rev. P.D. Mercer, Rev. M.A. Wharton
Western Australia:	Rev. K.W. Morris

Ex-officio: Assembly Officers  
**Convener:** Rev. R. Van Delden

## Reception of Ministers

Rev. A. Clarkson, Rev. A. Perrie, Rev. R. Waterhouse, Rev. G.K. Kettniss, Rev. M.J. Hahn, Messrs J. Searle, N. Taylor, A.D. Turner, 2 vacancies for elders.

The principal of each Theological Hall of the Church recognised by the General Assembly.

The Convener of the College Committee.

Ex-officio: Assembly Officers

Convener: Rev. G.K. Kettniss

## Relations with Other Churches

New South Wales: Rev. R.P.F. Benn, Very Rev. B.H. Christian

Queensland: Mr. R. Farr, Rev. D.R. Schwartz

South Australia: Rev. Dr. R. Mathews

Tasmania: Rev. R.W. White

Victoria: Very Rev. Prof. A.M. Harman, Mr. J.H. Searle

Western Australia: Rev. K.W. Morris

Ex-officio: Assembly Officers

Convener: Very Rev. Prof. A.M. Harman

## ad hoc Committee on Biblical Ministries for Women

Mesdames J. Langbridge, L. Eastwell, A. Pryde, C. Orford, L. Nicol, W. Henry,  
Misses C. Thallon, C. Butler

Convener: Rev. J. Langbridge

## Panel of Assessors (Article 13)

Very Rev. Prof. A.M. Harman

Rev. J.R. Irvin

Rev. S.M. Bonnington

Rev. P.F. Cooper

Rev. D. Mihailovic

Rev. J.W. Langbridge

Rev. D.B. Thatcher

Rev. P.P. Thorneycroft

Mr. G. Hercus

Mr. K. Booker

Mr. J.A. Goodman

Mr. R.W. Pilkington

Mr. J. Searle

Mr. K. Childs

Mr. C.M. Langford

Mr. G.K. Roberts

# REPORTS

## AUSTRALIAN PRESBYTERIAN WORLD MISSION

### 1. Introduction

In reviewing the work of this Committee over the past three years, we thank God for His leading and faithfulness as we have sought to move forward in obedience to His imperative to "go into all the world and make disciples of all nations". We have been encouraged as we have seen people come forward in response to this call; as we have seen developing relationships with overseas partner churches and with missionary societies; and as we have received prayer letters from missionaries telling of what God is doing in their lives and through their service. In particular, we wish to praise God for the increasing number of missionary candidates coming forward from our churches, as detailed in Section 18.

### 2. The Federal Committee and Executive

Dr. David Pilgrim and Rev. Jim Elliott have continued as Convener and Deputy Convener respectively of APWM during the three-year period, as has Mr. Ian Campbell as Treasurer. Rev. Bill Luton commenced his appointment as National Director early in the period. Rev. Phil Simmonds was appointed as Administrator in February 2003 as discussed further under "Office Arrangements".

The Executive consists of the above personnel plus other NSW members of the Committee and the State Conveners of New South Wales, Queensland and Victoria. Several changes have occurred since the last GAA. Rev. Paul Ridgewell resigned as Convener of the Victorian State Committee during 2003 and was replaced by Rev. Philip Burns. Mrs. Joanne Oakley of the Gosford (NSW) congregation and an ex-Pioneers missionary in PNG was appointed to a vacancy that had existed since the last GAA. Mrs. Jan Turner resigned in December 2002 when her husband left SIM and took up an appointment with the Central Baptist Church, Sydney, and was replaced by Mrs. Rosemary Williamson, on extended leave from Talua, Vanuatu. We wish to record our appreciation of the contributions of Jan and Paul to the work of APWM. John Tucker joined the Executive at the start of the period under review as Convener of the Queensland Committee after the resignation of Rev. Keith Black noted in our report to the last GAA.

Two changes have occurred in the membership of the Federal Committee not on the Executive. Rev Robert McKean was appointed as the second member from the NSW Committee. At the Annual General Meeting in February this year we farewelled Rev. Keith Allen from the Federal Committee. After 34 years of involvement in many aspects of Presbyterian Missions, both before and after the division of 1977, his term on Victoria's APWM Committee expires this year, obliging his retirement from the Federal Committee. We thank God for the many years of service of Keith and his wife Winifred.

Since the last GAA in September 2001, Annual General Meetings of the whole Committee were held as follows:-

- 22-23 November 2001
- 21-22 November 2002
- 2-3 February 2004

All meetings were held at the Revesby Presbyterian Church. We are grateful for the use of their facilities.

Additional meetings of the Executive were held as follows during the period:-

- 1 in the remainder of 2001
- 3 during each of 2002 and 2003
- 2 during 2004 to the date of the GAA.

As their roles frequently overlapped, the Administration Committee and the Policy Committee were combined into a single Administration and Policy Committee early in the period. This consists of the National Convener, the Deputy Convener, the National Director, the Administrator, the Treasurer and Jan Turner to December 2002 and Rosemary Williamson since then. The committee handles day-to-day matters requiring attention and the development of policy matters. At least one meeting has been held between each meeting of the Executive or the full Federal Committee, with simple matters dealt with by email. Recommendations and decisions are reported to the Executive. An Aboriginal Ministries Sub-Committee convened by Rev. Cliff Letcher also reports to the Executive. The other members are Rev. Rick Manton and Charles Green, Mr. Neville Heywood, Mr. Ron Lyons and Miss Barbara Sayers who was appointed in March this year.

Most business is carried out by telephone-conferencing.



### **3. Roles of National Convener and National Director**

As adopted by the 1996 AGM, these are as follows:

#### ***National Convener -***

Calling and chairing meetings;  
Reporting to the GAA;  
Sharing with the National Director the responsibility for the Mission's public image and internal culture;  
Counselling the National Director.

#### ***National Director -***

Pastoral care of missionaries returning on home assignment or preparing to go to their field of service, to be shared on a commonsense basis with the National Convener and State APWMs;  
Liaison between the Federal APWM and State APWMs;  
Liaison with Accredited Mission Societies and development of these relationships in terms of the policy document "Partnership in Mission";  
Conduct of education programs in parishes and/or presbyteries Australia-wide;  
Training courses for missionaries through our own church and/or in association with existing courses of missionary societies;  
Personal study, application and assessment of trends in mission. Teaching in missiology could be part of this;  
Broad-based missionary publicity;  
Correspondence in and out and post-meeting;  
Meetings with other Committees, e.g. PIM, Code;  
Field visitation of missionaries.

### **4. Administrative Arrangements**

During the last three years, the Federal Office has continued to be located in the National Director's home at Picnic Point, approximately 24 km south-west of the city centre and with convenient transport to the airport. Mrs. Merrelyn Dunkerley served as part-time secretary early in the period until her resignation and Mrs. Jenny Cranston handled finances. Mrs. Sharon Gordon replaced Mrs. Dunkerley until she too resigned due to family circumstances midway through 2002. The Administration and Policy Committee then considered a recommendation from the Director that the position of Administrator be adopted with the roles of administration and finance. It was further recommended that preferably an ordained minister be appointed to the position who could assist the Director in preaching and deputation and other of his duties. These recommendations were adopted by the Executive. After advertisement, Rev. Phil Simmonds, previously Minister of the Gordonvale-Babinda-Innisfail Charge in North Queensland was interviewed and appointed, commencing duty in early 2003 when Mrs. Cranston left APWM. Phil is also appointed by the NSW Ministry and Mission Committee as a part-time Home Missionary to the Engadine-Helensburgh Charge to preach on three Sundays per month and perform pastoral duties one day each week in return for accommodation and other considerations. The remainder of his time he serves with APWM. This arrangement has proved to be very satisfactory.

It must also be mentioned that APWM owes a great debt of gratitude to Mrs. Jenny Lutton (minimum 3 days per week) and Mrs. Glenda Simmonds (2 days per week) for their voluntary contributions to the office administration, and frequently in deputation ministries.

The new administrative arrangements have worked very well and efficiently. A feature of operation of the office has been the upgrading of the office systems, including computer hardware, software and procedures initiated by Phil Simmonds and involving the whole team. It has been pleasing to observe the harmonious working of the office staff and it has been a pleasure to work with them. It is also interesting to note that several volunteers have recently come forward to assist part-time in the office. Their contributions are appreciated.

### **5. New Name**

Concern has been felt for some time about the lack of recognition of the meaning of the acronym "APWM" within much of the Presbyterian Church of Australia, and amongst the wider Christian community. Also, it did not reflect the basic thrust of our missionary enterprise of partnership with our Partner Churches such as Japan and Vanuatu and with our Partner Missionary Societies. At the AGM in February of this year, it was resolved to approve the words "Mission Partners" as the operational name of APWM retaining the formal identity, "Australian Presbyterian World Mission" as the descriptive element of the name. For example, the new letterhead has "the Australian Presbyterian World Mission" as a subtitle under the main heading

"Mission Partners". At the time of writing, a new logo is being developed.

## **6. Activities of the National Director**

Rev Bill Lutton took up duty on 14 September 2001 and was formally appointed to the position of National Director at the last GAA. It is a pleasure to report that well supported by his wife Jenny, Bill has proved to be a worthy and effective ambassador for mission, both within the PCA and in the wider church. During the period since the last G.A.A., he has visited all the states, including 11 Assemblies in all states except W.A. There he met the Presbytery, and the State Convener (as also in South Australia and Tasmania) organized ministry opportunities in most charges. Thirty-five of the 38 Presbyteries in Australia have been visited at least once, for the purpose of mission education - Orders of the Day, Seminars and Retreats. During Presbytery visits and other travel he has also taken opportunity to minister to local congregations, and to provide counsel and encouragement to many ministers.

A twelve-hour Mission Education Program covering several meetings has also been developed and trialed, and various elements have been conducted in several churches. Discussions have taken place with faculty members of each of the State Theological Colleges. New South Wales Theological students have been addressed for the purpose of setting out the church's mission policies and opportunities for service and a "Mission Perspectives" seminar to be conducted for Queensland Theological students in the near future. A static display and several Power Point Presentations have been produced for use at meetings and conferences, several of which are available on CD Rom for church use.

Relationship building with Mission Societies and Partner Churches has occupied considerable ministry time, as has dealing with issues and problems that have arisen in the course of the ministry of the mission team. There continues to be a measure to which the Director has been involved in the screening, counsel, preparation, sending, and debriefing of missionaries. This has led to the perception that there may be some elements lacking in the preparation of candidates for some of our Partner Societies. Bill has also attended meetings of Missions Interlink (previously the Evangelical Missionary Alliance) and has been elected to the Executive Committee of that body, providing many valuable contacts.

The Director has made several strategic overseas visits, in some cases in response to specific needs, resulting in the furthering of partnerships with developing churches. Two trips were made to East Timor (2002, 2004). In mid-2002 an intensive lecture series was given at Talua; and Thailand, Myanmar and Cambodia were visited in late 2003. Jenny accompanied Bill on the last two trips and gave English lectures for students at Talua. In Thailand (a visit made largely at their own expense during annual leave), Bill, Jenny and one of their daughters conducted a one-week residential school session for children of missionaries who normally are located in remote areas.

Much time and effort has also been spent in communicating with the whole team of missionaries, with special reference to Partner Church Missionaries, who regularly receive information and literature from the National Office. In this, the burgeoning use of emails has proved to be both a blessing and a bane. While it is very time consuming, it increases the opportunity to "bear one another's burdens and so fulfill the law of Christ". All administrative matters to do with Partner Missionaries are dealt with through the Federal Office, and the many inquiries relating to world mission are dealt with as efficiently as possible, often in cooperation with State APWM personnel. There is a systematic follow-up of people inquiring about cross-cultural ministry as a potential for future ministry.

The Director works closely with other Committee members in the attempt to keep up-to-date with mission thinking, strategy and movements with a view to keeping our church at the cutting edge of world mission. In early 2003, Bill and Phil Simmonds attended a Missions Perspective course which they both found to be very informative and stimulating.

While this period has been particularly busy and tiring for the Director and staff of the Federal office, it has nevertheless opened many opportunities to focus on the ministry of APWM in that a large number of parishes has requested information on the church's responsibility in fulfilling the great commission of our Saviour.

## **7. Publications**

In an effort to enhance communication of the work of APWM with ministers and congregations throughout Australia, two new initiatives have been developed by the Federal office. A four-page mini-magazine "Mission Partners" is included every three months as an insert in the "Australian Presbyterian" magazine. This provides up-to-date information on the whole range of our activities, and is prepared in electronic form by the office for the printer. A copy is also sent to each parish, for photocopying and distribution to congregations as appropriate. The second is "Email

Update" which provides additional up-to-date prayer and contact information six times per year to an extensive subscription email (and postal) list. It is hoped that these two initiatives will become an important means of reaching our congregations with our Lord's great commission to go or to pray.

While a complete revision of the 2001 Centenary edition of APWM's manual of practice, "Partnership in Mission, Mk 2" has not been prepared, additions to several sections of the document have been adopted. These sections address the following: *Protocols for Partner Church Agreements, and Regulations concerning Study Leave*. The additions (or revised sections) are attached as Appendix A to this report. Their confirmation is the subject of a Deliverance at this Assembly. A further addendum on *Marital Status of Applicants* was approved at the 2001 GAA. At the time of writing, drafts of *Guidelines on Separation, Divorce and Re-Marriage* and also *Privacy Policy* are with the Law Agent for comment.

A revised edition of the 2001 "Missionary and Prayer Directory" has also not been published. However its revised contents will be available on the website now under construction, and will be constantly updated. It is hoped to produce a printed version from this in the near future. One problem concerns the need to adhere to privacy regulations, with the added responsibility of the need to provide security for members working in sensitive locations.

The production of a range of multi-media productions is referred to in Section 6 above.

## 8. Finance

Some key financial figures for the last four years are:

Item	2003	2002	2001	2000
Donations	250,324	246,928	254,205	294,705
Meal for Mission	63,343	65,535	53,457	60,143
Other income	99,513	109,099	71,510	157,523
<b>Total income</b>	<b>413,179</b>	<b>421,563</b>	<b>379,173</b>	<b>512,371</b>
Support of Missionaries	380,102	295,680	305,840	412,790
Other expenditure	66,380	73,605	73,287	116,164
<b>Total expenditure</b>	<b>446,483</b>	<b>369,286</b>	<b>379,128</b>	<b>528,954</b>
<b>Assets at end of year</b>	<b>720,109</b>	<b>772,827</b>	<b>682,200</b>	<b>505,688</b>
Drawdown from Trusts	18,318	Nil	11,641	20,768

Donations and Other Income have stayed fairly steady over the three years since the last G.A.A. and in 1997-99, the three years preceding those shown in the table, but considerably below the peak of 2000. The expenditure on Support of Missionaries represents expansion of our program which is pleasing in itself, but it has placed a large financial burden on our resources, as noted below. Other Income consists mainly of contributions from State World Mission Committees out of their budgets, together with some interest. Other Expenditure is made up of administration and promotion costs.

In accordance with a Committee decision, APWM draws from its accumulated General Trusts up to one-fifth of their end-of-year balances in order to supplement its income where this is necessary to keep its missionaries on the field. The amounts thus utilised are shown above. With the increased expenditure, we now face a liquidity problem if we were to draw down further funds from our trusts. Thus it is very desirable that we now have a balanced budget and that our expenditure does not exceed our income. While we are grateful for the support that the church has given us, with the increasing opportunities before us, we look to the Lord to move our churches to increase our income.

It is APWM policy to seek to have full support promised before a new Partner Church Missionary takes up appointment. We believe that it is the responsibility of the sending Church to supply the needed financial and prayer support, and look to congregations, the Presbytery and friends to provide this. If full financial support is not achieved, then the Committee is prepared to meet from its other funds any shortfall up to a limit of 25% of the budgeted costs, provided that funds are available.

## 9. Meal for Mission and MISSION Challenge 1:5

As indicated in the above table, Meal for Mission has been vigorously promoted each year, and has been well supported by the Church. Over the last four years, the annual amounts received have averaged \$60,000, which has made a considerable contribution to APWM's budget as well as contributing to the funding of the following strategic projects:-

- Various needs at Talua MTC, Vanuatu
- Partner Church missionaries in Japan

- Rick and Kayleen Manton and the Indigenous Ministry in Western Sydney
- The ministry of Ron and Jean Lyons in Cape York
- Fayek Iskander's ministry of informing the church about Islam
- Assistance to Presbyterian Churches and Bible Colleges in Bangladesh and Myanmar
- Helping to make up part of shortfalls in support for home-based missionaries.

In 2004, the program has been expanded under the title "MISSIONChallenge 1:5", with the sub-title of "The Challenge of Phil 1:5". This has been developed to give a freshness to the program but still includes Meal for Mission as one of several possible options for churches to adopt. APWM is grateful to the church for its generous support for Meal for Mission over the years, and we trust that this support will continue for the new program, which is planned to meet approximately 20% of our financial obligations for 2004.

#### **10. Response to Relief Appeals and Tax Deductibility**

The questions of tax deductibility for donations to overseas relief appeals, and beyond this, the mechanics of response to appeals for emergency aid have arisen from two quarters. Firstly, our response (or lack thereof) to two appeals for disaster relief over the last couple of years. The second circumstance that has really brought this question into focus is the setting up of Co-Aid by Missions Interlink, which for donations for overseas work, provides participating missionary agencies with a means for obtaining tax deductibility and organising funding on a professional basis, and of accessing funding for overseas development projects from AusAID. However the Government restricts these benefits to projects and appeals which are not of a religious or welfare nature.

Considerable time was spent on investigating Co-Aid, but it was considered that it was not entirely suitable for our purposes. The Board of P.L.C. Croydon was approached to determine if APWM could use its Overseas Aid Fund which at the time of writing was in the final stages of obtaining approval by AusAID and the ATO. The Board suggested that it would be better for us to set up our own fund. Our Administration and Policy Committee resolved that as tax deductibility would be of interest to only a small percentage of our donors, the effort and cost involved in setting up our own fund would not be justified at the present time. However the Committee decided to pursue a more efficient mechanism for mounting disaster relief appeals within the PCA. At the time of writing, this is in its early stages, but the recent Moderator General's relief appeal for Vanuatu for damage caused by severe cyclone "Ivy", resulted from action taken by APWM in response to an urgent appeal from the Presbyterian Church of Vanuatu. However, we believe that the initiation of disaster relief appeals is not the role of APWM as the church's missionary agency. Rather, it rests with the whole church to reinforce our Gospel ministry with practical expressions of compassion.

#### **11. Involvement with Overseas Churches**

Vanuatu – Our emphasis has remained on assisting Talua Ministry Training Centre and the training of staff and Pastors. Our main contribution has been the provision of a member of the teaching staff, who has also acted as Dean of Students, but also the costs of official visitors and financial contributions for the maintenance of a vehicle and other minor items. Trust funds are also still available for support of pastors' children and travel. A scholarship was provided for Ps Johnny Naul to study for an MA (Theol) through PTC Sydney. This also involved all of the arrangements for his and his family's two years in Australia and some pastoral oversight. Rev. Ian Smith acted as supervisor of Ps Johnny, serves as adviser to the Federal Executive in matters relating to Vanuatu, and was also a member of the committee which reviewed Talua's accreditation as a theological training centre.

Rev. Andy and Rosemary Williamson and family served at Talua until May 2002, when they returned to Sydney to care for Rosemary's elderly mother. APWM ceased to have financial responsibility for the Williamsons but Andy was granted study leave to undertake a PhD study program. We see this as being of strategic importance in moves to upgrade Talua as an evangelical and reformed centre of theological education for the South Pacific. Rosemary has continued preparing commentaries on Old Testament books in Bislama for use at Talua, and has more recently been appointed as a member of the Federal, Executive and Administration and Policy Committees of APWM. For the remainder of 2002, the vacancy was covered by a series of 2-3 week intensive courses given by Andy, Rev. Bill Lutton and Rev Vic Johnson. Rev. Chris and Leah Balzer have served at Talua through 2003 and 2004. We praise God for the service given by the Williamsons and Balzers, sometimes under difficult circumstances.

Discussions have been held with Rev. Paul Taylor, Director for Asia and the Pacific of Mission to the World (MTW), the missionary arm of the Presbyterian Church in America, with regards to their participation in partnership with the Presbyterian Church of Vanuatu and the

possibility of upgrading Talua as a regional theological training centre. MTW has funded scholarships for two ni-Vanuatu Masters students in the Philippines.

Rev. Phil Simmonds visited Talua MTC and the Presbyterian Church of Vanuatu Assembly at Onesua in 2003 as our church's representative. During this visit, he developed plans for work parties to Talua proposed for July-August and November-December 2004, as a follow-up to a previous visit by Federal committee member Don Lewis.

In response to an urgent request from the Presbyterian Church of Vanuatu to APWM for relief funds for damage caused by severe tropical cyclone Ivy earlier this year, the Moderator General issued an appeal to the PCA as noted above. This resulted in over \$30,000 being raised, for which we give thanks to God.

*East Timor* - APWM has sought to provide assistance to the Protestant Church of East Timor, although at this stage we do not have a Partner Church relationship with it. Bill Lutton has made two trips to East Timor in the company of Peter Burke of P.L.C. Croydon and the first time also with Rev. Robert Benn. Following the earlier visit, APWM facilitated the supply in late 2003 of a shipping container of hospital equipment to SATILOS, a Christian welfare foundation chaired by Rev Luis Pinto, minister of Hosanna IPTL church in Dili. This was done with assistance from Burwood Lions Club (NSW) and the Rotary organisation. It is planned for Bill Lutton to visit East Timor with Peter Burke later this year following the IPTL Synod Meeting with a view to initiating a Partner Church agreement with the new Moderator.

*Japan* - The PCA has a Partner Church relationship with the Presbyterian Church in Japan and works under Mission to the World. Miss Norah Gibson of St Johns Hobart has served in Japan since early 2002 and Miss Nerida Bell of Ashfield PC has served since February 2003, both as Partner Church missionaries working as ESL teachers and involved in Bible studies and women's and children's meetings. They have both worked in the recently formed Presbytery of Chiba near Tokyo. Norah has extended her two-year term to return home in July this year and Nerida's two-year term finishes early next year. Their service and contributions have been highly praised by the leadership of MTW. There is an urgent need to reinforce the team in Japan.

Contact has been maintained throughout the period with leadership of MTW in Japan, including a visit to Sydney by Rev. Paul Taylor, Regional Director for Asia and the Pacific. Bill and Jenny Lutton made a brief but valuable visit to MTW's Regional retreat in Noosa in mid 2003.

Rev. Hugh and Hannah Price who returned to Victoria from Japan in 1999 to serve in the Canterbury Japanese Congregation have resigned from APWM earlier this year.

We give thanks to God for the service of the Prices, Norah and Nerida to the gospel in Japan.

*Bangladesh* - The NSW APWM Committee under Rev. Dr. Ewen Brown as Convener has been given the lead role in contact with the Presbyterian Church in Bangladesh with concentration on the fledgling Bible College at Khulna. The Principal for most of the period has been Rev. Nanok Monirul who studied at PTC Sydney. A draft Partnership Agreement with the Presbyterian Church of Bangladesh has been prepared, but has not been formalised at the time of writing. In addition to financial aid, APWM has provided a series of short-term visiting lecturers - Rev. Ewen Brown (7 times), Jim Elliott (twice) and Cliff Letcher.

*Myanmar* - Rev. Dr. George Logan has maintained contact with the Reformed Presbyterian Church of Myanmar and had contact with the Free Reformed Church of Myanmar during the period, and the Wynnum Church has provided financial aid. Rev. Bill and Jenny Luton visited Myanmar in December 2003, assessing needs in the Evangelical Reformed and Free Reformed Churches of Myanmar. A visit has also been made recently by Rev. John Ellis.

*India* - Rev. John Ellis has served as an Associate Missionary at the Dehra Dun Theological Seminary in northern India during the period. Rev Cliff and Sue Letcher also visited Dehra Dun and the Mizoram Church in North-east India. Negotiations have been initiated with Rev. J. Ellis for a partnership agreement between APWM and the Presbyterian Church in North India.

*Cambodia* - Contact is maintained with Rev. Graham Chipps, Minister to the International Christian Fellowship in Phnom Penh, and with the Clarkes and Ros Gill also working in Phnom Penh. The Mawsons who served with WEC returned to Australia in 2002. Rev. Bill and Jenny Lutton visited Phnom Penh in December 2003 and Rev. Peter Orchard also visited Phnom Penh as the Victorian Moderator in 2003. Andrew Bell of Victoria is currently in Cambodia as a short-term missionary with Pioneers.

*Malawi* - The Victorian APWM Committee is developing a working relationship with the Central Church of Africa Presbyterian, Blantyre Synod's Theological Resource Centre and associated activities. The Centre's Director is Rev. Colin M'Bawa who studied at PTC Melbourne. Following the visit of Rev. John Wilson in 2003, the GAV authorised the Victorian Committee to

send a visiting lecturer to the Centre annually over the next five years, to provide text and reference books for a school and the Centre, and to provide renovation funds for the Centre.

*Venda* – Early in the period, continuing support was provided to the church in Venda for the studies of Rev Peter Ndou at the Bible College of South Africa. With his graduation and appointment to a charge, APWM support has ceased, although some private funding probably still occurs.

*Ghana* – an approach has been made by the Presbyterian Church of Ghana for a Partnership Agreement with APWM.

*Korea* – While APWM has a long-standing Partner Agreement with the Hap Dong Church, no contact has been made for many years.

## 12. Aboriginal Ministry

The Aboriginal Ministries Sub-Committee was formed after the meeting in November 1998 as reported to the last GAA and consists of Rev. Cliff Letcher (Convener), Charles Green, Rick Manton, Mr. Ron Lyons, and recently, Miss Barbara Sayers.

The following responsibilities were given to this Committee by the GAA:-

- (a) formulate a national policy on Aboriginal issues
- (b) develop a national strategy for ministry amongst Aboriginal people
- (c) coordinate and assist presbyteries, congregations and other relevant organisations already involved in Aboriginal ministry
- (d) encourage and develop new work among Aboriginal people
- (e) encourage and develop the training of suitable Aboriginal people for Christian ministry
- (f) liaise with other evangelical organisations involved in Aboriginal ministries including indigenous organisations
- (g) promote the awareness of Aboriginal needs in local congregations
- (h) recruit, send and encourage support for Aboriginal ministry

This sub-committee continues to work towards the above goals. A review of current work by Presbyterian workers is as follows:-

1. Mr. and Mrs. Ron and Jean Lyons. They continue their ministry based at Weipa. They are under the direction of the Queensland Home Missions Committee but have the full support of the Aboriginal Ministries Sub-Committee.
2. Rev. Rick Manton and his wife Kayleen continue to be involved in a church planting venture in Mount Druitt (NSW) known as the Mount Druitt Indigenous Church. They have now been working there over seven years. The Committee is beginning to discuss with the Manton's their future beyond their initial ten year commitment to the Mount Druitt area. The Committee is committed to supporting the Manton's beyond this time frame but anticipate they will have a wider ministry.
3. There continues to be two APWM Partner Society Missionary families involved in Aboriginal ministry through Australian Indigenous Ministries. The Rev. Cliff Letcher heads up this ministry. He is a member of the Winmalee (NSW) congregation. The Tranter family from the Frankston (Vic) congregation are involved in a church development and training programme in Borroloola (NT).
4. Although she has officially retired from Wycliffe Bible Translators, Miss Barbara Sayers has continued to work intermittently with the Wik-Mungkan people at Aurukun on Cape York and at Cairns.

The Sub-committee has found it difficult develop and implement the national policy as outlined to the last GAA due to lack of human resources. The areas focused upon over the last three years are as follows:-

1. The support of the Mantons' ministry in Mount Druitt.
2. The underwriting of a national Aboriginal Men's Conference which focused on ministry skills and personal development for ministry. This conference was organised by the Aboriginal Evangelical Fellowship Australia.
3. Rick has been able to visit many churches and in some cases advise them about how they can become involved with local Aboriginal groups.
4. Some initial work has been done on the development of suitable training for Aboriginal people for ministry. This is included as part of this report.
5. The Convener of the Aboriginal sub-committee regularly liaises with other Evangelical organisations involved in Aboriginal ministry.
6. The sub-committee Convener has also been involved in promoting awareness of Aboriginal

needs to many local Presbyterian Congregations around Australia.

In response to a resolution at the last GAA, the APWM Executive adopted a Position Statement on Theological Training for Indigenous Australians (see Appendix B). This has been conveyed to the GAA College Committee.

### 13. Muslim Ministry

Over the last two years, Rev. Fayek Iskander has developed an increasing educational and motivating ministry to the church throughout Australia as well as maintaining a witness to Muslims. Aspects of his work include:-

- raising an informed awareness of Islam within the PCA
- motivating church members to witness effectively
- an increasing seminar program for the implementation of the above two points
- Fayek's personal witness through radio and detention centre ministry.

At the request of APWM, an Advisory Panel for Fayek was set up in the Presbytery of Sydney South.

### 14. Significant Achievements and Policy Decisions not Covered Elsewhere

Purchase of a house at Mt. Druitt for the Indigenous Ministry of the Manton's, involving the proceeds from the sale of the Boggabilla house and a debt of \$174,000, including \$150,000 from NSW Ministry and Mission interest free with repayments of \$15,000 pa.

Support for Rev. Keith Black's book "Saints and Patriarchs".

Medical insurance for those few missionaries not otherwise covered.

Development of a website.

Arrangement for the payment of donations by Direct Debit and Credit Card.

Arrangement and a financial supplement for Daniel and Blessie Marcal from the East Timor Church to attend the Haggai Institute in Singapore.

Purchase through designated gift of an LCD projector for use in deputation meetings.

Meetings and correspondence with Rev. Paul Taylor, Mission to the World Director for Asia and the Pacific regarding the development of advanced theological education for the South Pacific, based at Talua, and other missionary developments in Asia.

The promotion of the concept of a Sunday School Missionary.

The setting up of a separate Talua Library and Building Fund.

### 15. Visits to Overseas Fields

#### *Committee Members*

Rev. Jim Elliott: Bangladesh, (twice)

Rev. Ewen Brown: Bangladesh (7 times), India, Singapore

Mrs. Edith Gaggin (and Ivan): Japan

Rev Vic Johnson: Vanuatu

Mr. Don Lewis: Vanuatu

Rev. Cliff Letcher (and Sue): India (Dehra Dun, Mizoram, Calcutta), Nepal, Bangladesh, Thailand, Singapore

Rev. Bill Lutton: East Timor, (and with Jenny) Vanuatu, Thailand, Cambodia, Myanmar

Joanne (and John) Oakley: Papua New Guinea

Rev. Robert McKean: Vanuatu

Dr. David Pilgrim (and Devona): Papua New Guinea

Rev. Phil Simmonds: Vanuatu

Mrs. Rosemary Williamson: Vanuatu.

#### *Other Official Visits*

Rev. Robert Benn: East Timor

Mr. Peter Burke: East Timor (twice)

Rev. John Ellis: Myanmar

Kate Lanseley (PLC Croydon): East Timor

Rev. Dr. George Logan: Myanmar, India

Lynette Nancarrow (Griffith Hospital): East Timor

Rev Peter Orchard: Cambodia

Rev. Ian Smith: Vanuatu

Rev. Andy Williamson: Vanuatu (twice)

Rev. John Wilson: Malawi (twice), Zambia

### 16. Partner Church Missionaries

#### *Overseas*

Rev. Chris and Leah Balzer have served at Talua MTC under the Presbyterian Church of

Vanuatu since early 2003, Chris as Dean of Students. They plan to return to Australia at the end of 2004.

Miss Nerida Bell has served in association with Mission to the World under our Partner Church, the Presbyterian Church in Japan since February 2003.

Miss Norah Gibson has served in association with Mission to the World under our Partner Church, the Presbyterian Church in Japan since March 2002. She returns to Australia in July this year.

Rev. Andy and Rosemary Williamson and family returned in May 2002 from Talua MTC where they had served since March 2000, Andy as Dean of Students.

#### *In Australia*

Rev. Fayek Iskander has continued his ministry to Muslims and of informing the Australian Church about Islam.

Rev. Bill Lutton, with Jenny, commenced duty as National Director in the National Office in September 2001, as noted in Section 6.

Rev. Hugh and Hannah Price resigned in 2002 after having returned from Japan in July 1999 to minister to the Canterbury Japanese congregation in Victoria.

Rev. Phil Simmonds, with Glenda, commenced duty as Administrator in the National Office in early 2003, as noted in Section 4.

Rev. Andy Williamson has undertaken a study program since returning to Sydney in May 2002, and in addition to caring for her mother and family, Rosemary has prepared commentaries on Old Testament books in Bislama for Talua MTC as well as acting as a member of the Federal and Executive Committees of APWM since March 2003.

In addition, Ron and Jean Lyons who work in Cape York under the Home Missions Committee of Queensland have an association with APWM.

#### **17. Partner Society Missionaries**

As at June 2004, 73 missionary units (singles or families) comprising 115 individual adults plus children are serving with 23 accredited Partner Missionary Societies. This represents an increase of 12 units (21 adults) in the two years and 10 months since the 2001 G.A.A.

We are sorry to report the deaths of three of our Partner Society missionaries during the period:-

Stewart Dinnen	WEC, Tasmania
Dr Ian Scott	The Leprosy Mission, Queensland
Dale Stock	Interserve, Pakistan.

We record our sincere sympathy for their wives (who are still serving) and families, but give the Lord our praise for their service and the assurance that they are with Him in Heaven where they now behold Him face to face.

On a happier note, we are pleased to note the marriage of Rhondda Price to Rhys Hall, both members of Pioneers.

#### **18. New Missionaries since last GAA**

##### *Partner Church Missionaries*

Rev Chris and Leah Balzer	Talua MTC, Vanuatu
Miss Nerida Bell	Chiba, Japan
Miss Norah Gibson	Chiba, Japan
Rev Bill and Jenny Lutton	National Office
Rev Phil and Glenda Simmonds	National Office

##### *Partner Society Missionaries*

As noted in the Introduction, Section 1, and in Section 17 above, the Lord has blessed us with increased and increasing numbers of missionary candidates coming forward from our churches. For this we give Him the praise and glory. It is also very pleasing to note that every State of the Commonwealth is represented in the list.

One new Partner Society was accredited during the three-year period:-

International Institute of Christian Studies (IICS)

The new missionaries accepted for dual membership of APWM during the two-years and 10 month period to the time of writing (May 2004) are:-

Andrew and Michelle Blumer	Pioneers, Austria
Dion and Annette Bremner	WEC, NSW
David and Ashleigh Burge	Pioneers, Central Asia
Matthew Byrne	Red Sea Teams Intl, Middle East
Tracey Croll	SIM, Zambia



Cherie de Garis	Interserve, Central Asia
Paul and Janae Denness	MAF, Northern Territory
John and Denise Dickson	Pioneers, Thailand
Carolyn Finamor	WBT/SIL, Canada
Joy Hill	Pioneers, Bosnia
Alex Kowalenko	ECM, Portugal
Andrew and Fleur Letcher	WBT, Victoria
Nicölle Linklater	WEC, Chad
Robert Paix	Pioneers, Central Asian Republics
Myles and Robyn Parker	Interserve, Central Asian Republics
David Pearce	MAF, Kenya
Paul and Anthea Pearce	Pioneers, Middle East
Rev Dr Granville and Denny Pillar	IICS, Hungary
Sue Poynter	OMF, Japan
Darren and Naomi Reed	Interserve, Nepal
Susan Sandral	WEC, East Timor
Claire Schofield	Interserve, Central Asia
Chandra Smith	SIM, Ecuador
Robert and Toni Smith	WBT/SIL, Germany
Dr Daniel and Dr. Esther Win	CCCA, Australia and Thailand.

*Associate Missionaries:*

Three new Associate Missionaries have been accepted since the last GAA:-

Phillip and Antonia Andrew	Bangalore, India
Michael Graham	USA/Aust
Rev Bagoes Seta	Surabaya, Indonesia

**19. Partner Church Missionaries Who Have Completed Assignment/Resigned During the Period**

*Completed Assignment*

Norah Gibson	Japan
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*Resigned*

Rev. Hugh and Hannah Price	Canterbury Japanese Congregation, Vic.
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*Home on Study Leave*

Rev. Andy and Rosemary Williamson	Talua, Vanuatu
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**20. Partner Society Missionaries Who Have Returned Home/Resigned During the Period**

Barbara Arnold	Pioneers, PNG
Keith and Norma Briggs	Pioneers, PNG
Peter Dimond	Operation Mobilisation
Wendy Eyles	OMF, NSW
Carolyn Finamor	WBT/SIL, Canada
Gwen Gibson	WBT/SIL, PNG
Rev Peter and Cassandra Morphew	Scripture Union, NSW
Susan Sandral	OMF, Indonesia and WEC, East Timor
Graham and Sue Single	WEC, Spain
Harold and Gladys Skinner	WBT/SIL, Darwin
Steve and Jan Turner	SIM, NSW

*Leave of Absence*

Ronald and Maryanne Fowler	WEC, NSW
Stewart and Enid Mawson	WEC, NSW

**21. Orders of the Day**

At AGMs and meetings of the Executive, the following people have met with the Committees:-

Rev. Chris and Leah Balzer, Rev. Andy and Rosemary Williamson, Mr. Geoff Tunnicliffe (Evangelical Fellowship of Canada), Rev. Robert McKean, Miss Chandra Smith (Candidate, SIM Ecuador), Mr. Peter Burke (PLC Croydon – East Timor), Rev. Monorul Nanok (Bangladesh), Ps Joseph Jack ( first private Diploma student at Talua), Mr. Glenn Connor.

**22. Nominations**

The following are nominated for election to the Federal APWM Committee:-

**Convener:** Dr. David Pilgrim

**Members:** Mr. Ian Campbell

Rev. Jim Elliott  
Rev. Cliff Letcher  
Rev. Phil Simmonds  
Mrs. Joanne Oakley  
Mrs. Rosemary Williamson  
Rev. Vic Johnson  
Mr. Don Lewis

D.H. PILGRIM, Convener.

**APPENDIX A1**

(For inclusion in Partnership in Mission Mark 2 within Section 6, or as an Appendix consequent to Section 6).

**Partner Church Agreements:**

**Protocols in the investigation and establishment of Partner Church Agreements will normally include the following steps.**

**6.1 Approach and Enquiry**

EITHER - APWM identifies a prospective Partner Church

OR - A prospective Partner Church approaches APWM, seeking assistance.

In the course of fraternal communications, including face-to-face contact, APWM enquires into the appropriateness and value/significance of a formal relationship between our churches, assessing the church's:-

- Evangelical Commitment to God's Word as its Rule of Faith and Life;
- Reformed Doctrinal Basis - in profession, and in practice (WCF or equivalent thereof);
- Presbyterian Church Government, and relevant administrative statistics;
- Need Priorities [actual/perceived] – finance/leadership and church planting/ theological training/ material aid;
- Internal Resources [existing/potential] to meet those needs;
- Impact of existing Partner Churches, if any;
- Integrity of Leaders;
- Other specifics, peculiar to the situation.

In this process, APWM also invites and assists the prospective Partner Church to evaluate the appropriateness and value/significance of a formal relationship between our churches, assessing the Presbyterian Church of Australia under similar criteria.

**6.2 Where There Appear to be No Present Prospects of Establishing a Partnership**

If the enquiry reveals to us that such a relationship may be inappropriate or of dubious value, (although the churches may share a basic *evangelical* commitment), APWM will simply agree to -

**"acknowledge [the other church]'s identity as a true church in the gospel, and embrace the fellowship that this offers."**

This includes the possibility of our having some ongoing input into that church's struggles to mature in understanding and Christ-likeness. This may mean, that at some future time, we may be able to renew the enquiry of STEP 1, with the possibility of a different outcome.

**6.3 Formal Presbyterian / Reformed Recognition**

However, when the enquiry reveals to both churches that a formal relationship is likely to be both appropriate and valuable, APWM offers to enter into a mutual agreement to recognize formally our relationship as sister churches within the world-wide family of Reformed and Presbyterian churches, and to proceed towards the establishment of an appropriate and specific Partner Church Agreement.

**6.4 Specific Partner Church Agreement**

This takes the following form:

Affirming that as equal members in the Reformed and Presbyterian family of churches we declare: N\_ Church and PCA to be Partner Churches for the mutual up-building of each other in brotherly love ( Eph 4:16), to the glory of God.

Specifically, at this time, N\_ Church undertakes to

.....  
.....

## PCA undertakes to

Accordingly the Partnership of our churches is expressed in, and developed through, the following means:-

We will urge our churches to pray for each other's welfare, witness, and growth in grace.

To that end we will exchange communications concerning the life of our churches, to be distributed as widely and appropriately as possible.

We will encourage the development of mutual contacts for mutual edification of our churches.

Specifically we will seek to facilitate a growing network of relationships that may include:-

- Personal communication, and ministry visits;
- Parish-to-Parish communication, and ministry visits;
- Presbytery-to-Presbytery communication, and ministry visits;
- Moderatorial communication, and ministry visits;
- The sending of short-term, and/or long-term personnel.

We respond to each other's needs according to our abilities and our resources.

### **6.5 Review and Development**

All agreements will be reviewed three-yearly by both parties, preferably in the face-to-face context of a visit by a Moderator, or Mission Executive.

#### **APPENDIX A2**

**Addenda to "Partnership in Mission, Mark 2 (Centenary Edition)" relating to Study Leave and Roles of Missionaries:**

##### Add to clause 4.1:

Partner Church Missionaries may be appointed to undertake a variety of ministries and activities including support roles, at home or abroad, and appropriate full-time or part-time study courses under the guidance, and with the approval, of APWM (and of the Partner Church, if continuing to reside in that country during the course of study). (See clause 10.9.1 for financial considerations).

##### Add to clause 4.2:

Partner Society Missionaries may be appointed to undertake a variety of ministries and activities including support roles at home or abroad, and appropriate full-time or part-time study courses, under the guidance, and with the approval, of the Partner Society and APWM.

##### Add clause 10.9.1:

When seeking approval for extended study, the missionary will apply to the Federal Committee through his/her State Committee. The State Committee will examine the application and may interview the missionary. The recommendation of the State Committee will be forwarded to the Federal Committee which has the responsibility of final approval. The State Committee shall include in its recommendation to the Federal Committee a support figure appropriate to the missionary's changed circumstances. The Federal APWM Committee shall be responsible for all support arrangements and may require the missionary to fund all, or some of, the agreed support figure. Ordinarily, APWM will not contribute financially, nor underwrite the support of a missionary undertaking extended study.

##### Add clause 10.12.1:

When seeking approval for extended study, application for APWM's approval will be according to the process outlined in 10.9.1 above, except that there will be no financial considerations undertaken by APWM. The approval of the Missionary Society will be sought in accordance with that Society's rules and policies.

#### **APPENDIX B**

**Theological Training for Indigenous Australians APWM Position Statement – April 2004**

##### **Introduction**

This statement was developed in response to resolution BB 2001 minute 111 at the 2001 GAA and the letter of 16 June 2003 from Rev. Dr. John Davies, Convener of the GAA College Committee regarding any initiatives of APWM. While it refers primarily to Aboriginals, it also refers to Australian Islanders. The issue has arisen from the concern that there are no indigenous students for the ministry coming forward for training. We recognise that Aboriginal cultures are vastly different to those of our "white" population, and that long periods of study in a highly formalised theological college in a city are alien to these cultures. We believe that a less centralised and academic approach is required to attract indigenous trainees and to provide them

with the skills needed to effectively present the gospel to Aboriginal Australians. We also believe that the present system of training ministers in the PCA does not provide the best cross-cultural preparation for reaching our indigenous population, either in the rural or urban situations. However, we also strongly support any Aboriginal who feels called to the mainstream path of training for the ministry and is able to carry the program through.

We believe that implementation of the issues in this policy would be an important contribution towards redressing a serious deficiency in the life and witness of the Presbyterian Church of Australia.

### **Objectives**

The primary objective is to encourage the recruitment of Aboriginals for training for gospel ministry to their own people, an activity that has not been prominent in our church. This will require development of theological training programs that are fitted to the needs of both indigenous trainees and to the communities that they will serve. The most appropriate course would be the equivalent of three years of full-time study leading to an Advanced Diploma of Ministry. This would be the basic standard for Aboriginal Church leaders in a pastoral role. There would be a need for formal recognition by the church of graduates from this program, possibly by conferring the title of "Pastor".

### **Implementation**

The program should be implemented in cooperation with the AEC Colleges, Bimbadeen in NSW and the equivalent college in Western Australia. The first year could consist of two-week blocks to provide basic training, with lecturers from our Theological Colleges, from Ministers and Elders, as well as any other qualified people with appropriate skills. While this course could provide some general theological training, students who achieve well would be encouraged to continue on to undertake the Advanced Diploma of Ministry on either a full-time or part-time basis. Both the block-study and Advanced Diploma programs would need to incorporate strong practical components. The development of suitable curricula would require the formation of a committee comprising Aboriginal Christian leaders, and representatives of the Church's Theological Colleges and APWM, reporting jointly to the GAA College Committee and the APWM Federal Committee.

It might also be possible that some graduates from the Advanced Diploma course could elect to continue on to one year of full-time study at one of the Church's Theological Colleges and be deemed qualified for ordination to the ministry.

### **Funding**

In view of the importance of these issues as noted above, the Church should take a significant role in providing funding for training Aboriginals for ministry to their own people. It would be expected that trainees would be partly self-funded, but considerable subsidisation might be necessary. Registration of courses and access to Abstudy, Austudy and any other government subsidies for training of Aboriginals should be investigated. APWM could recommend that funds from the Swinney Memorial Trust and the Morrison Fund be used for this purpose. However these funds are limited and APWM can only make a relatively small contribution from its budget in view of its other commitments.

Presumably the same applies to the College Committee. It might be possible to include training of Aboriginal pastors in the budgets of State General Mission Programs or their equivalent.

## **BUSINESS**

The Committee met to deal with the matters committed to it and, in particular, the venue for the 2004 General Assembly.

After having come to the conclusion that the committee had no authority to appoint the place of meeting outside of Sydney, various venues within Sydney were considered. Those most uppermost in the committee's deliberations were the church complexes at Roseville, the Chinese Presbyterian Church in Crown St., and the Young Nak Korean Congregation in Telopea. Whilst all had differing strengths as to suitability, it was decided to hold the Assembly in the Chinese Presbyterian Church with its centrality and close proximity to accommodation and eating establishments.

P.J. BARSON, Convener.

## CHRISTIAN EDUCATION

**Introduction** In reviewing the committee's work over the past three years we are thankful to God for the many opportunities to serve His church.

**Publications** The committee continues to provide a range of resources and publications for sale. The profits from sales provide funds to support the wider work of the committee.

*The Westminster Confession for the 21<sup>st</sup> Century* has proved to be a popular publication and is now into its third printing. The committee is investigating the possibility of sales in overseas markets.

Since the last Assembly several publications have been produced.

*"At the Coal Face"* has been revised and updated and has been released in a new format. This publication is a series of studies designed to be used as a training resource for elders and includes a study from 1 Timothy

The committee has taken over the publication of *"Making Friends for Life"* This set of ten studies is designed to assist small groups in developing an evangelistic mindset towards specific non-Christian friends and as the title implies 'make friends for life'. It is written by the Rev David Thurston, This was released in February 2004. The Interest in this publication has been very encouraging

**The Gate** Although not a publication of this committee. The committee encourages the reading of "The Gate" a magazine produced by the NSW committee. It is a magazine which is a resource for those involved in all areas of Christian Education. It includes reviews on new books and other publications and information about upcoming training events. It is available on request from the NSW Christian Education Office.

**Ministry Visits** During 2001 the Convener and the Queensland Director carried out a visit to South Australia. In November 2003 two members of the committee made a visit to WA. There is a visit planned to Tasmania in 2004. These visits to the smaller states have been well received. Such visits are proving to be a source of encouragement and are fostering good relationships between the States.

**21C** 21C is the national leadership development conference aimed at leaders aged 18-28 years old. The second 21C conference was held on April 24-27 2003 at Scots College, Sydney. The conference was attended by 72 delegates from 5 states and 14 mentors from 3 states, as well as 8 people who helped with support and logistics. David McDougal's talks on the Sermon on the Mount were clear, relevant and well-applied. The time in mentor groups was constructive and useful and mentors worked very diligently in spending time with delegates and there were lots of important conversations during the conference.

The electives offered a range of options (from reading to planning to holiness in an unholy world) and the two special elective programs on Christian thinking and mentoring were well received. All delegates at 21C were encouraged to seek out a mentor in their local setting as a way of intentionally developing as leaders.

The organisation of 21C has relied heavily on PYNSW, who have provided financial support and have allowed Murray Norman to commit considerable time to 21C. We thank PYNSW for their commitment to a national vision. We aim to make 21C a national conference, and the success and long term viability and usefulness of 21C depends on the national church taking "ownership" of it.

We are committed to 21C continuing to be part of our church's strategy for developing leaders and are currently planning for a conference to be held in April 2005. In preparation for that we hope to: promote the vision of 21C through one day seminars for delegates and potential delegates, mentors and potential mentors and key leaders in PCA, held (at least) in Sydney, Melbourne and Brisbane; and develop an effective follow-up scheme. We have appointed a 21C task force consisting of John McClean (Convener), Sandy Macmillan, Richard O'Brien and Murray Norman.

**Administration and Finance** Once again the committee will not be seeking a grant from the finance committee for the period 2005-2007. The committee is confident of being self funded from the sale of resources.

**Future Direction** The committee is in the process of producing a number of new publications. These include a booklet on baptism and a series of studies on church membership.

**Membership** The following nominations are made:-

<b>NSW</b>	Bruce Christian, John McClean and Ian Schoonwater (2 vacancies)
<b>Qld</b>	John Mansfield and John Nicol
<b>SA</b>	John Campbell

<b>Tas</b>	Simeon Duncan
<b>Vic</b>	Greg Goswell, Stuart Bonnington
<b>WA</b>	Andrew Robinson
<b>Convener</b>	Ian Schoonwater

## ADDENDUM TO REPORT

**Prevention of abuse within the Church** A number of state Assemblies have been working towards establishing protocols to deal with the prevention of abuse within the Church. The NSW Social Services Committee has recently established a Child Protection Unit and have updated and expanded the document "Breaking the Silence". As any form of abuse, and especially the abuse of children in one state, will have ramifications for the Presbyterian Church as a whole, it would be good to set in place a national strategy and policy so that there is consistency across the states. As there is movement of ministers, elders and members across the states the Christian Education Committee believe that the development of a national approach to preventing child abuse is critical. The Committee understands that legislation in each state varies at certain points but this should not prevent a national policy being set in place.

The NSW Child Protection Unit (CPU) has carried out much work to date and the director of the CPU is keen to assist the Christian Education Committee in developing a national policy. The Committee sees that the work of developing such a policy falls within the ambit of its responsibility.

I.R. SCHOONWATER, Convener.

## CODE

The Code Committee has met annually since the 2001 General Assembly and members have given conscientious and diligent attendance to the work of the Committee. In 2002 Mr. G.K. Downes, Q.C., Procurator, was appointed to the bench of the Federal Court and resigned as Procurator. Mr. Downes had been Procurator of the General Assembly of Australia since 1992 and Procurator of the N.S.W. General Assembly for some 20 years. As a Committee we thank him for his interest in the work of the Church and his willingness to assist and advise at all times. According to the regulations the Finance Committee of the General Assembly of Australia appointed Mr. G. Burton, B.C.L., B.A., LL.B., Procurator of the N.S.W. General Assembly, as Acting Procurator of the General Assembly of Australia. Upon being inducted to a parish in Victoria the Rev. G.J. Nicholson of Queensland submitted his resignation from the Committee. We thank Mr. Nicholson for his services particularly in the compilation of the booklet on a guide to Presbyterian Polity. The Queensland Assembly appointed the Rev. D.R. Schwartz to replace Mr. Nicholson. The Rev. S. Coulton of N.S.W. also resigned from the Committee and was replaced by the Rev. J.R. Irvin, Deputy Clerk of the N.S.W. General Assembly. The Very Rev. Dr. K.J. Gardner has indicated he is not seeking re-election to the Committee.

Several matters have been dealt with by the Committee since the 2001 Assembly and advice given on other matters when requested.

1. **Booklet on Church Procedures.** This booklet has been prepared by the Queensland members of the Code Committee and revised by the Assembly Officers and is now in print. Copies have been sent to each state assembly and presbytery. It is also available in electronic form and has been placed on the Church web site.
2. **Definition of who is at the bar in petitions, appeals or complaints.** This matter has been dealt with by the Committee and an overture will be presented to the Assembly with a suggested amendment to the standing orders.
3. **Editorial changes to Constitution, Procedure and Practice.** These changes, mainly relating to alterations to the Articles of Agreement enacted in 2001, are the subject of a clause in the deliverance to the Assembly.
4. **Presbyterian member of the Religious Advisory Committee to the Services.** A suggested amendment to the regulations of the Defence Forces Chaplaincy Committee will deal with this matter when the report of that Committee is before the Assembly.
5. **Ordination Question for Deacons.** The Committee resolved to advise each State Assembly that, in the opinion of the Code Committee, deacons elected under the provisions of the General Assembly of Australia (GAA BB 2001 Min. 63) are not

required to answer the questions listed in Regulation 6.7 of Constitution, Procedure and Practice. This advice has also been communicated to all presbyteries.

The current edition of Constitution, Procedure and Practice was printed in 1993. There have been many changes since then and it is proposed that the Assembly authorise its reprinting to take into account these changes since then including those enacted at this General Assembly. After the revised edition is prepared, it will be placed on the Church website.

The existing members of the Committee are willing to stand for re-election and the committee nominates them for the ballot.

P.G. LOGAN, Convener.

## CHURCH AND NATION

**Committee Personnel Changes Since 2001** Since the 2001 GAA, the committee has met by telephone conference on four occasions and once face-to-face. Only Rev. D. Combridge (TAS) and Rev. S. Slucki (formerly NSW and now SA) have continued as members of the committee over those 3 years. These changes have occurred for various reasons and should in no way be misunderstood as disillusionment with the work.

The committee thanks Rev. J. Stasse, S. Teale, and R. Waterhouse for their contributions to its work.

**Main Work Undertaken** There have been a number of issues on which this committee could have spent much time during the last three years. It is gratifying to report that the various State committees have made representations to the relevant authorities on topics such as stem-cell research and proposed same-sex cohabitation-status law reform. Moreover, representations have been made concerning the persecution of Christians in various countries.

Nevertheless, this committee has felt it to be vital to spend the majority of its energy in preparing a draft revision of the regulations governing its operation in preparation for this Assembly. In so doing the committee believes that it is time for the Assembly to decide whether it wants this committee to continue functioning as a national committee or opt to totally devolve the responsibility for both educating the church and engaging with government and other authorities to the States' committees, by abolishing this committee.

Resolving this subject is essential since there seems to be confusion as to the legitimate role of the committee and conjecture as to the validity/appropriateness of either the Moderator-General or the committee issuing "statements" on issues that emerge between meetings of the Assembly regarding which the committee has not been specifically authorised to speak.

The committee hopes to persuade commissioners, in what follows, of the rightness of adopting its proposed revised regulations.

**Proposed Revised Regulations** The proposed revision of the regulations is designed to clarify both the committee's and the Assembly's understanding of the committee's tasks in order to help the committee to function most effectively in the contemporary context.

### 1. **Name**

*There shall be a committee of the General Assembly of Australia known as the "Church and Nation Committee (for Social Issues)."*

The proposed inclusion of the qualifying statement "(for Social Issues)" is intended to make the purpose of the committee clearly understandable to those outside our church.

### 2. **Membership**

The membership of the committee shall consist of a representative from each state's corresponding committee.

Currently, the Moderators of both the Victorian and Queensland committees are, automatically, supposed to represent their state on the federal committee. Moreover, the NSW representative is currently appointed by its Assembly; although, by convention, this is usually a member of the state committee. The proposed change defines the membership base most helpfully and consistently.

### 3. **Quorum**

*The quorum for any meeting of the committee shall be any three members.*

Currently, there is no guideline as to what constitutes a quorum in the committee's regulations.

### 4. **Consultant Advisers**

The committee shall have discretion to co-opt qualified/gifted people to help with the

committee's research work, preferably possessing a good knowledge of the Scriptures and in sympathy with the teaching of the Church's subordinate standard.

All Church and Nation committees face the challenge of contributing carefully researched papers on often complex subjects in a whole variety of areas. The suggestion of authorizing co-opted (non-voting) adviser-members is a positive directive to future committees. Currently, there is nothing to forbid the practice but nothing to encourage it either.

#### **5. Office-Bearers**

The General Assembly shall elect a convener, usually proposed by the committee, whose term shall expire at the following Assembly. The committee may appoint additional officers such as an honorary secretary.

#### **6. Meetings**

The committee shall meet at least twice a year by the most cost-efficient and expedient means technically possible.

This proposal simply aims to reflect and endorse the committee's current practice and frequency of meeting.

#### **7. Responsibilities**

*The committee's responsibilities are:*

- A. To ensure the detailed exchange of information regarding the activities of the corresponding state committees.**
- B. To promote the optimum co-ordination of, and co-operation by, the corresponding state committees as they address issues of state, interstate, national, and international concern.**
- C. To present reports to the General Assembly, outlining the work undertaken, suggesting matters on which the Church take action, and recommending appropriate strategies for the Church to adopt as it addresses issues of significant national and international concern.**
- D. To compose and issue statements, both at and between meetings of the General Assembly, containing pastoral advice, denominational policy-positions and/or considered opinion on issues of significant national and international concern.**

Responsibilities A, B, and C substantially reflect both the committee's current function and the Assembly's apparent expectation of it.

Proposed responsibility D concerning the issuing of statements is the one which the committee believes especially needs resolving.

The committee has received advice from the current Deputy Prime Minister's Office that well researched and thoughtfully written submissions, whether they come from a state or federal committee, are taken seriously by government. Nevertheless, the committee does believe that federally-issued statements will attract greater media attention.

There is no doubt that issues upon which the Church's viewpoint ought to be heard do emerge between Assembly meetings and it is a significant loss of opportunity not to provide relevant input and even leadership on such occasions.

#### **8. Statements**

Statements may be issued with the aims of:

- A. Equipping Church members and other Christians to make an informed contribution to the discussion/debate on issues concerning the nation's life from a Christian, Biblical, Reformed position.**
- B. Informing government and other appropriate authorities of the Presbyterian Church's approach to issues of significant interstate, national, and international concern.**
- C. Liaising with others of like mind in contributing to the discussion/debate on issues of significant interstate, national, and international concern.**

#### **9. Procedure for Issuing Statements**

**Statements may be issued, on the Church's behalf, either by the Moderator-General, the Convener, or jointly by the Moderator-General and the Convener together.**

Such statements require authorisation:

- A. By direct resolution of the General Assembly**
- B. Between meetings of the General Assembly, by a majority of the committee, in which case they are formulated in consultation with the Moderator-General, at his request or at the initiative of the committee.**



The committee believes that the proposed safeguards surrounding the issuing of statements will sufficiently protect against unwise or eccentric comments. It also places great confidence in the self-discipline of both Moderators-General and future members of the committee not to mistake deeply-held personal views for generally-held denominational ones.

**Inter-Denominational Involvement at Federal Level**

A related matter, raised with the committee by the Moderator-General himself, is that of how much involvement the Assembly wishes our denomination to have in inter-church bodies such as the Heads of Churches at federal level.

The committee resolved to recommend to the Assembly that it encourage Moderators-General at their discretion to participate regularly in the activities of the Heads of Churches whilst not authorising them to participate in multi-faith services.

**Defence of Marriage**

Along with the entire Church, the committee gives thanks for the apparently bi-partisan Federal Parliamentary acknowledgement that "marriage" is rightly understood as a distinctly, heterosexual relationship between one man and one woman – ideally for life. At the time of writing, concern still remains as to the attempt by homosexual/lesbian advocates to win adoption rights and access to I.V.F. services for same-sex partners.

**Homosexuality and Ordination**

Recent developments in the Uniting Church in Australia and, on the international scene, in the Anglican Communion have drawn unprecedented attention to the way churches view homosexuality and the ordination of homosexuals. The Committee believes it would be very timely for the General Assembly of Australia to make a statement in response to these developments and proposes the one adopted by the Victorian Assembly.

**Budget for the 2005-2008 triennium**

The committee has requested a budget of \$2,000.00 be allocated to the committee for the 2005-2008 triennium.

**Recommended Convener**

The committee recommends that the Assembly elect the incoming convener of the Victorian Assembly's "corresponding" Church and Nation Committee to serve as the Federal committee's convener until the next General Assembly of Australia.

**Special Thanks**

The committee conveys special thanks to Rev. Stefan Slucki for the continuity he has provided. Though no longer a member, he continues to serve as honorary secretary and was primarily responsible for the preparation of this report. The committee is also grateful for the assistance of Rt. Rev Jack Knapp for convening a meeting of the committee at a time when it had no one to fulfill that role.

A.M. CLARKE, Convener.

**COLLEGE**

During the triennium since the last General Assembly, the College Committee has met each February, with good attendances. The secretary of the Committee is the Rev. John Wilson, with Rev. Dr. Ian Smith as acting secretary for 2004. Between meetings, the main work of the Committee is carried out by the Grading Subcommittee.

**Candidates:** Since the last General Assembly, 35 candidates for the ministry and 2 deaconess candidates have completed their courses of study. Ministry candidates are as follows:-

	Vic	NSW	Qld
2001	3	9	0
2002	1	7	3
2003	3	9	0

Deaconess candidates are as follows:

2002	-	2	-
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This brings the total number of graduating ministry candidates since 1977 to 417. The average of the last triennium represents a fall in the numbers graduating in comparison with the average of 16 per year since 1977. There are currently 47 or 48 ministry candidates and 2 deaconess candidates under the care of presbyteries and state committees on theological education (in comparison with 37 ministry candidates in 2001). State assemblies may need to consider their strategies for the recruitment of candidates.

**Reformed College of Ministries (Brisbane):** Consequent upon an earlier visitation in 1998, a follow-up visitation to the Reformed College of Ministries, Brisbane, was conducted in May 2002 after the Consortium had commenced operations. It was found that the Consortium complies with the theological and academic standards of this Church. Approval is sought for a continuation of the arrangement for a further three years subject to the College Committee's satisfaction that the confessional and academic standards of the Presbyterian Church of Australia will be maintained; and the agreement of the Queensland Assembly.

**Western Australia:** The last General Assembly gave approval to the course at Trinity Theological College, Perth, for candidates for the ministry from Western Australia, subject to the continued approval of the General Assembly of the Presbyterian Church of Western Australia and the annual approval of a full curriculum for candidates for the ministry by the College Committee. These conditions have been met, and the training of candidates at Trinity is under the oversight of the Victorian Faculty. Approval is sought for a continuation of this arrangement for a further three years. During the triennium, the College Committee sponsored visits to Western Australia by Very Rev. Prof. Allan Harman in 2002, and (jointly sponsored with the Christian Education Committee) by Rev. Dr. Reg Mathews in 2003. The Committee seeks to continue such visits on a regular basis as an encouragement to the Church in Western Australia.

**Indigenous Theological Education:** The 2001 General Assembly authorised the College Committee in consultation with Australian Presbyterian World Mission to approve a modified course of theological training for indigenous Australians, subject to certain guidelines. Consultation with APWM has begun on the needs of indigenous theological education. This has not resulted in any concrete proposals coming forward at this stage and no further action is recommended at this Assembly. It is the opinion of the College Committee that the guidelines in GAA min. 2001:111 provide scope for approval of a modified program of indigenous theological education, and that state faculties seeking to develop and implement a separate course of training for indigenous Australians, perhaps in conjunction with APWM, should present their proposal to the College Committee for consideration.

**One College / Three Campuses?** Consideration has been given to a structural change which would result in a single (but multi-campus) theological college for the Presbyterian Church of Australia. While there might be some advantages, it was considered that there would be no net advantage in such a restructure.

**Syllabi:** The Committee has undertaken some work on evaluating the syllabi of the several colleges with a view to assessing their conformity with the Regulations and previous decisions of the Committee, and producing a greater degree of uniformity amongst the colleges.

**Distance Education:** The Committee has given further consideration to flexible modes of delivery in education and continues to approve of some use of distance education as a means of satisfying a proportion of the course of training for candidates.

**Website:** There is now a College Committee page on the Presbyterian Church's website with information about the function of the Committee, its Regulations, contact information and links to the colleges.

J.A. DAVIES, Convener.

## DEFENCE FORCES CHAPLAINCY

The last three years have presented chaplains with significant challenges. There have been continuing deployments to East Timor, to Afghanistan and Iraq. Chaplains also responded to the Bali bombings.

Sadly, we as a church are not upholding our end of the agreement by the Religious Advisory Committee to the Services (RACS). The formula for nominating chaplains is that for every twelve vacancies, there will be four Anglican, four Roman Catholic, two Uniting and one each for the United Churches (Baptist, Church of Christ, Lutheran, Salvation Army, etc.) and the Presbyterian Church. There are currently 45 vacancies in the Army Reserve, so we could easily take 5 recruits. These vacancies include most states. We still have no chaplains serving in Western Australia, South Australia, Tasmania and the Northern Territory. There seems to be resistance among ministers to coming forward to fill the vacancies. Further we understand that some Sessions resist their ministers serving in the Reserves. The United Churches currently outnumber us by about four to one as the system doesn't care who a chaplain represents just that the vacancy is filled.

RACS has met on a quarterly basis in the period under review with several special meetings. The meetings have been largely harmonious. During the three years the Anglican Church has appointed Bishop Tom Frame as its new Bishop and the Catholic Church appointed Bishop Max Davis to replace Bishop Jeffrey Maine who recently died. The last two years have been dominated by the new Memorandum of Agreement, which has finally been sent to the Chief of Defence for his agreement or otherwise.

At the instigation of RACS a pay case was mounted across the three services. The reason for the case was that upon commencement chaplains were well behind their civilian counterpart, when tax advantages and allowances are taken into account, to the tune of about \$10,000. The case has now been accepted and there is approximate parity. The case further argued for a new means of advancement (through the divisions).

**The Committee Nominates:** R.S. Keith (Convener), G.J. Abbas, P. Phillips, R. Matthews, A. Robinson, S.L. de Plater.

R.S. KEITH, Convener.

## FINANCE

**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, 2003 duly audited have been included in the White Book, namely:-

- Trustees / Finance Committee
- Christian Education
- National Journal Committee
- Australian Presbyterian World Mission Committee
- Public Worship & Aids to Devotion Committee
- Presbyterian Inland Mission Committee

Committee expenditure approved by the Forty-Fourth General Assembly in July, 2001 covered the three year period 1 January, 2001 to 31 December 2003.

**Cost of General Assembly:** The last Session of the General Assembly held in Sydney in July, 2001 cost \$41,939 (1994-\$52,340; 1991 - \$65,316; 1988 - \$96,294) comprising the following items:

	<u>2001</u>	<u>1997</u>
Travelling Expenses	30,629	35,334
Accommodation and Meals	0	289
Honoraria to Assembly Officers	2,550	2,850
White Book / Blue Book / Other	<u>8,760</u>	<u>14,249</u>
	<u>\$41,939</u>	<u>\$52,722</u>

The basis for reimbursement of expenses of Commissioners was approved by the Forty-Fourth General Assembly in July, 2001 (Minute 27). The Finance Committee recommends as follows:-

- (a) Agree that the General Assembly of Australia through the Finance Committee meet the accommodation costs of Commissioners not resident in the city in which the General Assembly is held.
- (b) Request the Secretary and Clerk of Assembly to secure advantageous accommodation rates for lodging Commissioners during the General Assembly.
- (c) Continue to pay accommodation during the course of the General Assembly for the Moderator, Clerks and Business Convener.
- (d) Approve the reimbursement of the actual expenses incurred for Commissioners travelling to the General Assembly (excluding the Presbyteries of The Hawkesbury, Illawarra, Sydney, Sydney North and Sydney South) on the following basis:
  - Commissioners having to travel more than 750km : return economy class air fares
  - Commissioners having to travel 750 km or less by rail (or coach where a train does not run) : return rail or coach fares
  - Commissioners using their own car a payment of 20¢ per km (maximum 750 km).
- (e) Remind all Commissioners travelling by air that they should make their bookings in advance to achieve the cheapest flight available.

(f) **Webmaster** The Finance Committee in 2003 appointed Rev. Mike Wharton as Webmaster for the Presbyterian Church of Australia and recommends to the General Assembly that he be reappointed for another three years on a retainer of \$12,000 per annum.

**Moderator's Expenses and Honoraria to Officers of the General Assembly** The Finance Committee recommends to the General Assembly as follows:-

(g) Until such time as the General Assembly determines otherwise approve payment of Honoraria as follows:

Clerk of Assembly	\$ 2,000 for each General Assembly
Deputy Clerk	\$ 600 for each General Assembly
Assistance to Clerks	\$ 400 for each General Assembly
Business Convener	\$ 850 for each General Assembly

Authorise the Finance Committee to pay appropriate honoraria to one or more persons acting in positions listed above.

(h) Approve the following provisions for the Moderator assuming office in September 2004 and for succeeding Moderators until such time as the General Assembly determines otherwise:-

(i) An allowance of up to \$25,000 to cover costs of travel, accommodation, telephone, postage, stationery;

(ii) An allowance sufficient to cover the cost of moderatorial dress.

(iii) Costs of pulpit supply during Moderator's absence on moderatorial duty.

(iv) An honorarium of \$2,000 per annum.

(i) 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.

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

(k) Agree to increase the Moderator's allowance by CPI adjustments as at 30 September each year.

**Expenditure by Committees of GAA:** The Forty-Fourth General Assembly approved that fares to attend committee meetings be reimbursed at the rate as determined for meetings of the GAA, and incidental expenses as determined by each committee. Travel expenses are to be funded from the normal income of each committee.

The amounts recommended as allocations to various committees were regarded as "maximum allocations" and were not to be regarded as a grant.

The General Assembly approved the following allocations for the triennium 2001-2004:-

<u>COMMITTEE</u>	<u>APPROVED</u>	<u>OUTLOOK</u>
Church and Nation	1,000	Nil
The Code	5,000	2,744
College	12,000	12,600
Defence Forces	3,500	1,833
Public Worship and Aids to Devotion	Nil	Nil
Reception of Ministers	2,100	3,634
Relations with Other Churches	1,000	9,842
National Journal Committee	55,350	55,350
APWM	Nil	
	<u>\$79,950</u>	<u>\$86,004</u>

**Review of the Finances of the General Assembly of Australia:** The Finance Committee at its meeting on 4 February, 2004 received a communication on the future financing of the operations of the General Assembly of Australia and its Committees.

The General Assembly will appreciate that it is extremely difficult under the present system to prepare budgets three (3) years in advance. The Finance Committee holds sufficient capital funds to meet all expenses subject to reimbursement from State Finance Committees, thus improving the administrative procedures and avoiding the necessity of collecting the "estimated cost" in advance.

In light of the above mentioned criteria the Finance Committee established a sub-committee comprising Messrs. W.D. Richards (Convener), General Manager, Presbyterian Church of New South Wales), J.R. Falls (Chairman, The Presbyterian Church (New South Wales) Property Trust, S.R. Smith (Financial Controller, Presbyterian Church of New South Wales), Rev. Dr. P.G. Logan, (Clerk of Assembly) and Rev. Dr. A. MacD. Harman (Chairman of Victorian Trusts Corporation) to review the current arrangements for the financing of the General Assembly of

Australia and its Committees: All budgets have been referred to this sub-committee for consideration and recommendation. The need for this review was highlighted by requests from the National Journal Committee and Presbyterian Inland Mission for financial assistance and a helpful correspondence from the Chairman of Victorian Trusts Corporation.

The sub-committee met in Sydney on 1<sup>st</sup> March, 2004 and considered the financing of the GAA and its committees. Under the current processes annual payments can vary considerably, as immediately after the GAA there is the heavy cost of holding the assembly, but then payments ease in the following two years. It was therefore considered timely to spread the triennium payments from states, equally, over each of the years. The Finance Committee has the cash resources to support this approach and it will assist states in budgeting and payments.

Consideration was also given to the need to boost the effectiveness of the Federal Church generally through additional finance. Currently no provision is made for the office of the Clerk of the GAA, so that the PCA is dependent on the generosity of the Presbyterian Church in New South Wales. In addition, the smaller state churches often look to the clerk in difficult situations but there is no money set aside to allow him to travel to assist these churches. Furthermore, several of the GAA committee do not meet in person because insufficient funds are available to allow this to be done. Last February the Reception of Ministers Committee had its first meeting since 1977, and it was able to resolve some issues that had been a problem for many years. The Committee on Relations with Other Churches never has a full meeting, again due to lack of funding. Several committees, including National Journal and Christian Education, fund their committee meetings from the meagre income they themselves generate.

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

	<b>Triennium Total</b>	<b>2005</b>	<b>2006</b>	<b>2007</b>
National Journal	62,081	20,085	20,688	21,308
National Journal - additional funding	6,000	6,000	-	-
Website hosting	36,000	12,000	12,000	12,000
General costs	39,000	13,000	13,000	13,000
Assembly costs	73,150	-	-	73,150
Code Committee	8,000	2,666	2,667	2,667
Moderators expense	35,482	11,333	11,393	12,756
Reception of Ministers Committee	8,000	2,667	2,667	2,666
Relations with other Churches Committee	15,390	5,130	5,130	5,130
College Committee	16,000	5,333	5,333	5,334
Church & Nation Committee	2,000	667	667	666
Presbyterian Inland Mission	5,000	1,667	1,667	1,666
Defence Force Chaplaincy Committee	2,000	666	667	667
<b>Total GAA Committees</b>	<b>308,103</b>	<b>81,214</b>	<b>75,879</b>	<b>151,010</b>

**Equalised budget per annum 2005 - 2007**

**102,701 102,701 102,701**

**Increase in costs of \$77,000 over previous triennium:-**

PIM travel	5,000
Website hosting for the full period	25,000
National Journal increased funding	10,000
Travel and accommodation at Assembly	10,000
Contingencies for assessments	6,000
Code book rewriting	7,000
Reception of Ministers	5,000
College committee	4,000
Church relations	5,000

It was recognised that the three smaller state churches – Tasmania, South Australia and Western Australia – have limited funds, and hence the deliverance will propose a slight amendment to the 1979 formula capping the contribution from these three states to one and half percentage points each of the whole budget.

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

**Committee Membership:** Mr. John Mill who has been Convener of the Committee since

1994 does not propose to seek re-election. The Presbyterian Church of Australia is indebted to John Mill for his many years of service to the wider work of the Presbyterian Church of Australia particularly as Convener of the Finance Committee. Prior to being Convener John has been a member of the Committee since 1991. The names of those members appointed by State General Assemblies together with recommendations for appointment to the Finance Committee are as follows:-

**State Assemblies:**

New South Wales	Rev. P.F. Cooper, P.R. Dunstan, Messrs. J.R. Falls and R.P. Dunlop
Queensland	Messrs. K.C. Booker, R.W. Pilkington
South Australia	
Tasmania	Mr. G.K. Roberts
Victoria	
Western Australia	Captain S. Small

The Committee recommends that Messrs. P.A. Burke, W.J. Lennon, W.D. Richards and Rev. J.R. Irvin be elected members of the Finance Committee and Mr. J.R. Falls be elected as Convener.

J. MILL, Convener.

### **MODERATOR'S NOMINATING**

The following nominations were received from state assemblies for Moderator-General of the 2004 General Assembly of Australia:-

Rev. Dr. Paul G. Logan, Minister at North Sydney-Greenwich, N.S.W.  
Rev. C.R. Thomas, Minister at St. Kilda, Victoria  
Rev. D. Tsai, Minister at Epping, N.S.W.

Votes cast in the first round of voting were:-

Rev. Dr. Paul Logan	12 votes
Rev. C.R. Thomas	14 votes
Rev. D. Tsai	8 votes

In terms of the regulations the names of the Rev. Dr. Paul Logan and the Rev. C.R. Thomas were listed on a second ballot paper. A majority of votes was cast for the Rev. C.R. Thomas, Minister at St. Kilda, Victoria. The Rev. C.R. Thomas is therefore Moderator-General Nominate of the 2004 General Assembly of Australia.

B.M. MELLER, Deputy Clerk.

### **MODERATOR'S STATEMENT**

*'And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall come the end' (Matthew Ch.24 vs.24 NASB)*

The Great Commission has never been rescinded and the mandate of the Lord Jesus Christ is as relevant today as when first uttered many centuries ago. As I have journeyed throughout the Commonwealth and the United Kingdom during the past three years it has been of great encouragement to see numerous congregations taking seriously the work of Evangelism. From large city churches to provincial towns and smaller villages and hamlets Ambassadors of the Lord Jesus Christ are acknowledging the fields are white unto harvest and are testifying to God's wonderful grace in both traditional and innovative ways. I am aware the church has its critics both within and without and in some quarters a spirit of pessimism pervades. However, we are followers of the One whose victory was won on the Cross and he has said ' I WILL BUILD MY CHURCH' As we gather for this Forty-fifth General Assembly of our beloved church let us do so with the profound conviction that God is on ahead ordering everything by His Sovereign grace.

It has been my privilege to have represented the Church as Moderator on over 80 occasions during the past triennium. I have compiled a list of these visits for the information of the G.A.A. Trustees and Commissioners, and I sincerely thank the Assembly for their kindness in making finance available to enable Wendy (as she was able) and I to travel so widely.

I was invited to visit the State General Assemblies on the following occasions, New South Wales (July 2003), Queensland (July 2002), South Australia (May 2004), Tasmania (May 2004),

Victoria (October 2001 and 2002), Western Australia (October 2002). Although there are obvious procedural differences between the States we are, nevertheless, linked together by our adherence to the historical confessional standards of the Reformation. Since the advent of Church Union in 1977 and a return to our historical roots, there has been a pleasing resurgence of men and women entering ministry training courses in the various Theological Centres. The smaller States certainly need our encouragement, prayers, and assistance, and like the Macedonian Church of old their plea is 'COME OVER AND HELP US'.

One of the highlights of my Moderatorial term was the visit to the United Kingdom to attend the General Assemblies of the Church of Scotland, The Free Church of Scotland and, the Presbyterian Church in Ireland. I also paid a courtesy call on the Free Church of Scotland (continuing). One of the surprising features was after seven years of debate the Church of Scotland voted not to enter into organic union with the Scottish Episcopal Church and the Methodist Church. The Australian experience was given a good airing during the debate. During a Session of the Presbyterian Church in Ireland we were asked to vacate the building due to a security alert, fortunately it was a false alarm. Wendy and I were very conscious of so many prayers during this trip as it was at the height of the SARS epidemic.

A particular nostalgic moment was sitting in the lounge room of our former home in London, an area devastated during the London blitz, and thinking that by God's kindly providence we survived and were able to migrate to Australia in 1952.

I accepted invitations to participate in the 160<sup>th</sup> Anniversary of St. Peter's, North Sydney, NSW, the 152<sup>nd</sup> Anniversary of the Ann Street Church Brisbane, the 150<sup>th</sup> Anniversary of St. Andrew's Penrith, NSW., St. Andrew's Williamstown, Victoria and South Yarra Melbourne Victoria and the 100<sup>th</sup> Anniversary of Penshurst NSW and Bicton Western Australia.

It was also a real joy to meet up with residents and staff at the 60th Anniversary of the Pitt Wood Nursing Centre. My late mother had been a patient there up until her death, and the loving care and compassion that not only she, but my father received over 11 months was superlative. At the request of the Presbytery of Geelong I officiated at the dedication service of the new Bannockburn Community Church and a host of other Thanksgiving and Anniversary Services. Sincere thanks are extended to all who so graciously invited me to share in their celebrations. On a sadder note I participated at the funeral service in St. John's, Hobart of the late Very Rev. Alan Stubbs, a former Moderator of the General Assembly. After the service I was able to bring the assurance of our prayers to Mrs Stubbs as she journeyed through the valley of the shadows.

Although many consider the Church as redundant in this secular society this view is apparently not shared by our Federal Legislators. Shortly after my induction I was invited to participate in a Memorial Service in the Great Hall Canberra remembering those lives lost and maimed in the murderous destruction of the Twin Towers on September 11<sup>th</sup> 2001. In the midst of so much heartache and grief it was moving to hear the American Ambassador, Tom Scheiffer, testify that as a practising Presbyterian he forgave the perpetrators of this senseless act. Rev. Dr. P.G. Logan deputised for me at a similar service to remember the victims of the horrific Bali bombings in October 2002 as I was attending the General Assembly of Western Australia.

I represented the Church at the Swearing In of the new Governor General, Major-General Michael Jeffrey in the Senate Chamber Canberra in 2003. I attended the Address To The Houses of the Parliament of Australia by the Honourable George W. Bush, President of the United States of America, and His Excellency Mr. Hu Jintao, President of the People's Republic of China, in 2003. I also attended a reception at Admiralty House, Sydney, welcoming Rt. Rev. Dr. Michael Nāzir-Ali, Bishop of Rochester, to Australia, in 2003. Other engagements kept me from attending only one meeting of the Heads of Churches held in Canberra over several days in conjunction with the Heads of Churches is the meeting of the Australian Council of Churches where we have observer status. I wonder about the wisdom of continuing in this role.

The Very Rev. Bruce Christian in concluding his report to the 2001 General Assembly alluded to "issues driving us apart and have the potential for schism." As I have travelled the States these past three years I have come to share his concerns. He went on to say "I see our historic and defining position on the doctrine of the Church and our doctrine of worship being undermined in spite of our ordination vows". When we consider the ordination vow taken by ordinands "Do you own and accept the purity of worship as practiced in this Church" it is difficult to understand why we have a problem. Perhaps the time is fast coming when we need to define what constitutes purity of worship.

Finally, I desire to place on record my sincere thanks to those who have made my role a little easier through their commitment to upholding the office of Moderator. Miss Suzanne Jensen

as Moderator's Secretary is a source of inspiration and a model of efficiency. Rev. Dr. Paul Logan has been a good friend, a wise confidant and a mine of information when his opinion was sought on points of Church Law. The Law Agent, Mr. Simon Fraser was ever ready to interrupt his busy legal practice to give wise counsel when issues beyond my competency to handle needed to be dealt with. The N.S.W. Church office staff have been most welcoming and have made me feel completely at home whenever I was in town. My two Chaplains at the 2001 General Assembly, Rev. C.D. Balzer and Rev. L.J. Hall, Chris and Lesleigh were quite superb in keeping the Moderator in touch. Indeed, some Commissioners offered very favourable comment about my choice of Chaplains. My brother Henry and sister-in-law Eileen, have allowed me to use their residence in Sydney as a free motel complete with personal taxi facility at a considerable saving in expense. To those members of congregations who have provided us with hospitality, thank you so much for welcoming us into your hearts and homes.

Wendy, my wife, travelled with me as she was able, her faithful companionship and attention to detail was extremely important to me. To the General Assemblies of South and Western Australia who nominated me as Moderator, the Moderator's Nominating Committee, and the commissioners who supported me, I extend my sincere appreciation and thanks. I believe that the Moderator as he represents the Church at Vice-Regal, and Civic functions and within the Church community at large is the human face of our denomination. As I commenced my role as Moderator the task seemed daunting but I continually remembered the words of the Apostle Paul "I can do all things through Christ who strengthens me" I do not believe the General Assembly asks its Moderator to be successful but to be faithful to the Word of God. To that end I have striven.

(Rt. Rev.) J.J. KNAPP, Moderator.

## **NATIONAL JOURNAL**

### **Australian Presbyterian**

**Introduction** The publishing program of Australian Presbyterian for 2003-2004 was established in November 2002 when a 24-month schedule was drawn up to ensure continuity of the schedule and high-quality content. The editor traveled to the USA and UK to secure a number of major contributors. Over the last twelve months, the magazine has reflected the quality of these overseas contributions. The following titles have been produced:-

- December 2002 "History and the Christian Faith" – William Lane Craig
- February 2003 "Proverbs: Wisdom for Today" – Tremper Longman III
- March 2003 "Obsolete Truth" – Albert Mohler
- April 2003 "Esther: God's Providence" – Karen Jobes
- May 2003 "Worship: In Spirit and in Truth" – Michael Horton
- June 2003 "Suffering" – Don Carson
- July 2003 "Parenting Teens" – Paul Tripp
- August 2003 "God: Our Moral Gravity" – Scott Rae
- September 2003 "Revelation: News for Today" – Dennis E. Johnson
- October 2003 "The Battle for the Bible" – John D. Woodbridge
- November 2003 "Money: Where Your Treasure Is" – Phillip Paul
- December 2003 "Marriage: Union Action" – David Powilson
- February 2004 "Developing a Christian Worldview" – Ronald H. Nash
- March 2004 "Improving the Quality of Our Prayers" – Richard Pratt
- April 2004 "How to Read the Bible" – Tremper Longman III
- May 2004 "Souled Out! Has the Church Lost Its Way?" – David F. Wells
- June 2004 "How do I Beat Addiction?" – Edward Welch
- July 2004 "Evangelism" – John Chapman
- August 2004 "The Place of God's Law in the Christian Life" – Tom Schreiner
- September 2004 "The 'Why?' Of World Mission" – Peter O'Brien

### **Upcoming Issues**

- "The Trinity: At the Heart of Our Faith" – Gerald Bray "
- "Law on the Heart" – Jay Budziszewski
- "The Homosexual Agenda" – Peter Jensen
- "Faith and Reason" – J P Moreland
- "Whatever Happened to Free Will?" – Bruce Ware



The rationale for obtaining international content is that we live in a global market where people have become far more discriminating in the quality of journalism that they read. The Australian Church represents a very small slice of the world church and in an age of mass-communication it is important that our national magazine has links with the broader spectrum of Reformed evangelical thought. Our magazine is currently promoted on our own website through which we get quite a few new subscribers and is a very popular site on the Alliance of Confessing Evangelicals Website.

Every issue of Australian Presbyterian is devoted to a particular theme. Readers have expressed a definite preference for each magazine to carry a distinct topic. Each of the issues features a major interview with an internationally renowned author, and the interview is designed to cover the basic content of the interviewee's most well-known book/s. This means that readers of AP get an insight into a major Christian book in the space of five pages in a relatively easy question-and-answer, oral style. Most Christians today find it very difficult to read whole books, and we hit on this as an idea to do their reading for them and present it in a reader-friendly style. If a reader absorbs eleven of these interviews during the year, plus the associated articles, s/he has been exposed to the content of eleven significant Christian books. We believe that this is a vital and informative ministry in an age where the Church is 'dumbing-down' its worship, teaching and communication to the impoverishment of its members.

Australian Presbyterian plays a vital function in the life of the church. It is the one constant in Australian Presbyterian life that keeps leaders and members of our denomination in constant communication with one another. That communication must necessarily consist of world, national and local news, readers' letters, devotional resources, apologetic resources, culture watch, book reviews, bible study resources, teaching and opinion pieces. It has a vital role in allowing Christian businesses and ministries to advertise their services. The magazine also serves as the main conduit for Presbyterian Inland Mission, Australian Presbyterian World Mission news and a State Newsletter for Victoria, also published quarterly. These publications are published and circulated through the National Journal Committee as are the PCA Yearbook and Church Directory. In this sense, it provides news, views, vital resources and a transmission vehicle for our denomination and any major Presbyterian agency.

Our November 2002 issue on Islam and the Church ran a record number of issues, exceeding 5,000. We had unusually heavy demand. On other occasions, particular issues attract considerable attention from particular parts of the Church. For instance, the February 2004 issue on developing a Christian worldview was a complete sell-out, and we have had to request extra copies in a re-run for some of our schools. A similar situation occurred with the June issue on "Addiction". The magazine is also available as an E-subscription and back-copies are presently available on CD-ROM and include an Index.

These vital functions are conducted on an absolute shoe-string budget. If the Church had to pay the full cost of producing the magazine, it would probably run to more than \$100,000 over its current annual expenditure of \$152,700. The magazine does not pay for an editor (Peter Hastie works in a voluntary capacity) and Barney Zwartz (production editor) works for a fraction of his real cost. Mr. Walter Bruining, the business manager, works a five-six day week for \$26,000 per annum. Peter Hastie and Barney Zwartz put the magazine together as do other regular contributors outside their normal work hours. In addition, Peter Hastie has personally sponsored seventy percent of the cost of his last two overseas trips to get editorial information. The magazine has only had sufficient funds available to provide thirty percent of the cost on each occasion.

**Content** The Editorial Committee has given a great deal of thought to the present layout and proportion of news, views and resources within each issue. We will be the first to admit that we can not please everyone. No editorial team can.

We have raised the level of news content over the last two years to five pages, which covers state, national and world news. We also now include a section on the agenda, which consists of news reviews and opinions on the news. We run regular advertisements, inviting news contributions from local churches. Our slender resources make it impossible for us to systematically collect information from individual congregations and presbyteries. This news can only be printed when it is provided on the initiative of the congregations, presbyteries or assemblies.

None of our contributors are paid, which represents a considerable saving. The committee should bear in mind that tabloid newspapers such as Southern Cross have an editorial team behind them of up to five or six full-time staff who are trained in journalism, theology and ethics. The Anglican Church has massive resources to devote to these productions. The same is true of

the Uniting Church magazine. The Briefing is bankrolled by St. Matthias Press, largely on the profits from all its ministry resources and books and also through a series of trusts that have been established to ensure its ongoing funding. Again, it has several full-time workers.

**Staff** We at Australian Presbyterian have been absolutely reliant on the dedicated services of a small team of writers who have provided reliable and professional service to the magazine.

Barney Zwartz has done an outstanding job as production editor. Barney juggles his responsibilities as a senior editor at The Age with the intense monthly demands of Australian Presbyterian. He is a consummate professional and I rely absolutely upon his judgment. His page design and titling are first-rate.

Stuart Bonnington and Walter Bruining have been responsible for state and local news. They will become increasingly more responsible as individual states relinquish their responsibilities of providing individual state newspapers.

Tracy Gordon has helped with our world news and news review. Tracy is a professional journalist who was unpaid. She has now left to work for Southern Cross newspaper as their writer on economics and social ethics issues. We wish her well.

Bruce Christian does a massive job every month providing a devotional section, as does John Campbell with the monthly prayer points.

Peter Barnes looks after the opinion piece and the book reviews and Phil Campbell has done an outstanding (if at times controversial) role as our culture watch editor. Phil is a first-rate journalist in his own right who has the gift of communication.

We also wish to thank Mike Wharton for his outstanding contribution as Yearbook Editor and Webmaster.

Furthermore, it is hard to express our debt of appreciation to Mr. Walter Bruining. Walter is the glue that holds the whole operation together in an administrative sense and works at this job, heart and soul. We pay him an absolute pittance for the amount of work that he does, and if he were not inspired by such high ideals, we would probably have to pay \$70-80,000 to get the equivalent amount of work.

It is my firm conviction that the Assembly needs to underwrite the ministry of Australian Presbyterian in a more substantial sense to relieve the pressure on those involved and to further lift the quality of the magazine.

Finally, I wish to thank the Assembly for the privilege of being able to serve as the editor. It is a responsibility I take very seriously and have tried to discharge to the very best of my ability with God's enabling grace.

P.W. HASTIE, Convener.

### **PRESBYTERIAN INLAND MISSION**

The Presbyterian Inland Mission Committee submits to the State Assemblies of the Presbyterian Church of Australia this Communication on its 2003 activities for information and prayerful consideration.

The Committee concluded its report to the Centenary GAA with the following statement, "Like Dr. Flynn we too have a dream, a dream that one day PIM patrols will traverse the length and breadth of this great continent. The harvest is plentiful, but the labourers are few; therefore beseech the Lord of the harvest to send out labourers into His harvest." To that end the Presbyterian Inland Mission stands committed. We too have a dream ... will you help us fulfill it?

I am delighted to report that the Church and its members have accepted that challenge and thus far nearly \$100,000.00 has been received in just 12 months for the establishment of a new patrol in the Pilbara-Kimberley regions of Western Australia. Praise God for those who have sacrificially given to this new venture in faith.

A Western Australia Patrol Extension Sub-Committee was established in 2002 to take responsibility for raising funds for the establishment for a new patrol. It was anticipated that by God's grace, a new patrol would be established in the Pilbara-Kimberley regions of Western Australia. In addition to the donations received to date, a potential padre has been interviewed for this position. Please pray for ongoing finance for this patrol ministry.

Widely publicised, a pamphlet entitled "Time for Change" brought countless responses and sincere thanks are extended to all who have responded by giving money for the replacement of patrol vehicles. The safety of our patrol teams is of paramount importance to us.

We are extremely grateful that our submission to the PWA of NSW Market Day Committee

was successful. The \$55,000.00 proceeds from the 2003 Market Day enabled us to purchase a new vehicle for the NW NSW patrol. It was a very poignant and special moment at the Annual PWA Conference when Padre Terry Sadler thanked the ladies for their most generous gift. We are also indebted to the ladies of the PWA for their thoughtfulness in providing gifts of toiletries to their sisters "beyond the furthest fences". Our patrol teams were greatly encouraged by this support and many of the recipients were moved to tears of gratitude. Some churches have provided us with finance to pay outstanding accounts to Telstra or the local store for those suffering the ravages of drought conditions. We receive correspondence indicating people are overwhelmed that the church has not forgotten them. To those churches and countless others throughout the land who have assisted us in so many practical ways we say, on behalf of countless recipients, **Thank You** most sincerely.

**SUPERINTENDENT** The Rt. Rev. J.J. Knapp continues in the dual role of Convener/Superintendent. Mr. Knapp has informed the Committee of his intention not to offer himself for re-election as Convener at the 2004 GAA and intends to retire as Superintendent on 31 March 2005.

**FINANCE** The Committee gives thanks to Almighty God for the way His people have provided for the financial needs of the Mission. We would be delighted if Commissioners would encourage members of their congregations to consider the provision of legacies and bequests to PIM so that further extension of God's Kingdom may occur in that great region we call "The Outback". We are indebted to those families whose loved ones have left a bequest for the work in the Inland. To all those church groups, congregations and individuals who have prayerfully and financially supported our ministries, **Thank You** so much.

**PUBLICITY** Each year the PIM brings a Communication to the State Assemblies for their information and prayerful consideration. We trust that, in turn, the State Assemblies keep the wider church informed of the nature and scope of the Mission's work.

After 15 years of faithful service, our Christmas Card Convener Elder Craig Scott found it necessary to relinquish his position at the end of 2003. The cards will now be produced in Victoria under the supervision of the Rev. Robert Duncanson. Reflecting Australian outback scenes, it is anticipated the cards will continue to attract excellent sales and introduce our work to a wider circle of friends.

The production of the Mission's quarterly newsletter "On Track" is now produced with the cooperation of the National Journal and distributed as an insert in that publication three times a year. Copies are also sent to Presbytery Clerks to be handed to presbyters for photocopying and distributing to congregational members. Please help us keep our church membership informed of our ministries for it has been said, "the PIM is the best kept secret in the Presbyterian Church".

A video of our ministries is in the process of completion and we trust congregations and church groups will avail themselves of the opportunity of viewing it. Publicity material is available from the Queensland Church Office on (07) 3252 1114 or PO Box 1508 Fortitude Valley, QLD 4006.

The Padres and Superintendent continue to take every opportunity, as time permits, to undertake deputation work on behalf of the Mission. It is very encouraging to receive letters from members of a congregation saying how much they have appreciated a Padre's visit. Please communicate with the Superintendent if you would like a visit from a Padre; we will be delighted to outline the scope of the work encompassed by the Inland Mission.

We are currently looking at ways to raise the awareness throughout the Church of PIM's ministries through the establishment of an annual fund raising event for some specific project related to social mission outreach. We covet your prayers and support for this venture.

**THE FIELD** The Committee wishes to place on record its appreciation of the enthusiasm and dedication of the patrol teams, the men and women who give unstintingly of themselves as they seek to be faithful to Christ's mandate "to go into all the world". There is no doubt that the enormous kilometres travelled on patrol, the lack of spiritual fellowship, coupled with primitive personal facilities, loneliness, extremes of heat (45+) and cold (10-) and the demands of counselling people whose lives have been shipwrecked either by the storms of life or the harsh environment in which they live, place a heavy burden on the patrol teams. Nevertheless, to speak to a Padre and his wife is to share their joy at being able to bring rivers of living water to dry and desolate lives and rejoice with them as they tell of lives being transformed by the glorious Gospel.

Several of our PIM families have suffered serious medical problems during 2003-2004. Bill Gray sadly retired from patrol ministry as a result of Bronwen's recurring illness over several years. Owen Oakes has a recurring heart problem that may well affect his long-term ministry with the

PIM. Terry Sadler had a small lump removed from the corner of his eye which, praise God, was not malignant. Finally, David Hart underwent a quadruple by-pass operation from which he is satisfactorily convalescing. On a happier note, Barry & Cheryl Rossiter (Flynn Patrol SA) are awaiting the birth of their first child in June. We commend these members of our family to your prayerful thoughts and encouragement.

Two applicants have been interviewed and accepted for ministry with the PIM. They are currently completing some preliminary studies prior to placement.

The following patrols and ancillary services are currently being conducted by PIM.

#### **QUEENSLAND**

##### **South Western**

Pastor Owen and Sally Oakes  
56 Galatea Street CHARLEVILLE QLD 4470

VKS 737 PIM 7 SELL CALL 5255  
Phone: (07) 4654 3188

##### **North Queensland**

Vacant  
78 Crawford Street RICHMOND QLD 4822

VKS 737 PIM 3 SELL CALL 5022  
Phone: (07) 4741 3383

##### **Leichhardt (Wandoan Area)**

Rev. Laurie & Gwen Peake  
"Cherwomdah" WANDOAN QLD 4419

Phone: (07) 4627 4157  
Email: lgpeake@bigpond.com

#### **NEW SOUTH WALES**

##### **North Western**

Rev. Terry and Judy Sadler  
PO Box 178 NARRABRI NSW 2390

VKS 737 PIM 4 SELL CALL 5431  
Phone: (02) 6792 2888

##### **South Western**

Rev. Michael and Yvonne Willsmore  
PO Box 261 NICHOLS POINT VIC 3501

VKS 737 PIM 9 SELL CALL 5663  
Phone: (03) 5021 3456

##### **SOUTH AUSTRALIA (FLYNN PATROL)**

Pastor Barry and Cheryl Rossiter  
PO Box 2251 PORT AUGUSTA SA 5700

VKS 737 PIM 2 SELL CALL 1480  
Phone: (08) 8642 2059  
Email: cbrossiter@bigpond.com

#### **WESTERN AUSTRALIA**

##### **David Shearer Patrol (Mid-West)**

Pastor David and Doreen Hart  
c/o 460 West Tamar Road RIVERSIDE TAS 7250

VKS 737 PIM 1 SELL CALL 1864  
Email: ddhart@bigpond.com  
Phone: (08) 9306 1926

Pastor Bert and Penny Pierce

34 Beenong Street, WANNEROO WA 6065

##### **Pilbara-Kimberley Patrol**

Pastor Henk and Henny Tiemens (Roving Patrol)  
4 Sidney Court, NARRE WARREN NORTH VIC 3804

Mobile: 0429 704 647  
Email: htiemens@bigpond.com

##### **Presbyterian Country Ministries (Southern Area)**

Rev Paul and Dawn Bloomfield  
13 Blencoe Place COOLOONGUP WA 6168

Phone: (08) 9592 4079  
**Free Call 1800 199 842**

##### **Perth Enquiry Centre**

In conclusion, we wish to most sincerely thank the State Assemblies for their prayers, encouragement and financial support for the patrol teams. Please be assured that our great desire is to see the Gospel proclaimed and souls added to the Kingdom - and all to the glory of Jesus Christ, our Lord and Saviour.

J.J. KNAPP, Convener/Superintendent.

### **PRESBYTERIAN WOMEN'S ASSOCIATION**

At the P.W.A. of Australia Federal Conference held in July 2001, Queensland members of the P.W.A. of Australia were inducted into the Office of the Federal Executive, until the next P.W.A. of Australia Conference which will be held in September, 2004. The Office Bearers were President - Mrs. Jean Perry, Senior vice President - Mrs. Joyce Anderson, Secretary - Mrs. Heather Ross, and Treasurer - Mrs. Betty Gadsby. Committee members were Mesdames Betty McClenahan, Grace Hyland and Isabel Barnett. The Moderator General's wife, Mrs. Wendy Knapp is the Honorary President. Mrs. Isabel Barnett was nominated as the Federal Badge Secretary.

The chosen theme for our three years in office is We ... "are all one in Christ Jesus" Galatians 3 : 28.

Our President Mrs. Jean Perry, visited South Africa, in 2002 for the Third Bridge Builders Consultation and on her return gave very comprehensive and honest reports to all State Units. Ladies, when holidaying, in other States, have met with P.W.A. members whenever possible. Newsletters and State Council Minutes from each State Unit kept us informed of matters concerning State Units, and the Federal Executive Minutes are posted to each State Unit after each meeting.

This year (2004) we celebrate fifty (50) years of P.W.A. work in Australia. In 1954 the first Conference was held and the P.W.A. of A. was established – what a debt of thanks we owe to these far sighted women who had the vision and saw the need to unite women's organisations in each State into a Federal body, and thus unite State Units into the strong body of women it is today.

The Federal Executive, through the P.I.M. reports saw the need to encourage the ladies in the outback because of the prolonged drought. They were suffering many hardships and we hoped in some small way to encourage them. In 2003 the Project for the ladies in the outback was launched, an appeal for gifts of toiletries for these ladies. These gifts were gathered by each State Council or Presbytery and dispatched to the P.I.M. Padres who delivered them to the ladies they visited. We were overwhelmed by the support we received from each State Unit involved. The Padres and State Council have been very touched by the letters of thanks we have received. We must congratulate our N.S.W. P.W.A. Members who purchased a new Four Wheel Drive for one of the Padres, from their Market Day proceeds.

The P.W.A. of A. New South Wales Unit is to form the next Federal Executive and will be installed at the Federal Conference in 2004. We wish them every blessing and pray God will uphold them in all they do that what is done may be to His honour and glory.

#### **REPORTS FROM PRESBYTERIAN WOMEN'S ASSOCIATION OF AUSTRALIA STATE UNITS ...**

##### **P.W.A. in N.S.W. –**

Our members throughout the State continue to serve Christ and His Church through their commitment to their local parishes, P.W.A. Standing Committees and Mission work both at home and abroad. Although the number of branches and members has declined we are encouraged when a new Branch opens and every year new members join P.W.A. Two Sydney Presbytery groups were merged into one and the State President endeavours to visit all sixteen Presbytery Groups for their Annual Rallies. A rotation system between "North and "South" was adopted for the Standing Committee Representatives attending rallies and this has worked well. Our annual Conference in 2003 was held at P.L.C., Sydney at Croydon for the first time, and moves to the Chinese Presbyterian Church in 2004.

##### **P.W.A. OF Australia in QUEENSLAND –**

The Queensland Unit of the P.W.A. has continued with its monthly Council meetings from February to November in the P.W.A. room at Church Offices. Attendances are down owing to the increasing age of the Branch members. The annual Communion Services has been held at Ann Street Church on the first Tuesday of February. The annual Conference has been held at St. Paul's late June, early July, with a full day bus trip on the Monday, a half day trip on the Tuesday and Conference on the Wednesday. The P.W.M.U. Standing Committee continues to help our Missionaries financially as much as possible and our magazine "Notes and News" is issued five times a year. We give thanks to God for what has been accomplished in the last three years and pray for His guidance and help in the future.

##### **P.W.A. of Australia in SOUTH AUSTRALIA –**

The South Australia State Council of P.W.A. meets three times annually, with a Conference held late in April or early May. There are Standing Committee of Care and Concern, Christian Education, P.W.M.U., and Newsletter. We also have representation on the World Day of Prayer, (Mrs. Grace Burgess being a past President) A.C.W. and until recently NCW. Our ladies in the two Presbyteries have been very generous with knitted rugs, capes for the elderly and baby clothes for the Hospitals. A special Thanksgiving Offering in 2003 was for the A.P.W.M., Talua Ministry Training Centre, Vanuatu when money was sent for twenty Bibles, provision for a scholarship for a student for one year. Support for PIM especially our gifts for the women of the outback, was very much appreciated. Christmas cards are sold for our Mission and stamps are still being collected and sent to Sydney.

##### **P.W.A. of Australia in WEST AUSTRALIA –**

State based membership has declined due to the increasing age of our members, however, groups continue to be active and the annual "At Homes" provide opportunities for encouragement,

education about various mission groups and fellowship. We have also hosted several training days. Mission support is ongoing though currently there are no theological students to support. The Braemar Aged Care Homes no longer use the P.W.A. to co-ordinate their volunteers though continue to welcome our members as volunteers. We continue to be involved in the World Day of Prayer.

#### P.W.A. of Australia in TASMANIA –

Over the past three years we have seen many changes within our groups around the State, with an aging membership, our numbers are slowly declining. However our ladies have supported, the appeal for gifts for the Outback with much enthusiasm, the response was overwhelming. The Annual camp has been well attended with many of our younger women attending, this year with over forty five (45) ladies. We held an open forum for younger women to voice how we could help and encourage them in P.W.A. We continue to struggle for Office Bearers for the Executive.

J. PERRY, President.

H. ROSS, Secretary.

### PUBLIC WORSHIP AND AIDS TO DEVOTION

The work of the Committee has continued steadily since the last General Assembly. The main activity of the Committee over that time has been to establish a modern 'user-friendly' resource website. With the growing availability of the Internet, as well as the ease of access it provides for all people within our church, we have sought to publish our resource materials online. We also believe that documents in electronic format make it easy for those who use them to re-format them into their own preferred style.

**Worship**, originally published in 1999 in book form (and still available), is now easily accessed online (<http://www.pwadt.presbyterian.org.au>). Mike Wharton currently maintains the Committee's website.

Last Assembly it was reported that work was in progress on **Pray**, a companion volume of prayers, covering the full range of prayers used in services of worship. We are pleased to report that this collection of prayers is now finished and is also available online ([www.pwadt.presbyterian.org.au/pray](http://www.pwadt.presbyterian.org.au/pray)).

Sales of **Rejoice!** Hymnbooks have continued, although, as reported last Assembly, we are seeing a decline in those sales. This may be due to the fact that we have reached saturation point, with all those churches desirous of using **Rejoice!** having already purchased their copies. It may also be due to the fact that more churches are using either overhead projection or data projection, thus reducing the need for printed books. The Committee monitors closely our hymnbook stocks and is reluctant to produce large and expensive print runs unless we can be sure of reasonable sales. We do not consider it to be good stewardship if we end up with large numbers of unsold hymnbooks sitting in storage for many years. There is also the matter of the very time-consuming job of renegotiating copyright fees with all the current holders of copyright. Due to falling sales and the huge expense of not just reprinting, but completely reformatting and republishing the **Rejoice!** Red Music Edition, we have allowed our stocks to run down and have currently taken it off the market, but will review the situation in 12 months time. Melody line and Words only are the main books selling at the moment. We will reprint 2000 new Melody line books later this year.

For those churches who are without organists or other musicians, a very useful resource exists in the form of backing music CDs for many of the **Rejoice!** hymns. These have been professionally produced by the Rev Jim Brown from the Mackay Presbyterian Church in Queensland. The Committee considered producing such a resource itself, but when we reviewed these CDs (under the name of **Psalm Tree Music**), we believed any duplication would be pointless. They are fully indexed to our **Rejoice!** Books. We therefore endorse and recommend these CD's for those churches without music.

The Committee would also like to provide the resource of tried and tested **new tunes** for some of the **Rejoice!** hymns where the set tune is difficult to sing. We believe that a new lease of life can be injected into some of the fine old hymns no longer sung, with a new or more contemporary tune. We envisage that we would invite people to submit tunes to the Committee, either directly or through their State representatives, in full music format (keyboard & guitar chords) and with an audio sample for review. The Committee would then review the submitted tunes by 'testing' them in various congregations using a standardised form for appraisal. The decision whether or not to publish the tunes would be on the basis of the feedback received.

Particular thanks is extended to Miss Mary Beavan, our long-standing and very faithful Hymnbook distributor. Mary has served the Committee and the church at large for many years and we value her ministry. We also thank the Rev Mike Wharton for his technical advice and expertise.

The Committee nominates the following to serve on the Committee;

NSW Stuart Andrews  
VIC Philip Mercer, Mike Wharton, David Brown  
QLD Russell van Delden  
WA Keith Morris  
SA  
TAS

R. VAN DELDEN, Convener.

## RECEPTION OF MINISTERS

As in previous years, the Committee has dealt with many applications.

**1. Ministers who have signed the Formula.** The following ministers whose applications were before the 2001 (or earlier) meeting of the General Assembly of Australia have completed all requirements and have signed the Formula:-

Keith BLACK, Paul BLOOMFIELD, David WATSON, Botros (Abdella) now Botros DIEF, Stephen Hilgard JONKER, Jeffrey Colin COVER, David CAMPBELL, Won Hyung MOON and Kuang Wu (Ezra) TSENG.

**2. Ministers Received.** Applications by the following ministers have been approved under Clause 12 of the Regulations (minister under call):- Bruce LOWE, Graeme McKAY and Joni TJIONG.

**3. Ministers recommended to be received:** Paul CORNFORD, Norm SHELLARD and Rev Harry OH.

**4. Studies not completed and therefore the Formula not signed.** Clause 14 of the Regulations reads, in part: *If an applicant has not completed the study requirements within 3 years from being advised of them, the continuance of his application will be reviewed by the Committee and a recommendation be made to the General Assembly.*

The Committee reports to the Assembly that the following applicants have not completed the study requirements within 3 years of being advised of them:- Sun-Ho JEON, Myeong-Gu LEE, Rev. Daniel Ting Pong NG. An extension of 2 years has been granted to Rev. Daniel Ting Pong NG.

**5. Studies not completed therefore the Formula not signed.** Robert CLOW, Rev. Kyu Bum LEE, Rev. Barry SWANN, and Rev. Dr. Benno ZUIDDAM.

**6. Application withdrawn.** Rev. Rudi DJAJADI.

**7. Negative Recommendations.** Committee policy is as follows: if the Committee makes a negative recommendation about a particular applicant then he will be advised of his right to petition, and if the Committee makes a positive recommendation in spite of reservations expressed by some of its members (or other people), then the applicant will be advised to be present at the meeting of the GAA in case he is needed. The Committee believes that if these procedures are followed then justice should be done and the time of the Assembly used wisely. The Committee has not approved the applications of the following: Rev. Jin Tae BAE and Rev. Kainano OPETAIA.

**8. Additional documents.** To avoid unnecessary delays in the processing of applications, the Committee requests Presbyteries to obtain a recent Certificate of Status and Academic Transcripts of tertiary study by applicants and to forward these to the Committee attached to the Application Form. The Committee advises Presbyteries to consider carefully such Certificates of Status (or the absence of them) when they process applications.

**9. Changes to Regulations.**

### Regulation 12:

(b) Delete the words "full-time" at the end of the first line of clause (b) and add a new clause and renumber the existing clause (b) as clause (c) so that the Regulation will read:

12. **Minister (or Licentiate) under Call:** If an applicant is:-

(a) a minister (or licentiate) of another Presbyterian church, or

(b) a minister who has resigned from the ministry of the Presbyterian Church of Australia and who is seeking readmission to the ministry of the Church, and

(c) that person is under call to a congregation of the Church, or under an appointment

made to a congregation or an institution of the Church, or made by the General Assembly, a State Assembly, or a committee or board thereof, the decision to approve the application may be made by the Committee, which approval may be subject to condition for further study if prescribed by the College Committee. The Committee shall report any such approvals to the General Assembly.

**Regulation 17:**

Add words and a new clause (c) so that the regulation will read:-

**17. Australian Residency:** When an applicant has neither Australian citizenship nor permanent residency, any decision by the General Assembly to approve such an application will only take effect when the applicant, receives and accepts either:-

- (a) a call to a congregation of the Church, or an appointment made to a congregation or an institution of the Church or by the General Assembly, a State Assembly, or a committee or board thereof,
- (b) satisfies the Committee that he has been granted Australian citizenship or permanent residence in Australia, and
- (c) subsequently signs the Formula.

**10. Nominations for the Committee.** The Committee, following the schema set down in the regulations, nominates to the Assembly the following, bearing in mind that the Assembly Officers, the Principals of the three recognised Theological Halls and the Convener of the College Committee are ex-officio members:-

W.A.	The Rev. Darrell Thatcher	Vic.	Mr. John Searle
S.A.	The Rev. Allan Clarkson		The Rev. David Innes
Tas	Mr. A. David Turner	NSW	The Rev. Moses Hahn
Qld	The Rev. Guido Kettmiss		The Rev. Sami Gerges
	Mr. Neville Taylor	<b>Convener:</b>	The Rev. Guido Kettmiss

G.K. KETTNISS, Convener.

**RELATIONS WITH OTHER CHURCHES**

While not a great deal of formal work on inter-relationships with other churches has taken place in the last three years, yet very fruitful contacts have been established or strengthened. For example, the Victorian church has established links with the Church of Central Africa — Presbyterian, Blantyre Synod, through the return there of a student who had studied for several years at the Presbyterian Theological College, Melbourne. Now ordained, Rev. Colin M'Bawa has set up the Theological Resource Centre, jointly established and run by PCV-CCAP. Books and other resources are being provided for it from Victorian congregations. Rev. John Wilson went to Malawi last year as Victorian moderator, and returned this year for the month of April to minister again. He also ministered in Lusaka, Zambia, where he found warm connections with reformed/evangelical ministers of the CCAP eager to foster a continuing relationship. The NSW church has developed links with the Presbyterian Church of Mizoram, and (at the time of submission of this report) expects the Moderator of that church to be present at the General Assembly in July. The work of APWM also brings our church into contact with other denominations overseas. The Moderator General was able to visit Scotland and Ireland, maintaining some of our traditional links with churches in those countries.

No formal meeting with representatives of the Christian Reformed Churches have taken place since the last GAA, though on a local level there has been some fruitful cooperation. The Moderator General was unable to attend the triennial meeting of the Synod of the Christian Reformed Churches held at the Reformed Theological College, Geelong in August 2003, and Dr. Allan Harman went and addressed the Synod on behalf of the PCA.

The scheduled quadrennial meeting of the Reformed Ecumenical Council should have taken place prior to the GAA, but because of the merger of three Dutch churches it has been postponed for a year. Discussion took place in relation to the PCA's membership of the REC when committee members met in February this year. By a majority those present voted to recommend that we discontinue our membership. It was noted that while no alteration has been made to the doctrinal basis of the REC, the trends in some member churches places us at variance with them in regard to both doctrine and practice, and that many of our contacts with other churches are with those who are not in the REC.



If the decision to leave the REC is ratified, that will leave us without any formal ecumenical relationships. One possibility that is being pursued is whether the committee should recommend membership of the World Reformed Fellowship. This is a body in which the leading member is the Presbyterian Church in America. Though initially the WRF had a distinctly American and Latin American orientation, it has now become much more international in orientation. The committee hopes to meet on the day the GAA opens in September, in order to approve a supplementary report on this matter and any relevant deliverance.

The last General Assembly made provision for the Moderator General to attend the next meeting of the Reformed Ecumenical Council. As this meeting was delayed, this did not take place. Provision needs to be made for a visit by the Moderator General either to the meeting of an organization with which the PCA is affiliated, or one with which we are considering affiliation.

Last year contact was made with the committee by Rev. W. P. Gadsby of the Presbyterian Church of Eastern Australia. The Synod of his church had raised the possibility of forming 'an Australian Presbyterian and Reformed Committee to liaise on such matters as planned publishing projects and moral and ethical issues on which there is general agreement'. This would be along the lines of what prevails in North America where there is a committee of Reformed and Presbyterian churches (NAPARC) that bring several denominations together in a loose arrangement. It was decided that a favourable response be given to this suggestion and that an initial meeting be arranged with the PCEA representatives to discuss the possibilities of such a committee being formed. However, that did not eventuate but has now been actively pursued.

Correspondence was received from Grace Presbyterian Church in New Zealand, seeking closer cooperation between our two churches. It was agreed that the committee would recommend that we acknowledge and encourage our brothers and sisters in this new church who have taken their stand on Scripture and the historic Presbyterian confessional position. The first moderator is Rev. Ross Thompson, and the clerk is Rev. David Bayne.

Discussion took place on the membership of the committee and it was agreed to seek a change in regulations to allow for ten members including the convener. The representation sought will be that Queensland, NSW and Victoria will each have two members on the committee, while Tasmania, South Australia, and Western Australia will have one each. The convener can be chosen from any of the elected members.

A.M. HARMAN, Convener.

#### RETURNS TO REMITS

- (1) **Overture (iii) concerning the administration of the sacraments within the Presbyterian Church of Australia by ministers of other denominations (GAA BB 2001 Min. 30, 114).**  
**6 State Assemblies Approved.**  
**31 Presbyteries Approved** - Ballarat, Bathurst, Bendigo, Brisbane, Canberra, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Melbourne East, Melbourne North, Melbourne West, Moree, Mowbray, Murrumbidgee, North Brisbane, Northern Rivers, Penola, Sydney North, Sydney South, Tasmania, Torrens, Wagga Wagga  
**3 Presbyteries Disapproved** - North Queensland, Sydney, Wide Bay-Sunshine Coast.  
**4 Presbyteries did not reply** - Benalla, Maroondah, New England, Western Australia.
- (2) **Overture (viii) concerning elders celebrating the sacraments (GAA BB 2001 Min. 42).**  
**5 State Assemblies Approved** - NSW, Queensland, South Australia, Tasmania, Victoria.  
**1 State Assembly Disapproved** - Western Australia.  
**28 Presbyteries Approved** - Ballarat, Bathurst, Canberra, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Melbourne North, Melbourne West, Moree, Mowbray, Murrumbidgee, North Brisbane, Northern Rivers, North Queensland, Sydney North, Tasmania, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.  
**6 Presbyteries Disapproved** - Bendigo, Brisbane, Melbourne East, Penola, Sydney, Sydney South.  
**4 Presbyteries did not reply** - Benalla, Maroondah, New England, Western Australia.
- (3) **Overture (xii) concerning an alteration to Rule 5.2 as to those authorized to celebrate the sacraments (GAA BB 2001 Min. 49).**

**6 State Assemblies Approved.**

**33 Presbyteries Approved** – Ballarat, Bathurst, Bendigo, Brisbane, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Moree, Melbourne East, Melbourne North, Melbourne West, Mowbray, Murrumbidgee, North Brisbane, North Queensland, Northern Rivers, Penola, Sydney, Sydney North, Sydney South, Tasmania, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

**1 Presbytery Disapproved** - Canberra.

**4 Presbyteries did not reply** - Benalla, Maroondah, New England, Western Australia.

(4) **Overture (xiii) concerning an alteration to Article 5 of the Articles of Agreement.**

**6 State Assemblies Approved.**

**31 Presbyteries Approved** - Ballarat, Bathurst, Benalla, Bendigo, Brisbane, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Melbourne North, Melbourne West, Moree, Mowbray, North Brisbane, North Queensland, Northern Rivers, Penola, Sydney, Sydney North, Tasmania, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

**1 Presbytery resolved to take no action** - Murrumbidgee.

**3 Presbyteries Disapproved** - Canberra, Melbourne East, Sydney South.

**3 Presbyteries did not reply** - Maroondah, New England, Western Australia.

(5) **Overture (vi) concerning an alteration to the Articles of Agreement 7.5(a).**

**6 State Assemblies Approved.**

**32 Presbyteries Approved** – Bendigo, Brisbane, Canberra, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Melbourne East, Melbourne North, Melbourne West, Moree, Mowbray, Murrumbidgee, North Brisbane, North Queensland, Northern Rivers, Penola, Sydney, Sydney North, Sydney South, Tasmania, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

**2 Presbyteries Disapproved** – Ballarat, Bathurst.

**4 Presbyteries did not reply** – Benalla, Maroondah, New England, Western Australia.

(6) **Overture (iv) concerning the enactment of a new Chapter 8 in Constitution, Procedure and Practice of the Presbyterian Church of Australia concerning general rules for overtures, petitions, references.**

**6 State Assemblies Approved.**

**33 Presbyteries Approved** – Ballarat, Bathurst, Benalla, Bendigo, Brisbane, Canberra, Central Coast, Central Queensland, Darling Downs, Dubbo, Flinders, Geelong, Gippsland, Hastings, Hawkesbury, Illawarra, Kilnoorat, Melbourne East, Melbourne North, Melbourne West, Moree, Mowbray, North Brisbane, North Queensland, Northern Rivers, Penola, Sydney, Sydney North, Sydney South, Tasmania, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

**0 Presbyteries Disapproved.**

**5 Presbyteries did not reply** – Hunter, Maroondah, Murrumbidgee, New England, Western Australia.

P.G. LOGAN, Clerk of Assembly.

## TRUSTEES

The Trustees wish to report that they met on three (3) occasions since the last Session of the General Assembly of Australia in Sydney from 24 July, 2001 to 27 July, 2001, namely 25 August, 2003, 22 September, 2003 and 24 May, 2004.

At the August 2003 meeting the Trustees elected Mr. J.R. Falls (Chairman of The Presbyterian Church (New South Wales) Property Trust) as Chairman. The Trustees noted at that meeting that the Presbyterian Inland Mission Committee has decided to relocate the Executive of the Presbyterian Inland Mission to Victoria after the 2004 General Assembly of Australia.

The Trustees in Minute PCA03:12 resolved:-

**Advise the Presbyterian Inland Mission Committee that the funds of the Presbyterian Inland Mission shall be administered by The Presbyterian Church (New South Wales) Property Trust acting as Trustees for the Presbyterian Church of Australia following the 2004 General Assembly of the Presbyterian Church of Australia.**

The Law Agent at the September, 2003 meeting was authorized to lodge a submission on behalf of the Trustees of the Presbyterian Church of Australia prior to the closing date of 30 September, 2003 to the Australian Taxation Office. The submission was to the Charities Definition Inquiry and proposed Bill.

The May, 2004 meeting of Trustees the accounts for the period ended 31 December, 2003 were received and the Chairman of Trustees authorised, subject to a satisfactory audit, to sign a letter that the accounts represent a "true and fair" position.

J.R. FALLS, Chairman.

# AD HOC COMMITTEES

## CHURCH EMBLEM / LOGO

**Introduction** In 2001, the General Assembly of Australia approved a modern logo designed to compliment our existing Crest. The exact wording of the decision is: "without disowning the current Crest(s), approve and adopt as another visual emblem of the Church, a logo generally described as follows: a vertical, contrasting, stylised cross surrounded by 5 five-pointed stars in the form of the Southern Cross, positioned on a solid oval angled at 30° right from the vertical."

Following that decision, my Committee was asked to do further work to ensure that the logo was available for general use. It was agreed that the cheapest and most accessible medium would be electronic downloads from our church website. Issues of uniformity, full descriptions of shape and colours and the official registration of the logo were also raised. In the time since the last Assembly, we have sought to address these issues. They are outlined, point by point, below.

**Downloadable Logo Images from Website** The Church website (<http://www.presbyterian.org.au>) displays a clear link ("Download PCA Logo & Crest") to a site which provides a complete range of logos to download for a wide variety of uses. The options include versions of the logo with solid and gradient-coloured ovals, black and white, as well as some reverse effect versions, and the option of with or without text. All the logos are provided in three image formats (high and low resolution jpeg images and high resolution eps images for professional use). This enables people to either print their own stationery using an inkjet/laser printer or take the eps file to their local graphic designer or printer for a professional production.

In the end, the Committee did not have the time or resources to produce a range of online stationery. We believe the professional eps (encapsulated post script) images were sufficient to allow individual churches to have their own material professionally designed.

**Downloadable Church Crest Images** Having set up the website, the Committee thought that it would be useful to also provide a range of downloadable images of the church Crest. It is provided in black and white and colour, as well as several different file formats (jpeg and gif). The black and white images are further separated into a sharp black and white version and a greyscale version, which lightens the cross-hatching and the Burning Bush, giving more contrast.

**Registration** The Committee considered the issue of registration of the newly adopted logo. The process is long and tedious and involves using a Patent Attorney. We believed that it would not be important if it were simply for use by a local church, but because it may end up being used by many Presbyterian Churches and Presbyterian Organisations across Australia, we concluded that we should proceed. Registration protects us from others using our logo for their own purposes and it protects our investment, as logos acquire value because they identify an organisation.

In February 2003, the Committee received formal notification that the Registration was complete and received the Australian Trade Mark Certificate. It is registered as a Trade Mark, No. 894584 in the Register of Trade Marks for a period of ten years commencing 9 November 2001, with the Presbyterian Church of Australia as the owner. It covers the following good and services:

**Class 41** - *Educational services including general education of young people, theological education and theological training of persons as ministers of religion; provision of conference services for both religious and non-denominational audiences;*

**Class 42** - *Religious and secular services including pastoral, counselling of personal services including the provision of worship services, funerals and weddings; age care services and health care services including catering to the health needs of the community; the provision of conference facilities for both religious and non-denominational audiences, including campsite centres.*

The logo is registered in black and white with the emphasis on the design and shape. This means that it automatically covers all or any colours. The registration fee of \$630 will last for 10 years.

**Conclusion** We are pleased to report that many churches have successfully downloaded logos and crests from the website. Quite a few churches have contacted us about specific technical questions and we have been able to solve those problems in almost every case. Where churches have not had access to the internet, they have been able to successfully take the website address to their printer or sign-writer to have them download it instead. As testament to the

success of the website, in the last three years, I have seen the logo on a whole range of media, including painted signs, embroidered shirts, printed business cards and websites.

The Committee would also remind the Assembly that the current logo will date and need to be updated or replaced from time to time in order for us to constantly present a modern, relevant image to our multicultural country.

R.E. Van DELDEN, Convener.

## CONTEMPORARY LORD'S DAY OBSERVANCE

[GAA B.B. 2001 Minute 117]

The Committee believes that its remit essentially requires a "big picture" statement of Biblical Sabbath teaching (the fruit of clear and thorough application of Reformed exegetical-hermeneutical principles) in a form that most people can grasp. This would be the foundation for any subsequent practical guidelines. The committee believes it is important for everyone to see:

- The essential principle in the "Sabbath" concept
- The (Biblical-Theological) Sabbath changes arising from Christ's advent
- The legitimate applications for today

In particular there is a need to clarify the distinctions between, (a) the abiding moral aspects and the temporary Jewish aspects of "Sabbath", and (b) the "Sabbath Principle" and a "Sabbath Day". This task is attempted in the main part of the Report, headed "*Sabbath: The Big Picture*". That is followed by some practical Guidelines and the Deliverance.

### **Sabbath: The big picture.**

Among Reformed Christians there is a unique nuance to the ongoing disagreement regarding application of the fourth commandment. The debate boils down to Sabbath-breaking by *friends* of the fourth commandment. Similar tensions appear in our Lord's frequent Sabbath collisions with the Pharisees. Jesus was not dealing with people who openly rejected the legitimacy of the commandment. They were strict Sabbatharians. But filled with scruples about the fourth commandment, they were actually the real Sabbath breakers! Their principles of interpretation were flawed. Clearly Jesus, the alleged 'Sabbath breaker,' was right and the Sabbatharians were wrong, a fact that surely warns us to proceed with caution.

It is not good enough to derive our ideas of Sabbath observance from a selected text. One believer, citing Numbers 15, might invoke the death penalty on Sabbath breakers for picking up sticks (or mowing the lawn?). Another believer could approve nearly anything since "*The Sabbath was made for man, not man for the Sabbath*" (Mk 2:27). All piecemeal approaches must be replaced by the proper 'big picture' view. That will require our understanding of at least two key distinctions.

First, the Sabbath is found in two different Biblical contexts. As part of the moral law it has universal application to all people in all history. But it is also found in the temporary Jewish ceremonial laws that became obsolete in Christ. Sometimes the moral and Jewish aspects occur side by side<sup>1</sup>. Morally, the fourth commandment obliges us still, but ceremonially it does not and must not oblige anyone. Neglecting this distinction has led to a great deal of friction among believers. The second key is the distinction between the Sabbath *principle* and the Sabbath *day*. To understand the Sabbath day we must start with the Sabbath principle underlying it.

#### **1. The Sabbath principle**

The Sabbath principle means *consummation*. It denotes achievement, climax, and completion. The word "*Sabbath*" means to rest, to bring to completion. God is the primary Sabbath keeper. After six days of creation he *Sabbathed*.<sup>ii</sup> He observed the completion of work, a consummate rest. It marked the achievement of a goal, the finished creation. This consummation idea is quite explicit in Genesis 2:1-2, "*Thus the heavens and the earth were completed and all their hosts. By the seventh day God completed His work which He had done: and He rested on the seventh day from all His work which He had done*". Men are morally bound to follow God's example of keeping Sabbath as the consummation of work (Exodus 20:11).

The consummation idea in Deuteronomy 5:15 stresses the completed work of God in the Exodus (which in turn typifies the greater Exodus<sup>iii</sup> accomplished by Christ). The Sabbath principle is essentially Christian in character because it highlights the finished work of God in creation and redemption. It announces that life is not aimless, unstructured, and random. There is purpose and order. There is achievement and consummation<sup>iv</sup>.

The idea of *covenant* is also basic in the Sabbath (Exodus 31:13-17). The Sabbath is a

covenant sign reminding us that Jehovah made us, and saved us, and sanctifies us. He makes us his special people, separate from others. We belong to him in a sacred sense. The Sabbath identifies our religious loyalty to the Creator-God of the Bible. Israel's repeated disloyalty drew God's complaint, "*They have polluted My Sabbaths,*" as if true religion consisted mainly in Sabbath keeping<sup>v</sup>. Plainly, God means far more than "they will not rest". He means they refuse to honour him as their maker, saviour and sanctifier<sup>vi</sup>.

This helps us to understand the death penalty for Sabbath breaking. In the Decalogue the fourth commandment is the only one that acts as a covenant sign. In a real sense, the other nine are involved in the fourth. In principle, to break Sabbath is to break covenant. It is to despise the great works of God. It means to care little for God's creation, redemption, and sanctification. In the former age of shadows and 'types' the death penalty was appropriate because it vividly indicated the foolish choice made by a Sabbath breaker (man or nation, see Ezekiel 20:13). By choosing to disown God, they rejected the covenant, and chose the way of eternal death.

The *covenant* aspect of Sabbath leads to the *cosmic* aspect. The Sabbath has significance for the whole cosmos, since it includes the Promised Land, which is ultimately "*the new heavens and new earth*". The consummate event for God's people is to enter "His rest," the endless Sabbath day (see Hebrews 3 & 4). There God's redeemed creation will enjoy the fruits of the Sabbath principle (consummation, covenant, and sanctification) in fullest measure. This glorious final (Sabbath) form of Christ's everlasting kingdom is the ultimate proof that "the Sabbath is made for man." The Sabbath is a servant made for our benefit.

Since it embraces both *anthropos* and *cosmos*, it is not surprising to see Sabbath rest commanded for the land and animals in the Old Testament. Every 7<sup>th</sup> year the land in Israel was to be left rested (Lev. 25:2). The land has a Sabbath because the land is involved in the final, consummate, covenant purposes of God. The whole creation groans and suffers the pains of childbirth until now but it will be set free from its slavery to corruption (just as men are in Christ) to enter into "*the freedom of the glory of the children of God*" (Rom 8:18-23)<sup>vii</sup>.

This is the 'big picture' of the Sabbath Principle. Now we need to see the 'big picture' for Sabbath observance.

## 2. The Sabbath day

The advent of Christ brought an end to all the *ceremonial* and *temporary* details of the (post fall) Old Testament economy, including Sabbath observance. They obliged only Theocratic Israel as a 'body politic' and are now obsolete<sup>viii</sup>. Unless that fact is conceded, all discussion of Christian Sabbath keeping is pointless. The detailed rationale is provided especially in the book of Hebrews.

By 'typical details' we mean those many Mosaic institutions serving as gospel paradigm<sup>s</sup>. They were mere shadows of actual realities in the ministry of Christ. A good example is the whole priestly system with the temple, the sacrifices, and the mercy seat. These were typical of Christ and his work, so they are now things of the past. The implications for Christians are massive. "*Therefore, let no-one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day- things which are a mere shadow of what is to come: but the substance belongs to Christ. Let no-one keep defrauding you of your prize*" (Col. 2:16-18).

If we continue clinging to the shadows we are unfaithful to the reality (Christ). The 'Sabbaths' referred to here are the festivals such as Passover, Jubilee, and Tabernacles. Paul could not possibly be talking about the 4<sup>th</sup> commandment as a moral principle because it is not merely typical of the gospel. As we've seen, it is grounded in creation and redemption. It signifies the covenant of grace. Far from being a mere temporary shadow, the Sabbath shouts permanence. It denotes the eschatological climax of all history, Paradise restored!

Likewise, we are safe to conclude that the land Sabbath was typical, intended only for ancient Israel. It never applied to Gentiles. God gave Israel temporary rest in Canaan but he always had something far greater in mind (see Hebrews 4:1-11 and 12:18-29). Christians are not obliged to rest their gardens or farms every seventh year.

As with adultery, the death penalty for Sabbath breaking was also typical. They are both obsolete in the church age. Though still inherently wicked, literal adultery is no longer a religious picture ('type') of spiritual adultery. The moral aspect of adultery still applies (chastity) but not the ceremonial (death). Likewise the moral principle of the Sabbath day remains binding on all men, but its many typical applications are not.

There is usually far too much angst in discussions over which day is the Sabbath. Is one particular day morally obligatory?<sup>ix</sup> The Jewish calendar is not morally sacrosanct, and the traditional use of Sunday by Christians does not depend on such a thing. "*The Lord's Day*" follows the habit of the early churches assembling on the first day of the week, to honour Christ's

resurrection<sup>x</sup>. The theological paradigm (implied reasoning) is that Christ died at the onset of a Jewish 7<sup>th</sup> day Sabbath, entering into the rest of his resurrection life on the 1<sup>st</sup> day of the week, leaving the old Jewish Sabbath lying in between, disposed of and buried in the tomb. Christ has brought in a far better "rest" and consummation by his work. He achieved resurrection rest, eternal rest. So Sunday is an appropriate Christian Sabbath, but the following questions are in order. Is the precise calendar day critical? When does a preacher observe Sabbath? Sunday is not a rest day but one of intense labour for most. If Monday is set aside for his (Sabbath) rest then what is he to do? How is his time spent? Presumably not by labouring in word and doctrine, which he does 6 days a week!

The 4<sup>th</sup> commandment does not specify "the 7<sup>th</sup> day of the week." It commands rest on the day that follows six days of work. The precise moral issue is not related to which calendar day you start counting from! Rather, the moral issue is that one seventh of our time is to be observed as a Sabbath rest on a regular cyclical basis. Clearly a man who worked 600 consecutive days and then rested for 100 days is not a Sabbath keeper. Nor is a pagan who spends every Sunday in bed.

Does Christian Sabbath keeping depend on our present cultural privilege of a Saturday – Sunday 'weekend'? If a law changed our weekend to Wednesday-Thursday, wouldn't wisdom suggest making one of those days our Christian Sabbath? Unless we distinguish principle from custom we are in danger of legalism.

How should the Sabbath be observed in our age? The three aspects of the Sabbath Principle provide logical answers.

#### **(a) Consummation Behaviour.**

The moral obligation to keep Sabbath begins with doing honest work. A seventh day of rest is meaningless apart from six days of work. Sabbath keeping is morally right even before sin existed<sup>xi</sup>. The man who regards the Sabbath as any other day, on which he does the same things as on the other six days, without any distinction of ceasing or resting, is out of line with the Sabbath principle. Neglect of the moral context of the Sabbath has led to erroneous conclusions, such as: "This means that the Christian's task is no longer to keep the Sabbath (Jesus has done that already) but to believe in him."<sup>xii</sup> Christ has kept the entire law, but Christians are still obliged not to steal, murder, tell lies, or dishonour parents.

Our model is God's rest, his delighting in and enjoyment of his finished creation. On six days of the week our rest is mainly physical. We unwind physically, mentally, and emotionally, getting a good night's sleep for the labour ahead of us. But on one day of the week our rest takes on a different flavour. While there is the blessing of physical relief, the main idea is the spiritual satisfaction of contemplating the success and completion of God's works. It is not so much a holiday as a *holy-day*. This has some practical implications.

We cannot keep Sabbath if the end of the previous six days leaves us in such an exhausted state that we need a day in bed. We rob God of his Sabbath rights unless we are physically prepared for it. Wisdom suggests that at church on Sunday it should look like we have finished our work, not like our work has finished us. We should not have to force ourselves up in the pew or fight off drowsiness in public worship. Each man is responsible before God for his own life, and it is unwise to impose our 'rules' upon others. Any spiritual blessings that come from corporate worship on Sunday require effort. Any sermon worth hearing requires mental effort.

There is nothing wrong with a picnic or a bush walk or some other activity that enjoys the work of God's hands. If it is proper to look at a beautiful river and think of God who made it for man's benefit, how is it sinful to swim in that river on a hot day? Will we sit and enjoy a cool breeze God has made, but condemn those who enjoy the cool sea? A lot depends on circumstance and the attitude of the heart.

#### **(b) Covenantal Behaviour.**

Consistent with the Sabbath as a covenant sign, we must escape from individualism. A covenant member is part of the body of Christ, the covenant community. It is no surprise that the final Sabbath is described as one great covenant assembly, with all God's people assembled in the new heavens and new earth. This will give the fullest expression to God's will: "Gather my godly ones to me, those who have made a covenant with me by sacrifice" (Psalm 50:5). Willful and deliberate neglect of corporate Christian worship is a neglect of the covenant principle enshrined in the fourth commandment<sup>xiii</sup>.

Consistent with Exodus 31:13, we should concentrate on the things that sanctify us. Jesus said "Sanctify them in the truth: Your word is truth" (Jn 17:17). Sabbath behaviour means progress in knowledge of the sanctifying word of God. We should give special attention to valid Bible instruction, preaching, teaching, reading good books, and fellowship around the Bible with others.

### (c) Cosmic Behaviour.

Sabbath keeping does not deserve the name if it is an unpleasant burden. Our attitude to the Sabbath should reflect our attitude to heaven (of which it is a miniature). If we think "Oh no, it's Sunday again, I've got to get ready for worship", it is analogous to thinking (when Christ returns), "Oh no, it's the great Sabbath already, I've got to get ready for eternal blessings!" Isaiah's exhortation to turn away from doing our own pleasure on the Sabbath does not mean privation and misery are marks of a devout soul,<sup>xiv</sup> though some Christians might give that impression.

Fun and joy should be part of a child's Sabbath. They will learn to distinguish it as a special day by its emphasis on consummation and covenant activities, but they should not regard it as a miserable day. Why can't they play games, run off some energy, have a swim, and enjoy interaction with Christian friends?

### Conclusion

The 'big picture' framework presented here should keep us away from the dangerous extremes of antinomianism and legalism<sup>xv</sup>. The former is seen in Martin Luther's radical distinction between law and gospel. Blind to the moral component of the Sabbath, Lutherans have abolished any obligations of a Sabbath day for Christians<sup>xvi</sup>.

But legalism raises its head when general phrases in the Westminster Confession are treated as virtual 'Sabbath formulae.' To turn "*necessity and mercy*" (WCF 21:8) into the 'rule' for every potential Sabbath activity is fraught with danger. Casuistry is the inevitable consequence of an endless string of semantic definitions of "necessity" and "mercy" (see the recent Sabbath quandary for the Jewish astronaut encircling the earth every ninety minutes).<sup>xvii</sup> "*Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels*" (2 Tim 2:23).

### Guidelines

For the glory of God and the welfare of the church it would be good for each Christian:-

1. To recognise the need for a 'big picture' view of the Bible's Sabbath teaching as provided in the report.
2. To recognise the distinctions between the *moral* and *ceremonial* aspects of the Sabbath as illustrated in the report.
3. To recognise the Sabbath significance of *consummation*, *covenant*, and *cosmos* and to order one's personal Sabbath behaviour so that it is consistent with these perspectives, as explained in the report.
4. To recognise the importance of committed participation in the corporate worship of the church and the fact that willful forsaking of it is sin.
5. To refrain from judging one another by wielding personal opinions about "*necessity and mercy*" (WCF 21:8) as if they were Sabbath formulae.

### Footnotes

- i. Andrew Shead fails to make this distinction: "*This commandment is not a mandate for Sabbath observance by all humanity, for the lesson of creation is applied narrowly to the Israelite Sabbath*" (see the entry on "Sabbath" in the New Dictionary of Biblical Theology, T. D. Alexander and B. S. Rosner, Eds., IVP, 2000, page 746). The same sort of argument would remove the universal mandate against coveting since the tenth commandment also expresses its applications in cultural terms (servants, oxen, and donkeys). The entire Decalogue is moral law for all humanity.
- ii. It misses the point for Andrew Shead to say: "*There is no mention of the Sabbath here, nor of rest*" (New Dictionary of Biblical Theology, op cit page 745). The text literally says "and he (Elohim) Sabbatheth" [tBov.Ylw:]. The fourth commandment specifically draws attention to that fact (Ex 20:11).
- iii. At his transfiguration, Jesus spoke with Moses and Elijah about "*his exodus*" about to be accomplished at Jerusalem (Luke 9:31).
- iv. By implication there is also a principle of cadence or rhythm. There is cyclical beauty of rest and pause that is part of the created fabric of the universe and of our humanity.
- v. See Ezekiel 20:21 and 22:8.
- vi. The Sabbath implies faith in God as our provider and sustainer. As was evident in collecting the manna, the Sabbath regularly requires us to believe that God will provide for us, and that we don't need to work seven days a week to make ends meet or to get things done. This is the faith that knows life is not about abundant possessions or frenetic human activity. It is trust in Jehovah Jireh.
- vii. It was no trivial thing to neglect this wider cosmic dimension of the Sabbath principle. Between



Moses and Jeremiah it was neglected 70 times (i.e. more than 50% of the time), thus God chose 70 years of captivity, so that the land received its full Sabbath rest (2 Chron. 36:21).

viii. See Hebrews 8:13 as expanded in 9:1 - 10:39

ix. Adventists insist on 7th day worship (Saturday) and they link Sunday worship with the mark of the beast! See Professor A. A. Hoekema's "Seventh Day Adventist Teaching on the Sabbath Day" on pages 161-169 in his standard text, "The Four Major Cults" (Eerdmans, 1963).

x. See Revelation 1:10, Acts 20:7, and 1 Cor. 16:2.

xi. This is probably the weakest aspect of Calvin's treatment of the 4th Commandment. Though he acknowledges the pre-fall Sabbath at the end of the creation week, it plays no significant part in Calvin's treatment of the Sabbath. He constantly envisages the post-fall situation in all that he says about it. For more details see "Calvin and The Sabbath" by Richard Gaffin (Christian Focus Publications, 1998). This was originally his MTh Thesis at Westminster Theological Seminary.

xii. Andrew Shead, New Dictionary of Biblical Theology, op cit. page 749.

xiii. See Hebrews 10:23-27

xiv. See Isaiah 58:13-14

xv. For another useful essay on this topic (notwithstanding a weakness in the doctrine of the church), see "The Sabbath Rest" by Joshua Ng (The Briefing, Issue 293, February 2003, pages 15-19).

xvi. In the Large Catechism (1529 A.D.) Luther claims that the Sabbath: "is altogether an external matter, like other ordinances of the Old Testament, which were attached to particular customs, persons, and places, and now have been made free through Christ."

xvii. "As if weightlessness, cramped conditions and the enormity of the galaxy were not worrying enough, a crew member of the next space shuttle mission is facing an additional problem: How do you observe the Sabbath while in orbit?

Col. Ilan Ramon, who will become the first Israeli to leave Earth's atmosphere as part of the NASA crew on the shuttle Columbia in July, has caused consternation among rabbis by asking how — or more precisely, when — to mark Judaism's day of rest.

The problem stems from the fact that Jews are required to observe the Sabbath "every seventh day," starting at sunset on Friday evening and ending the following day "when three stars are seen." Aboard the space shuttle, however, Col. Ramon will orbit the earth every 90 minutes, with each orbit counting technically as a "day" because from his perspective the sun has risen and set. The stars will be visible to him at all times.

To settle the question of Sabbath observance, however, Col. Ramon has asked his local minister in Florida, Rabbi Zvi Konikov, for guidance. Rabbi Konikov has in turn consulted rabbinical scholars across the world. "We are told to observe Shabbat every seventh day, but if you are orbiting the Earth every 90 minutes, do you do it every seventh orbit?"

One of the scholars consulted, Rabbi Levy Yitzhak Halperin, has already ruled that the colonel should be relieved of his obligations because he will not be experiencing Earth time. A British rabbi who has researched the subject disagrees. Rabbi Jonathan Romain, who heads the Maidenhead synagogue, said: "Some rabbis say that because he will be in space, Earth rules don't apply. But my view is that, as you can't exist in space without re-creating Earth like conditions — using oxygen, for example — you should observe the same routine as you would on Earth."

Rabbi Romain did, however, offer a different way out of Col. Ramon's difficulty. "His fellow crew members are unlikely to appreciate him taking time off during what is likely to be a very intense mission, especially as it might endanger their lives ... There is a Jewish principle which says that saving life takes precedent (sic) over all religious rituals, so on those grounds he could be relieved of his obligations." (Jonathan Petre, London Sunday Telegraph, May 27<sup>th</sup> 2002).

P.J. BLOOMFIELD, Convener.

## COMMITTEE TO EXPLORE OPPORTUNITIES FOR A POSITIVE APPROACH TO THE MINISTRY OF WOMEN

### A. SUMMARY OF THE REPORT

The Report of this Committee, appointed by the General Assembly of the Presbyterian Church in Australia (GAA) in 1997 (Min. 57.1) and 2001 (Min. 58) to "explore opportunities for a positive approach to the ministry of women in the church", is a response to the following four tasks set by the 2001 Assembly:

- (a) investigate the contemporary concept of "gender" and provide a biblical response;
- (b) analyse all ministries exercised in the Presbyterian Church both paid and unpaid and report on unnecessary exclusion of people on the basis of sex;
- (c) bring to the Assembly's attention biblical models of how leadership within the congregation may be shared; and
- (d) consider how to recognise and make available more ministry opportunities for women in the work of the church.<sup>1</sup>

### BACKGROUND

After our Introduction, this report commences with a history of why our church commissioned this committee and a rationale for why one categorical answer to the task was not given but instead we set out the two points of view existing in our church regarding the ministry of women - egalitarian and complementarian. These terms are defined in the section headed "Definitions" along with others used in the Report: ministry, ordination, authority and leadership. In the following section, "Cultural forces", some aspects of the social context of the ministry of women, both within and outside the church, are described. An extract from a book by W.J. Webb is then used to present, in summary form, four different perspectives existing in Society on the appropriate relationship between men and women in the church and in the wider society. The extract is entitled "Differences in positions held in the area of women's ministry".

### RESPONSES TO THE FOUR TASKS SET BY THE G.A.A.

#### **(a) The Difference between 'Gender' and 'Sex'**

Some of the issues arising from the debate about the meaning of 'gender' are discussed indicating that, for Christians, biology, society and Scripture are involved in determining how the roles we adopt are related. The biblical context is presented from both an egalitarian and a complementarian point of view. A summary of the differences, similarities and common ground of these two views follows the paragraphs on agreed areas.

#### **(b) Principles of Women's Ministry**

The principles derived from the egalitarian and complementarian perspectives and the arguments supporting them are presented and the principles are summarised at the end of the section. A strategy for moving forward then appears at the end of this section.

#### **(c) Models of Leadership**

Initiatives taken to develop the ministry of women are illustrated by examples from a number of Presbyterian churches. The congregations at St Andrews, Canberra and Epping Presbyterian Church operate within an egalitarian framework while those at Coffs Harbour and Dubbo Presbyterian Churches adopt a complementarian framework.

#### **(d) Where to from Here?**

The breadth of ministry to and by women is seen in the list of roles, from those in the home to those in the world, provided in this section. This list acknowledges the decision of the GAA in 1991 that women are not eligible to be ordained as Ministers of Word and Sacrament and that, in some States, women are not eligible to be appointed as elders. (The list is also based largely on principles derived from the complementarian perspective since, from an egalitarian perspective, no such restrictions exist.)

Four Women's groups within our denomination have set out summaries of their work to assist congregations broaden the range of ministry roles available to women. There are also areas for further investigation listed for consideration at some future time.

## B. BACKGROUND

### **(a) INTRODUCTION**

In 2001 our committee advertised widely throughout the denomination in Australia seeking input to the four tasks we were set by the General Assembly of Australia in that year. We received three submissions from individuals and one submission from an organisation within our denomination. Our draft report was circulated to Assemblies and Presbyteries in Australia in November 2003 and we received one submission from a state assembly committee, eleven submissions out of thirty eight presbyteries (a twelfth presbytery forwarded individual submissions from various members of the presbytery as they were unable as a presbytery to prepare a response), eleven submissions from individuals and two submissions from organisations within our denomination.

We received commendations for our report from an assembly and one presbytery and a warm reception from three presbyteries. Three presbyteries disapproved of the report and one presbytery had no substantive comment to make on the report. Another presbytery made detailed

comments on various aspects of the report without making any general comments as to the acceptance or rejection of the report as a whole.

Four presbyteries indicated they were considering how to address the hurt and division which occurred as a result of the debates on the ordination of women and we trust that one of those presbyteries may pursue this matter at the next General Assembly of Australia.

Other than the presbyteries which disapproved of the report, two presbyteries supported the publication of the report in booklet form (one of these presbyteries wanted a phrase removed before approving the publication). One thought the publishing of the booklet may reopen an unhelpful debate.

All submissions made to the committee were carefully considered and many of the suggestions were included in the report. Two submissions arrived too late for the committee's consideration.

#### **(b) HISTORY**

In 1982, a challenge was made to change the eligibility of women to the Ministry of Word and Sacrament to the General Assembly of Australia. In 1988 a committee was set up to "explore the full range of ministry open to women, and to report their findings to the 1991 General Assembly of Australia." (Minute 139 GAA 1988). In 1991 the General Assembly of Australia resolved that women were ineligible for ordination to the Ministry of Word and Sacrament but permitted those already ordained to continue in this ministry unimpeded. The committee set up under minute 139 of the 1988 Assembly did not report to the 1991 General Assembly of Australia but the General Assembly had two communications from the General Assemblies of Queensland and New South Wales which touched on the ministry of women (Minutes 136 and 137 GAA 1991). Neither motion regarding these reports was passed.

The next committee set up was this committee under Minute 57.1 of the 1997 General Assembly of Australia "to explore opportunities for a positive approach to the ministry of women in the church." This committee was reappointed by the 2001 General Assembly minute 58 with a further definition of its task (see Summary for details of minute). At the 2001 General Assembly of Australia, it was also determined that the ordination of elders was a state matter.

#### **(c) RATIONALE FOR TWO RESPONSES TO SOME OF THIS COMMITTEE'S TASKS**

The role of this committee was "to increase the participation of women in ministry by finding common ground between the two strongly held and opposing views on whether women should be admitted to the offices of Minister of Word and Sacrament and The Eldership."<sup>2</sup> It was clear from submissions to our committee before 2001 that "many are anxious to see our denomination work to some conclusions in the area of the ministry of women even if we must acknowledge disagreement in some areas."<sup>3</sup>

One presbytery which made a submission this year stated that we did not achieve our aims and two others were dissatisfied with the aims set out above in the *2001 White Book*. It was suggested that we should have brought one categorical biblical response. Our reply to this is that the aims of the Committee were clearly stated in the *2001 White Book*<sup>4</sup> and the place to change them would have been the meeting of the General Assembly of Australia. The Committee took the view that this was not done to be an endorsement by the Assembly of those aims, that is of finding common ground about the ministry of women between the two strongly held views. In addition the Assembly asked the Committee to find a way forward knowing fully the very different perspectives of the Committee members.

Another presbytery suggested that the conclusion flowing from presenting two opinions on the interpretation of Scripture leads to the conclusion that the Scriptures have no clear direction on the issue of the ministry of women and that the church is not willing to give a definite answer. Nowhere in this report do we state or imply that both views can be true at the same time. In the *2001 White Book*, we indicate a rejection of the notion of there being more than one truth but an acknowledgement that we must find a way of working together with people who hold different views to ourselves. Paragraphs have been added to the report to make it clear that we believe in absolute truth and are not advocating that both views can be right at the same time. We are firmly convinced that Scripture teaches that there is only one set of principles for the ministry of women. Setting out two sets of principles is our method of seeking to work in harmony as the people of God without insisting that the other party compromises what they firmly believe to be God's will on the matter.

It is commonplace for Biblical commentators (e.g. Calvin) when dealing with a particularly difficult question to state alternative possible readings. This is what we have done here. No conclusive answer needs to be given in order to open the discussion on undeveloped areas for

women's ministry in what we have shown is common ground.

Nothing in this report compromises the Assembly's integrity in requesting another committee to prepare one categorical response but we ask to what end would this be done and at what cost? Our view, informed by conversations with assembly delegates and confirmed by submissions received, is that our denomination wants to move forward in opening opportunities for women and avoiding whatever dissension it can without compromising truth. To pursue one categorical response at the moment, would lead to continued debate and probably more ill will among brothers and sisters. It will also delay what was intended in 1988: to open up a discussion of ministry opportunities for women.

The obligation of leadership is to wrestle with issues and find a way through. In particular this applies to the faithful stewardship of gifts. Our Lord Jesus has made it clear that all God's people must work together with their various gifts in building the church: 'speaking the truth in love... [and thereby] in all things grow[ing] up into him who is the Head, that is Christ. From him the *whole body* joined and held together by every supporting ligament, grows and builds itself up in love, as *each part does its work*.' (Ephesians 4:15-16 NIV)

This mandate will not be fulfilled if Church leaders adopt a reactive approach and 'err on the side of caution' by deliberately underutilising women's gifts. Rather we must work together to find appropriate ways for women to be faithful with their gifts, so that Christ's body can flourish. This was Assembly's will in 1988 and it is Christ's will now.

If this report is accepted, then meaningful discussion about new areas for women's ministry can occur. It will bring gospel fruit and probably see the pain of the previous debates subside.

#### (d) DEFINITIONS

The two positions we have identified in our denomination concerning the ministry of women have been labelled "egalitarian" and "complementarian".

The **COMMON GROUND** between the two positions is:-

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Men and women have the same need for salvation from sin.
3. Men and women have the same means of redemption offered to them regardless of sex.
4. The Spirit gives gifts regardless of sex.
5. All Christians are called to use their gifts in ministry.
6. Women are permitted to teach women and children.
7. Christians come to different conclusions on what the Bible teaches but this does not necessarily affect their salvation.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries.
9. There are insufficient opportunities within our denomination for women to use their gifts.

**EGALITARIAN** position is further defined:-

1. Women's submission in marriage was a result of the Fall and not part of the created order.
2. The New Testament heralded a new community established in Christ to reverse the effect of the Fall.
3. There should be no additional limitation based on sex for women being elders or ministers of Word and Sacrament.
4. The egalitarian model is God's plan for marriage. Ephesians 5:21 teaches the mutual submission of the husband and wife.

**COMPLEMENTARIAN** position is further defined:-

1. Distinctions in masculine and feminine roles are ordained by God as part of the created order.
2. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
3. The Fall introduced distortions into the relationships between men and women:
  - o in the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility;
  - o in the church, sin inclines men towards a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
4. The Old Testament as well as the New Testament, manifests the equally high value and dignity which

- o God attaches to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
5. Redemption in Christ aims at removing the distortions introduced by the curse.
- o in the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husband's authority and grow in willing, joyful submission to their husband's leadership.
  - o in the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
6. The New Testament, while showing women in significant leadership roles, seldom gives sufficient detail to authoritatively state what activities they undertook, and actually prohibits some roles.

#### Ministry

The word "ministry" as it is generally used in the New Testament is equivalent to (slave-like) service to God and to others. Some key passages in the New Testament which discuss ministry are Romans 12:1- 8, 1 Corinthians 12 and Ephesians 4. From these passages we learn:-

- i. ministry arises from God's gifts through the Holy Spirit;
- ii. all believers have some gift(s) of the Spirit and are therefore implicated in ministry;
- iii. ministry is made up of the combination of these individual gifts and services working for the common good; and
- iv. distinctive offices of Christian "leadership" derive from this general ministry of all and the role of the leaders is not to do all ministry, but to equip God's people for ministry.

The passages (particularly in Romans and Ephesians) discuss service in the body and gifts of the Spirit as an outworking of a whole life lived in godliness. Our acts of service flow from God's work within us, nourished through understanding the Scriptures. Consequently, we cannot limit the concept of "ministry" to set tasks. Ministry is first and foremost living a life for Christ.

Within the New Testament church there were both formal and informal ministry roles. Formal roles are those which have a defined function within the church (such as shepherd, elder, evangelist) while informal roles are those where the function is less well-defined (such as exercising hospitality or encouragement, giving generously and contributing to the needs of others). The function of leadership offices within the church is to equip God's people for ministry. Appointment to formal roles within the church is on the basis of appropriate qualifications.

In the Presbyterian Church of Australia today, use of the word "Minister" is an abbreviation of "Minister of Word and Sacrament" (i.e. the teaching Elder in a congregation). In this paper, we will use the word "Minister" with a capital when referring to this office and use lower case "minister" to denote believers who are engaged in other acts of service.

#### Ordination

In the New Testament the word translated in the KJV as "ordain" is usually translated in the NIV as "appoint" or "choose". In some cases, when people were appointed publicly to a formal position of some responsibility, the appointment was accompanied by laying on of hands and fasting. Those who carried out the appointment generally had some prior role within the church. In the Presbyterian Church today formal ordination procedures are defined for the appointment of Ministers, Elders and Deacons. Also common are less formal services for the commissioning of missionaries and others to special roles (such as evangelists or chaplains) within the church.

#### Authority

Authority exists whenever there is the power to make a decision which is expected to change something (such as settling disputes). As all human authority is delegated by God so ultimate authority in the church rests with God. In the early church significant authority resided in the church leaders (apostles, elders, appointed leaders) especially for the purpose of establishing orderly worship and defending the true gospel against bogus challenges.

At all times this authority was to be exercised with love (rather than with a dominating spirit) and as a ministry by which the people of God were built up into mature Christians and the body of Christ functioned harmoniously with all members working together for the good of the whole. Authoritarianism was never to be regarded as a component of authority. Jesus, the master who came to serve, is the prime pattern for authority in the church.

In the Presbyterian Church authority resides individually in the Minister and collectively in the courts of the church. In other words, authority resides in the Elders - teaching and ruling - of the church. At ordination members of a congregation promise to "obey their Minister in the Lord" and

decisions about doctrine and government are made by the hierarchical structure of the courts (session, presbytery, general assembly). Within the church, only Ministers and Elders are required to publicly affirm that they uphold the primary (Bible) and secondary (*Westminster Confession of Faith*, read in the light of *the Declaratory Statement*) standards of the church. The exercise of the authority of Ministers and Elders is to be controlled by these standards.

#### Leadership

A leader is one whom others follow and who provides guidance, advice or direction. Leadership is the exercise of this function and can involve a range of degrees of control over those who follow. The contemporary concept of mentoring recognises the effectiveness of a younger person meeting with an older more experienced person. At the heart of the relationship is a willingness of both parties to learn from one another although the older person would generally be seen as the leader. In such a relationship, authority is not usually being exercised yet leadership is happening.

#### (e) **CULTURAL FORCES**

Before considering the tasks posed by the General Assembly, it is helpful to identify some of the forces which shape our society and church. By doing this, we gain understanding of the issues of those with an alternative position to our own and we can identify areas for consideration by our denomination in the area of women's ministry. These facts set the context for the tasks posed and responded to by this committee.

1. In Australia, the nineteenth and twentieth centuries saw women's roles become less tied to roles in the home and family. There has been dissatisfaction from some with this challenge. Broadly speaking, some men and women have wanted to limit women only to roles tied to the home and family. In the church, some have even argued that there is Scriptural basis for this position.
2. More opportunities have arisen for women in all spheres including the workplace, academia and politics. Many people (but particularly men) have resisted this change and have been hostile to or impeded women who are participating in these new areas. (See Hugh Mackay *Reinventing Australia*)<sup>5</sup>.
3. Those who have argued for a change in the above perception of women's roles have argued for this change for a wide variety of reasons. It is difficult to articulate the many reasons but some positions in this area can be summed up like this:-
  - i. Men have dominated women by patriarchy and conclude that the family is a tool for man's oppression of women. Woman will only be truly free from this oppression outside of marriage and motherhood.
  - ii. Men and women are equal and are equally responsible for the family. It is fairer if these obligations are shared.
  - iii. Women should be free to use their gifts and should not be limited to homemaking or motherhood. They should not be forced into these roles because of societal pressure.
  - iv. Many changes have led to household chores being less onerous and there are increased opportunities for women outside the home. Women should take up these opportunities.
4. Feminist thinking (meaning a commitment to eliminating social distinctions in the roles of men and women) is now a part of how people view themselves. It is a cultural norm.
5. There is strong disagreement in our denomination on the role of women. This has manifested itself in two ways-firstly, the debates in the 1970's and 1980's as to whether women should be Elders or Ministers; and now, whether and how membership of Presbytery and Assembly committees should be opened up to non-elders. The following observations are made about some of the consequences for members of our denomination because of the debate on the ordination of women:-
  - i. Some female Ministers or Elders perceived from statements made by those who opposed the ordination of women that they were considered "mad or bad". In other words, hurtful words were uttered in the public domain suggesting that women who took up these positions would only do so if they were not in their right mind or were terribly wicked.
  - ii. Some women wished men to debate the theological issues involved in the role of women because they believe this is the Scriptural mandate. These women would not enter the debate. Some men who spoke for these women perceived that some women who spoke in favour of women's ordination and engaged in debates in the

public domain were dismissive of their views and impugned their motives for so speaking.

- iii. Some people, within and outside the church, have mistakenly thought that the voice of women speaking publicly on this issue is the representative voice of all women of the Presbyterian Church.
  - iv. While one group of women and men in the church believes there are no scriptural limitations on women's participation in church leadership, another group believes such constraints do exist. This latter group has observed that some church offices combine leadership roles not open to women with leadership roles open to women. Because they believe part of the role of the office is not a role God has ordained for women, they do not take up those roles (if they are women) or permit women to take them up (if they are men). From their perspective, women have been unnecessarily precluded from leadership in the church. Much debate in Assemblies has concentrated on whether women may be ordained as Ministers or Elders in the church or not but little analysis has been given to the many aspects of church leadership.
6. Much debate has occurred over whether women should be given leadership positions such as Minister or Elder in the Presbyterian Church but there has been less effort in ensuring only appropriate people are appointed to those positions. As a result, in some cases, unsuitable people have been appointed as leaders. This does not honour God and can be a further root of bitterness for women when they see themselves passed over as a class while unsuitable men are readily appointed.
  7. Some of the Church's divergent views on issues, such as the roles of men and women, are a result of differing hermeneutics.
  8. Because of changing views in our society about relationships, there is disagreement and confusion in our society about what is the role of a woman and what is the role of a man, what is human sexuality and how to define the family and its place in society.
  9. A significant number of people in positions of influence and authority in society are teaching students to reject the notion of family.
  10. Members of the Presbyterian Church who come from a non-church background, require clear instruction on a godly way to live. One of the booming businesses at the moment is parent training. The secular world and not the church is taking the lead in this area.
  11. Like Australians generally, women are less likely to join women's organisations. This has an impact on our churches.
  12. Some non-Christian women through their experiences or the influences upon them will not listen to a male preach the gospel. The Church can more effectively reach them through training and equipping female evangelists.

**(f) DIFFERING PERSPECTIVES ON THE ROLE OF WOMEN**

The following is an excerpt from *Slaves, Women & Homosexuals* by William J. Webb c 2001. (Used by permission of: Inter Varsity Press, PO Box 1400, Downers Grove, IL 60515). It identifies, in a broad sense, the subtle differences between some of the views in the area of women's ministry.

Within the women's issue, there are roughly four positions that cross the spectrum of thought today. While these categories have some fluidity and other intermediate positions could be introduced, the four positions below will provide a sufficient framework for our discussions. Each view is briefly described, then more fully developed in the major three spheres in which men and women relate: home, church and society.

***Hard/strong patriarchy (hierarchy)***

**Overview:** Unilateral submission of women with an extensive power differential.

**Home:** Women focus most of their energies in the home; they are to "submit to" and "obey" their husbands in all things; the husband's word is the final authority.

**Church:** A woman should not function in any capacity that places her in a position of greater power than a man; women are not permitted to teach in any setting where men are present. Depending upon the ecclesiastical structure, women may or may not be permitted to vote on selecting male leaders and on congregational issues; women should not be ordained to ministry in any capacity.

**Society:** If a woman works outside of the home, she should not hold positions of authority in any sphere of society (e.g. politics, education, business); men, not women, should provide for the home financially. Women should not be in leadership roles where they can

exercise authority over a man; however, women are generally permitted to vote.

### ***Soft patriarchy (hierarchy)***

**Overview:** Unilateral submission of women with a moderate power differential.

**Home:** Women are free to work outside of the home; within the marriage they function in a cooperative manner with their husbands; ultimately the husband has the *theoretical* right to exercise authority in decision making over his wife, yet this should only be used on rare occasions, if at all. Words with a strong power-differential connotation, such as *obey* and *submission*, are still used but they often fade into the background.

**Church:** Women may teach men in any setting other than from the pulpit, as the senior pastor would on a weekly basis; they can work on a pastoral staff in a paid position; they can be deacons, but generally they are not permitted to function in an official capacity as elders. Often women function in an extended leadership role through participation on boards or councils with names other than the biblical categories; they are encouraged to vote on leadership selection and on church issues. Women may be ordained to serve in ministry roles other than the senior pastor/preaching pastor.

**Society:** Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.

### ***Evangelical egalitarianism***

**Overview:** Mutual submission with equality of power between male and female. Some argue for no role distinction; others hold to minimal role distinctions based on biological differences.

**Home:** Women are free to work outside the home; husbands and wives relate to each other in a model of mutual (not unilateral) submission; decisions are made based upon mutual consent and consensus. Wives generally play a greater role in nurturing infants and young children, otherwise roles are determined by mutual agreement through an evaluation of individual strengths.

**Church:** Women function within the church based on character qualifications, gifts and theological education, not on the basis of gender restrictions; a woman may function as an elder or in pulpit ministry. Women can be ordained to any sphere of church ministry; in a large church the ideal would be to have a shared pulpit ministry utilising qualified men and women.

**Society:** Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.

### ***Secular egalitarianism***

**Overview:** Equal rights and no gender defined roles.

**Home:** Women are often encouraged to work outside the home as a greater priority than the family and as a necessity for personal fulfilment. The husband-wife relationship is based upon the equal rights of the individual, rather than mutual deference; the relationship frequently evidences an extreme in personal autonomy, rather than interdependence.

**Church:** Secular egalitarianism generally does not have much of a place for religion.

**Society:** Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.

## **C. RESPONSES TO THE TASKS OF THE GENERAL ASSEMBLY OF AUSTRALIA**

This report is presented as an opportunity to gain an understanding of those with a view different from our own and to assist the ministry of women to flourish in areas in which holders of each view agree that women are underutilised.

The report of this committee to the 2001 Assembly noted the following:-

1. The hermeneutical principles it would use as it explored these issues,
2. A rejection of the position that there is more than one correct interpretation of the Bible's view on the role of women,
3. That, broadly speaking, there are two strongly held views in our denomination in this area. For ease of identification, they are described as "egalitarian" and "complementarian".
4. That rather than pursue the issue of what is the biblical model on the ministry of women we would state the two views and find the common ground. This will permit



our denomination to move forward in the area of women's ministry rather than be caught up in endless controversy.

In the submissions received from Presbyteries, one presbytery indicated that it may hold a view different to the views set out in this paper. They did not take this opportunity to develop principles fully so we are unable to reproduce them here.

**(a) THE DIFFERENCE BETWEEN GENDER AND SEX.**

**Task (a): The committee was asked to investigate the contemporary concept of "gender" and provide a biblical response.**

The answer to the task (a) is presented as follows:-

1. Agreed areas.
2. The areas of agreement are stated and a summary of how each approach differs.
3. Detailed responses are then provided to assist the reader to understand the egalitarian or complementarian positions more clearly.

**1. Agreed Areas**

The exploration of this issue allowed two things to occur. Firstly, it allowed the committee to explore what effect our sex, i.e. whether we are created male or female, has on our personhood. We advised the General Assembly of Australia that we would set out the principles that relate to the ministry of women and one part of our investigation was to explore how our sex affects who we are. The advantage of discussing this more esoteric question as a separate issue means the discussion of principles relating to women's ministry is more succinct. It also allowed the committee to bring to the attention of the wider Presbyterian Church of Australia an analytical tool being used in our society called "gender analysis". This gives our denomination an opportunity to explore what the Scriptures say on the issue. Many would be unaware of how the words "gender" and "sex" are no longer synonymous. Yet in many areas of society change is being brought about based on the principles of gender analysis.

One of the goals of this committee is to equip Presbyterians and especially women so they may engage in the debates in our society about the role of women. The investigation of gender is a critical issue of our time. Our investigation commences with a definition of terms and is followed by a summary of the two main positions in our denomination. There is then a discussion of the physiology of humans. Finally, the two views of our denomination present different papers on how holders of these views see the Scriptures impacting the answer to this task.

**Definitions**

Over the last four to five decades, society has become aware that biology is not the sole determinant for our societal roles. Some of what is expected of us as men and women has been imposed by the culture in which we live. Elaine Storkey<sup>6</sup> has provided a useful analysis of how different generations have approached this question. A summary of her insights are found in the document, "Changes in Society" at the end of this report in Appendix 1.

Some device is needed to distinguish between differences which are biological and those differences which are imposed. The first differences are denoted by the terms, our "maleness" or "femaleness"; in other words, our sex. All other aspects of our roles are dictated by society and therefore changeable. These characteristics are said to be our gender. When we use terms like "masculinity" and "femininity", we are discussing our *gender*.

Gender can be defined as "the process by which individuals who are born into biological categories of male or female become the social categories of men and women through the acquisition of locally defined attributes of masculinity and femininity".<sup>7</sup>

Gender analysis focuses on roles and in western society we have seen significant changes with regard to gender roles (for example, the increasing prevalence of paternity leave alongside maternity leave). There is continuing work throughout the world to analyse the gender biases acquired in different cultures. Also, this gender analysis is applied to other aspects of culture, for example, marriage and the organisation of tasks within the church.

Because of its long reaching effect in our culture we need to assess whether it is a sound analytical tool and whether the Scriptures comment on the question of our gender and sex. The questions can be posed as: Does our biology only determine our ability to sire or bear children or does it affect more of us than that and, what does the Bible say about our maleness or femaleness? The two main views held in our denomination will differ in the way they answer this question at some points.

**The Physiology of Humans**

In every microscopic cell of our bodies, men and women are different. Because of this, physical differences start early in our gestation in the womb.<sup>8</sup> At six or seven weeks gestation,

children that are genetically male normally have a surge of male hormones which determine genitalia and brain structure. Male hormones (or the lack thereof) at other key development stages in our life, will also affect our behaviour and bodies.

Therefore, it is not surprising to note that the observable differences between men and women are more than their genitalia and reproductive organs. We also see patterns of differences in their behaviour and bodies (including our brain structure). However, are facts such as these decisive in determining what should be added to the definition of "maleness" and "femaleness"?

God has given us wisdom to observe his world and draw conclusions from what we see. It is right to encourage men and women to be sensitive to the way God has created them and understand characteristics of the opposite sex. Then we are able to complement each other in a more meaningful way. However, there are many men and women who are not typical of their sex and yet they are undeniably male or female as their biology determines.

Further, observations are made or used by humans. As with all things associated with people there is the possibility of mistakes being made. That is the nature of human beings!

We cannot rely on observations of behavioural and physical differences between men and women to determine what is the role God has ordained for men and women. "Wisdom" does not dictate morality. God has revealed himself and his way in the Bible. This is the only authoritative source for how men and women are to act. Observation of the creation is only a tool to help in understanding ourselves and others.

## **2. Summary of Similarities and Differences**

### SIMILARITIES

The analytical tool known as "gender analysis" is helpful for identifying that some qualities we define as "masculine" or "feminine" are culturally imposed. Accordingly, we acknowledge that some aspects of people's roles in society will change as culture changes.

The physiology of men and women is profoundly different in many areas but we cannot authoritatively derive principles as to the roles of men and women in society from physiology. Only Scripture can authoritatively speak on how humans are to act.

### DIFFERENCES

#### *Egalitarian View:*

Scripture itself shows changes in male and female roles as cultural settings change and it points to a restoration, in Christ, of the relationship of equality described in Genesis 1 and 2.

There are biological roles in procreation and there may be some limited differentiation in marriage because of this fact.

Gender analysis properly establishes that traditional roles differentiation (particularly outside of marriage) often reflect cultural values and it is appropriate that, if this is the case, differentiation in those roles be challenged.

#### *Complementarian View:*

The Scriptures give specific instructions to us as male and female persons and this commenced with Genesis. Men and women complement each other. In fact, we "image God" by obeying these instructions.

Some societal roles should remain sex specific but only those where Scripture specifically directs. If Scripture has ascribed societal roles according to our sex, then to not observe them offends the very nature of how we were created to be.

## **3. Detailed responses to task (a) from an egalitarian and complementarian view**

### ***Gender in Scripture - an egalitarian view***

In Genesis 1 (26-30) "man" is created as male and female with the joint responsibility of populating and ruling the earth. The roles of male and female are apparently complementary without any differentiation of status.

In Genesis 2 we learn that the male was created first (4-7) and given care of the garden (15-17, 19-20a). However, the fact that he was carrying out these tasks on his own created a problem (18, 20b) and God created a "suitable helper" to share these tasks. When man saw woman for the first time the name he called her by (*'ishshah*) affirms her relationship to the man (*'ish*) and distinguishes her from the animals. It seems to be simply his recognition of her as his female partner. The man is not naming her as he named the animals but affirming that they are the male/female "man" of Genesis 1.

In Genesis 3, as a result of the fall, God imposes a hierarchical relationship between man and woman (16c) and at the same time, work becomes toil as the earth from now on will resist man's efforts to provide food (17-19). In this context Adam (*'adam*) takes the initiative and names

the woman Eve in much the same way as he named the animals in Genesis 2 (19-20a) thus emphasising this changed status.

This understanding of Genesis 1-3 suggests that equality of status and complementarity of function typify the pre-fall relationship between man and woman. Male rule of the female (wife?) entered only as a result of the fall. If this is so there should be evidence in Scripture that rigid hierarchy between men and women (or within marriage) is not an unchangeable norm and this is indeed the case.

Relative to the surrounding nations the Bible places a higher value on women (Webb, 2001, pp. 46-47; 76-81). Indeed in the Old Testament women like Deborah (Judges 4:4-10) and Huldah (2 Kings 22:14-20; 2 Chronicles 34:22-28) were leaders with great authority and this seems to move beyond the constraints of Old Testament law. In the New Testament there are indications that women like Priscilla, Phoebe (Romans 16:1) and Junia (Romans 16:7) occupied leadership roles in the early church. Bailey argues also that there is evidence in the New Testament of women elders (Bailey, 1998). Women like Hannah (1 Sam. 2:1-10) and Mary (Luke 1:46-55) taught and their words are recorded in Scripture to perpetuate their influence.

Even within Scripture future changes to the hierarchical status quo were signalled and, for example, a breaking down of the barriers between men and women were anticipated by Joel (2:28-32) and Paul (Galatians 3:28). In the New Testament women as well as men are priests within the new covenant (1 Peter 2:9-10; Revelation 5:10). These examples point to a reversal of the change instigated by the fall.

Three passages in the New Testament (1 Cor.11:2-16; 1 Cor.14:33b-35; 1 Tim.2:9-15) appear to tell against the picture presented above. Each of them suggests a strong hierarchical relationship between men and women (or husband and wife?). However, each also presents substantial difficulties when trying to understand what they mean - difficulties which appear to be related to contextual issues. For, example, what do 1 Cor.11:10 and 1 Tim.2:15 mean? They seem to be referring to things which are not found elsewhere in Scripture or in our present context. In 1 Cor.14:5 it is clear that women in church were praying and prophesying (that is, speaking) while in 1 Cor.14:34 and 1 Tim.2:12 Paul's command is that women should be silent. To what "law" is Paul referring in 1 Cor.14:34b? As in much of Paul's writing it is likely that such statements are not intended as general requirements on all Christians but as attempts to deal with particular problems (such as disorderly worship involving disruptive speech or heretical teaching) in particular churches.

It is important to realise that the context (including that within the church) in which Paul was writing was a patriarchal society in which the influence of the gospel was only just beginning to be felt (Longnecker, 1986, 83; Webb, 2001). A number of difficult texts in the New Testament can best be understood if one takes into account the setting in which Paul was writing. Most if not all of his letters were in response to particular problems within the churches to which they were addressed and one can only properly understand what is being said if this setting is taken into account.

In chapters 10-14 of 1 Corinthians the focus of Paul's attention is on orderly worship within the congregation. It is not at all clear that the notion of "headship" in 1 Cor.11:3-10 necessarily involves a chain of command or authority (Liefeld, 1986) and it is possible to read this text as making concessions to relationships between men and women which were taken for granted at that time. Given the generally accepted culturally imposed hierarchy which existed between husbands and wives, an appropriate analogy for the relationship between men and women in the church was that between Christ and his church (Ephesians 5:22-24). If the situation were more egalitarian, as we have today, one could imagine Paul using a different analogy to emphasise the importance of orderly worship and relationships within the congregation. To say that equality exists between husbands and wives says nothing at all about the relationship between Christ and his church.

In 1 Corinthians 14:33b-40 Paul is again concerned with decorum in worship and Liefeld (1986, p.154) concludes that "Paul is not writing to impose an arbitrary permanent restriction of women's ministry. Just as he counselled submission on the part of slaves in order to make the gospel attractive, so, in order to avoid maligning that gospel through appearing to dishonour their husbands, he counsels women to accommodate to contemporary standards of decency" (see also, Bailey, 1998, p.219).

One of the purposes of Paul's first letter to Timothy was to combat false teaching within the church at Ephesus and the difficult text 1 Tim.2:9-15 is understood by Bailey (1998), Scholer (1996) and others against this background. Apparently women were lording it over men (v.12) within the congregation and Paul's command that "women must not teach but remain silent" can be

understood as an instruction to deal quickly with this serious issue. This is more likely to be the case in the light of the fact that in other contexts women were speaking in church (1 Cor.11:5) and teaching men (Acts 18:26).

Thus, understood in the light of its particular context, each of the above passages can be seen to be a response to a particular problem which plagued the early church rather than as a commandment which is binding on Christians for all times.

#### Implications for the ministry of women

An egalitarian position such as that outlined above places few restrictions on the roles which women can occupy within the church. One could imagine some women being more suited to some positions than some men but an appointment would be made on the basis of the qualifications of the individual rather than because the person was a man or woman.

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#### ***Gender in Scripture - a complementarian view***

The analytical tool known as "*gender analysis*" is helpful for identifying the reality that some qualities we define as "masculine" or "feminine" are culturally imposed. Accordingly, we acknowledge that some aspects of people's roles in society will change as culture changes. However, proponents of *gender analysis* argue that little of the roles of men and women are tied to our sexual nature and some argue that only our roles in procreation are fixed according to our sex. All other roles should be equally open to men and women. Those with a complementarian view differ and agree with John Dwyer when he says:

"For each of us, it is the "I" which exists as man or woman. As each of us utters the word "I", it is not a neuter or sexless spirit which speaks, not an essentially angelic being which happens to be immersed in a body whose sexuality is a purely animal phenomenon. Rather, when each of us speak, it is the "I" itself which is sexual. We are, we exist as men or women and this distinction goes to the very heart of our personal mystery. Sexuality is not a situation or condition to be confronted or used by the person; rather, it is in itself a form of personal existence."<sup>9</sup>

If this be so, our sex must affect how we relate to one another. It is not limited to sexual reproduction but goes to the core of our being. It will be argued that this was the pattern set up in Genesis 1 and 2, confirmed in Genesis 3 and continues throughout the New Testament. In addition, when the term "being created in the image of God" is unpacked, it confirms how profoundly our sex influences our being beyond reproduction.

#### Genesis Chapters 1 and 2

The first two chapters of Genesis teach us about three significant sets of relationships: God to the world (including humans), humans to the world, and the relationships between men and women. These are the foundation truths for all these relationships which are revealed in greater detail as the Scriptures unfold. Each chapter shows a truth in one of these areas which is held in tension with a seemingly opposite truth from the next chapter. For example, in the case of humans and their relationship to the world, we learn in chapter 1 that we are made in the image of God and appointed the ruler over it by God. But in chapter 2, we see Adam is made from the dust. He is intimately connected with the land and the animals. The paradox is that humans are lords of the earth but at the same time deeply dependent on it. Humans are of great dignity but very fragile. The narratives in Genesis complement rather than contradict each other.

Similarly, we need both accounts from Genesis 1 and 2 to gain a proper view of human sexuality. In chapter 1 human kind (both male and female) is made in the image of God and given the mandate to rule the earth (be fruitful and fill the earth and subdue it). Two conclusions follow from this chapter; male and female humans are both equally mandated and one of the purposes of the male/female distinction within the human race is reproduction.

In the second account, the man is given a more limited task: till the garden and keep it (v15). His problem is aloneness (v18 describes it as "not good"). The climax is in the one flesh union of the happy pair (v24) and this is an end in itself. The conclusion is that the male/female distinction is for companionship: the sharing of life and work and the removal of aloneness.

In Genesis 2 there are clear roles. God initiates all the action and such action is of loving care and provision. Man is given responsibility to care for the garden and to name the animals. Man is also given responsibility for his fellow participant in the image of God, "woman", and he names her. Roles played out at creation set up consequences for the relationship between men and women. Woman's presence is indispensable for Adam's well being and the role she undertakes is a high calling. The role is given the same title as what our great and loving God gives to Himself in Psalms 30 :10 and 54:4.

Although Genesis 2 does not designate Adam's role as "headship", this word best describes the role he undertook. This interpretation is confirmed in Genesis 3. In Genesis 3:6, we read that it is Eve who first eats of the tree of the knowledge of Good and Evil; yet, it is Adam whom God calls to account. Adam must give an account for his actions and those of his wife. This is consistent with bearing responsibility for a family. Also, woman's punishment in Genesis 3:16 is that she will desire her husband's position and he will master her.<sup>10</sup> This explains a dynamic of which married couples are too often aware. Note that the roles were undertaken before marriage and for this reason, Genesis 1 and 2 have application to the wider question of the relationship between men and women not just husbands and wives. Marriage is "the extensive and intimate expression of this order, but that order, and the image of God as humankind in fellowship as man and woman, is prior and basic."<sup>11</sup>

In other words, men and women were created for different roles as they equally rule the earth: no role more important than the other. Further, although not all humans will marry, marriage and family are the foundations of our life here as humans. Part of our role as humans is to prepare children for their roles in adult life. It would be foolish to suggest we prepare children as sexless beings who must undertake roles dependent on their sex after marriage. How we live our life before marriage will affect the health of our marriage. If this is so, then we must look at this most intimate of relationships, husband and wife, to gain insights on how we are to live outside of marriage.

In our discussion of human sexuality, this means we can hold the following thoughts in tension: there is an hierarchical order between men and women yet this does not detract from each sex being mandated to rule the earth and their equality of worth as being image bearers.

This interpretation of Genesis is confirmed in New Testament passages such as 1 Corinthians 11:8, 9; 1 Corinthians 14: 33 - 35; and 1 Timothy 2:13, 14 and is consistent with the teaching in other passages of how men and women are to relate in various circumstances (Ephesians 5:22 - 33, Colossians 3:18 - 19, 1 Peter 3:1 - 7). In passages such as 1 Timothy 5:1 - 16 and Titus 2: 1 - 8 we have commands to various people of various ages and different sexes.

Therefore we know how to deal with others depending on their age or sex.

#### Implications of being made male and female in the image of God

We will explore this concept in three areas: firstly, as men and women we represent God on earth, secondly, we image God in our relationship as men and women and thirdly, in some way our maleness and femaleness is like God. Through this exploration, we will see that relationships between men and women mirror relationships within the Godhead.

#### To be made in the image of God means men and women represent God on earth.

From Genesis 1 we know the mandate to be stewards of the earth under God was given to both male and female. Both sexes equally represent God. Neither is more important or more like God than the other. This point is uncontroversial.

#### We image God in our relationship as men and women.

In other words, how we relate to others impacts how we image God.

When one is trying to understand what makes you "you" - your personhood - one can easily think this is worked out without reference to others. The fact that human kind was created male and female leads to the conclusion that how we image God is linked to proper relationships with others. This has two consequences:

- i. God created us to be in right and just relationships. Part of the restoration work of Christ in our person is to help us be in right and just relationships with others. Consequently, we are not merely acting in a godly way to our neighbour because of Christ's command to love, but it is part of the restoration of the image of God in us as we live in harmony with one another.
- ii. The "other" with whom we relate will always be of a particular sex: male or female. No person is just human.

Those with a complementarian view would argue that this is why the Old and New Testaments give instructions to people on roles outside marriage depending on their sex. There is a profound difference between men and women and there are instructions given on the basis of sex<sup>12</sup> so this restoration work may continue.

Proper relationships between men and women are modelled on how God relates within the Godhead. "The New Testament often gives a basis for Christian behaviour in the relationships which exist in the Godhead<sup>13</sup>...The life of the Trinity is described in terms of intimate fellowship... This other person centred loving life of God whereby each person of the Trinity finds his centre of existence in the other's is hierarchical. The Son does nothing of himself, but only what he sees the Father doing. The Father loves the Son and has given all things to him. The Holy Spirit speaks not of himself but of the Son. The Son will hand over his kingdom to the Father and be made subject to him<sup>14</sup>.....The Bible then, as it presents fellowship .... does so in an hierarchical matrix, not accidentally, but essentially, from the eternal relationships within the Trinity and the created relationships of Creator to creature and male to female."<sup>15</sup>

*In some way our maleness and femaleness is like God.*

No part of us be it soul, body, reason or will is excluded from this imaging of God. We image God by desiring righteousness, making moral choices, using language and being creative. Of course in all these we are also different from God. For example, an activity undertaken by God is similar to what we describe as seeing and hearing (Psalm 94:9) Thus, we image God by being able to see through our eyes and hear through our ears. In this sense, our eyes and ears picture something divine. This must be said of all parts of us. We must not exclude our sexual differentiation. The point is not that God is male, female or both, but like the illustration about the eyes, our sexuality pictures God's attributes and capacities.

*For example:* The human ability to reproduce children mirrors God's creativity: bringing forth sons and daughters (John 1:12, Romans 8:14ff); the love of a husband for a wife pictures God's love for His people (Ezekiel 16, Hosea 1 - 3, Ephesians 5:25 - 33); God uses our male and female attributes to help us picture Him (although the overwhelming preponderance of imagery is male); when God calls on wives to submit to their husband, their role model is the submission Christ has to his Father's will (John 14:13,31)

Again, we find our sexual differentiation is something indispensable for humankind to image God.

Conclusions

The Scriptures speak to us as males and females giving us instructions on how to act depending on our sex. Because our sex is part of our imaging of God, it is a fundamental component of who we are. The Scriptures do not tie our role differentiation to only our roles in procreation. Our sex affects us more profoundly than the gender analysis used by many in our society admit. Many aspects of role differentiation rejected by society, are nevertheless based on who we truly are.

We are not surprised that studies show us the differences between the physiology of men and women. We would expect that a good Creator made woman in such a way that she would tend to have the capacity to be a good help mate to her husband and that man would tend to have the attributes necessary to lead a family. These attributes necessary for marriage must also affect relationships outside of marriage although their effect will diminish as the relationships become less personal. Sin has infected the world and for some men and women these roles are harder to fulfil than for others. But God has linked the roles to our sex. They are instructions for our good and are not negotiable. The expression of these sex roles are not merely culture bound and therefore easily discarded. Rather, they go to our very being. They should be celebrated for the duration of our earthly lives.

However, we do not see "femininity" and "masculinity" (i.e. "gender" determined behaviour) as fixed concepts. These terms are used to identify those aspects of ourselves that we have grown into from our culture. We agree with the gender analysts that such matters can be changed. As Christians, we know from culture to culture and from time to time some aspects of what is expected

of men and women will change. We agree there are matters relating to gender. For example, the Bible is silent on who does the housework or takes out the garbage or the specifics of fashion in clothes. Aspects of gender must be discussed incident by incident.

On matters relating to our sex, Christ wants to restore in us the image of God as in all other areas of our life. He wants us to be in a right relationship with those with whom we are associated. We have been given clear sex roles in marriage and in the church. To brush them aside as being a peripheral matter or only culture dictated is denying how profoundly our sex and our relations with others affects our personhood.

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#### **(b) PRINCIPLES OF WOMEN'S MINISTRY**

**Task (b): The committee was asked to analyse all ministries exercised in the Presbyterian Church both paid and unpaid and report on unnecessary exclusion of people on the basis of sex.**

To respond to this task, one must first decide the principles upon which the ministries will be analysed. For this reason, and to improve communication between members of our denomination, we set out summaries of ministry by women from two perspectives. In the parts of our answer to this task, we suggest how the summaries found there can be used to move forward to open more opportunities for women.

Accordingly, this section is made up of four parts:-

1. principles of ministry from an egalitarian perspective;
2. principles of ministry from a complementarian perspective;
3. summary of those two perspectives;
4. moving forward.

Some may be concerned that some of our suggested areas will detract from the office of Minister and Elder. This committee considered its role as commenting on the general principles applying to ministries for women and not to comment on how to proceed when principles, if any, conflict.

#### **1. Principles of Ministry - an Egalitarian Perspective**

##### Ministry as Service

In the New Testament everyone is called to be a minister or servant of one another in order that the church might be built up. Some forms of service (for example, evangelist and elder) were formal and people were appointed to a particular position with some degree of ceremony (Acts 13:2b-3, 14:23) while in other cases such a procedure was apparently not necessary (1 Peter 4:10). Some idea of the varieties of ministry is given by the New Testament in a number of places:-

*1 Corinthians 12:7-10* - speakers of the message of wisdom, speakers of the message of knowledge, people who act in faith, healers, users of miraculous powers, prophets, people who distinguish between spirits, speakers in tongues.

*1 Corinthians 12:27-28* - apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in different tongues.

*Romans 12:4-8* - prophets, servers, teachers, encouragers, contributors to the needs of others, leaders, those who show mercy.

*Ephesians 4:11* - apostles, prophets, evangelists, pastors, teachers.

*1 Peter 4:11* - speakers, servers.

The formal appointment system allows for long term planning and keeps the direction of the church activities consistent over time. It allows people to recognise areas where they would like to serve and gives them the opportunity to do so. It also gives the church the opportunity to acknowledge the gifts and qualifications which people have.

The informal ministry areas are extremely important for binding the congregation together and for encouragement of all members. Because this kind of service tends to be done in the background, there is the danger that it is not given the recognition it ought to have by the leaders in

the church. This problem seems to arise due to the emphasis by the church at large on the more obvious and prominent gifts of preaching, evangelism, etc. and the lack of teaching on ministry and service other than in a more formal way.

#### Ministry and Qualifications

The areas of ministry or service are related in many places to gifts given by God and it is apparent that the area of service is often determined by the gifts God has given us. This applies equally to informal service as to the more formal areas to which people are appointed by the church. All believers have some gift(s) of the Spirit and are therefore implicated in ministry. Ministry is made up of a combination of these individual gifts and services (Ephesians 4:12 'works of service' is singular in the Greek) working for the common good. Ministry is also carried out in response to a need which arises (Matthew 25:31-46; Acts 2:45; Hebrews 3:13; 1 John 3:17) and all Christians are to respond to the needs which confront them.

#### Ministry, Leadership and Authority

Christian leaders (such as ruling and teaching presbyters) are believers whose contribution to the general ministry of the whole church, along with the giftedness of God and appropriate character traits have been recognised as such to fit them for these particular leadership roles. Not all areas of service are related to leadership roles but it is clear in the New Testament that leadership roles are also to be looked upon as forms of service or ministry.

When a person or body takes a decision that changes or does something, authority is being exercised. Choosing what to preach on and what line to take on a passage and deciding to sustain the election of someone as an elder are both examples of authority being exercised, in one case by an individual, in the second, by a corporate body. Formal authority is not tied to all ministry roles which people might enter, whether by formal appointment or more informally. However there are some ministry roles to which formal authority is attached (for example, see 1 Timothy 3:4-5; 1 Peter 5:2, all of which seem to assume authority is being exercised by some and accepted by others). Even within the area of leadership roles there are those, for example, elders, in which exercise of authority may lead to the discipline of others and those, for example, evangelists, in which it does not.

We obviously do need order and discipline in church life and so people with some formal authority who are wise and can deal with problems of false teaching and inappropriate behaviour are required. However, those in authority are called on to exercise this authority as a loving service, are ultimately accountable to God and derive their authority from him.

#### Conclusion

The scope for ministry within and outside the church is almost limitless and the only qualifications for the exercise of this ministry are either possession of the appropriate gifts and character traits or to be faced with a need within the body of God's people. The egalitarian view of gender outlined earlier in this report implies that one's role in ministry should not be determined by one's sex. Everyone is to be engaged in some form of ministry within their local congregation, in the wider church or in the world outside the church. Ministry is always and only for the building up of the church and should be carried out "as unto the Lord".

#### **Principles of Ministry - a Complementarian view**

*The Westminster Confession* teaches us that God is spirit<sup>16</sup> but throughout the Scriptures, God uses terms to describe himself which have human equivalents. These human equivalents are most often rooted in close familial relationships, Husband, Father and Son. Christ is the head of the household of faith (read family)<sup>17</sup> and we call each other brothers and sisters. We are adopted as children into the people of God. God is our heavenly Father. This means that the concept of the "family" will impact the church. Just as the family learns from looking at the Trinity, so must the church.

Although we are primarily concerned with setting out principles for women's ministry, we must have a clear understanding of what is required of men in the church of God. This is for three reasons: firstly there has been great misunderstanding of what is meant by godly headship; secondly, it supplies the context for the passages specifically addressed to women and thirdly, this is consistent with the teaching of Scripture that men and women are not independent of each other (1 Corinthians 11:11-12). At the heart of Scripture is relationship. We cannot speak of women's ministry without reference to men and vice versa.

We will examine the ministry of women by firstly viewing the teaching relating to fathers and how this applies to the church. Secondly, we will examine principles undergirding patriarchy in the Old Testament and we will finally look at the specific directions to women.



### Fathers

A father must copy God, the namer of families (Ephesians 3:14-15). He must look for inspiration for his role to the heavenly Father. Just as God in his goodness takes responsibility for his creation, so fathers must in families. They are to be generous and sustaining, feeding and caring. "What father", says Jesus<sup>18</sup>, "if your child asks for a fish, will give a snake? Or if your child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" The father's role is to generously provide and care for his family because he is responsible. Also, part of that provision will be to give the family its basic character.

Although the father has authority over the family, this authority is to be used as a servant. This was explored in our definition section of this report. In Ephesians 5, when speaking of a husband's headship, it is stated that his responsibility is to lay down his life for his wife. When a marriage is blessed with children, this responsibility will extend to his family. This father is not distant and severe, stern and unconnected, wielding his lordly power with scant regard for others. He is unquestionably in charge but he exercises that authority for the sake of others, compassionately and lovingly. He will mirror how God exercises his authority: with kindness, love and generosity, always seeking the good of others.

In 1 Timothy 3:15, God requires that to be a good leader in the Church, you need to be able to manage your own family. Further, in verse 15, the church is called the "Household of God". The principles of leadership in a family apply to the leadership of God's family, the church.

This little portrait of God the Father, the model for our human fathers and Church fathers, is what our society and our families desperately need. We encourage leaders within our denomination to examine themselves to measure if this is how they see their role in the church.

### Patriarchy

By looking at some specific examples of patriarchy and exceptions in the Old Testament, we can continue to undo some misunderstandings some have of Biblical male headship.

Fathers were stated as being responsible for major decisions. For example, fathers arranged marriages for children. It was a father's decision as to whether a daughter would be given in marriage (Exodus 22:17). Fathers were not to prostitute their daughters (Leviticus 19:29; 21:9). A father or the husband of a woman had a right to revoke vows made by them (Numbers 30:3-16). However, male responsibility does not preclude consultation with others. For example, in the choosing of a bride for a child, we have examples of the father seeking input from his wife, children or others as to whom a child should marry (Genesis 24:58 and Judges 14:1-4).

Secondly, these responsibilities were not given to men because something in women was lacking. For example, the passing of property through the male line was to preserve families and tribes. It was for this reason the daughters of Zelophehad (Numbers 27:1-11) were granted inheritance rights. God would not have permitted them to inherit if they were incompetent because of their sex.

God's plan for the true oneness of man and woman in marriage is the reason that husbands could revoke the vows of wives. If you have responsibility for the family, you need to be able to take control of decisions made by the family members. It has nothing to do with men being superior as a class. This is confirmed because in Numbers 30, widows and divorced women could make their own vows.

One matter that pains us as we write these principles is that women have and continue to suffer because men have abused these responsibilities. This is not the place to discuss remedies for such situations. We encourage our leaders to consider how we might equip our church to help those suffering sisters. May we be encouraged by the humble Abigail.<sup>19</sup> Her husband was a selfish leader who was prepared to allow death to come to his household. She averted death for all in her husband's household, at personal risk. It is an interesting study on how to act when the ungodly defy their God-given responsibilities.

To transpose this to the church, we would expect to find men seeking advice from women as they lead the church and women helping men carry out leadership in a godly fashion. Patriarchy that is based on the assumption of the inferiority of women is not the patriarchy of the Bible and should be rejected by the church. Any church practice based on this assumption should be eradicated and any one who speaks as if women are inferior should be corrected.

### Specific mention of Women and their roles in the New Testament

We have assumed that our denomination takes as a given that women are permitted to teach other women and children. Further, as the job of this committee was to carry out its work without making any recommendations on the roles of elder and minister of Word and Sacrament,

this paper does not explore why we have made the following conclusions:

1. Junia (if female), Phoebe and other female "fellow workers" do not hold an office similar to that of Elder.<sup>20</sup>
2. Galatians 3:28 is silent on male and female relationships but rather acknowledges that salvation comes from God and it is granted regardless of sex, race or social standing.<sup>21</sup>
3. Many of the instructions in the epistles on how men and women are to relate in marriage and the church transcend culture (Timothy 3:15).

Rather we will concentrate on the texts 1 Corinthians 11 and 14, 1 Timothy 2 and Titus 2 and explore their significance for a church worked out on principles of male headship. The discussion will take place in the context of what it means for women speaking in the congregation, prophesying and praying, women in leadership and women teaching.

#### The Congregation

In *The Westminster Confession of Faith*, we are reminded of the invisible universal Church<sup>22</sup> and we also find specific instructions to the "Saints...maintain(ing) an holy fellowship and communion in the worship of God".<sup>23</sup> There is a chapter in *the Confession* dealing with Synods and Councils which among other things "...Set(s) down rules and directions for the better ordering of the public worship of God".<sup>24</sup> *The Confession* recognises that the church invisible carries out her work in different settings. Often when the New Testament gives instruction to the church, it has in mind the work of the local congregation. *The Confession* describes those activities as "Prayer... The reading of Scripture.. sound preaching... singing of psalms....receiving of sacraments."<sup>25</sup> The directions to women in the New Testament about the appropriate way to pray, prophesy and teach are given as instruction in the local congregation.

Care must be taken when transferring these principles to assemblies and presbyteries. They are not gathered primarily for relationships of fellowship and instruction like the local congregation. Their purpose is to (among other things) "determine controversies of faith...set down rules and directions...receive complaints..."<sup>26</sup> Therefore, submissions and speeches to such assemblies are contributions to debates. The commissioners of these bodies are free to accept or reject the information presented to them. Thus the submissions and speeches do not carry authoritative weight as the exposition of God's word in the local congregation. Any prohibition on women speaking in the local congregation cannot be applied without qualification in these situations. By this same reasoning, Christians speaking to the media or writing articles in magazines or papers are not necessarily offering authoritative teaching either.

When we explored patriarchy, we noted that wise men sought input from their wife and children as they exercised authority. The New Testament parallel is seen in 1 Timothy 2. If women after hearing the debates about prophets have a question, they should ask their husbands at home. Do we have a system which allows the wisdom God has given women (other than Ministers and Elders) to be heard by Presbyteries and Assemblies and, if so, is it effective?

Issues relating to the welfare of the church are discussed at Session, Presbyteries and Assemblies but there is limited input from non-ordained people as those discussions take place. We are not suggesting how that may happen. Simply pointing out that male leadership in the Old and New Testament was carried out in the context of local communities where women could participate by speaking to the men privately as they led. This can still happen in the local congregation but has something of this valuable dynamic been lost as presbyteries and assemblies meet and consider issues?

#### Women prophesying and praying

We read in Acts 21:9 that the four daughters of Philip the Evangelist prophesied. We also know that such activities happened in the assembled congregations and this is confirmed by 1 Corinthians 11:5. Prophecy in the New Testament is something different from teaching. It needs to be carefully weighed (1 Corinthians 14:29; so also 1 Thessalonians 5:19 -21). 1 Timothy 2:12 prohibits women from some aspects of teaching but no such limitation applies to prophecy.

Carson<sup>27</sup> suggests that the prophecy spoken of here is sharing insights that God has granted the maturing believer. When we become a Christian, Jesus is revealed to us (Matthew 11:27). As we grow in faith and understanding, more of what it means to be saved by Christ will be made clear to us (Philippians 3:15, Ephesians 1:17). This prophecy can be carried out in public by women.

Another aspect of speaking prophecy is the public reading of prophecy, i.e. the public reading of Scripture. Women should be permitted to pray and read Scripture in the local congregation. As the leaders and the women themselves decide on whether to exercise these freedoms of prophesying and praying, two other matters must be considered. How does it fit into

the cultural situation in which the church finds itself and how is this freedom being exercised? For example, in some congregations where women have not been permitted to participate in these public duties before, the pastor and the women involved must work out the path that is sensitive to the assembled congregation's cultural mores. Also, as we ask our leaders to consider whether they are using their authority in a selfish manner, we must ask the women if they are misusing their freedom. As was pointed out earlier in this paper, the goal of these principles is to improve the quality of relationships in which we find ourselves. The principles are not "lines in the sand". Attitudes are all important.

All other situations of women speaking publicly in the gathered assembly must be assessed by the leaders to decide if how the woman is addressing the gathered assembly is authoritative or more like sharing insights granted to the believer as she has matured.<sup>28</sup>

#### Women in leadership

So far we have assumed women are permitted to speak in the local congregation even though some have argued 1 Corinthians 14 and 1 Timothy 2 do not permit this. In our view, 1 Corinthians 14 precludes women from being involved in the weighing of prophets - an authoritative act and 1 Timothy 2:11-12 speaks of how a woman is to act in the congregation: she is to learn quietly and not to teach authoritatively.<sup>29</sup> We have relied on the arguments of Hurley in *Men and Women in Biblical Perspective*<sup>30</sup> to come to this conclusion and have not set them out here.<sup>31</sup> We will concentrate on what it means to "have authority over".

A helpful tool for determining whether a person is "having authority over" another is to analyse how personal or directive it is. It is more likely to be authoritative if it is directive and at the same time if it is personal. This is the nature of preaching: you are exhorting a person to change an area in their life. It is directive and personal. Consequently, the less personal and less directive the command, the less authoritative it is. This explains how it is with approval Paul speaks of Priscilla (with Aquilla)<sup>32</sup> teaching a man, Apollos. Sharing in the privacy of a home is not carried out when the congregation assembles. It is personal but if carried out in a non-directive manner it is not authoritative.

Asking how directive and personal is a task is helpful for deciding on the appropriateness of delegation of tasks in a denomination as the number of layers of administration increase. As the relationships within the administration become less authoritative and less personal, then the participation by women will also increase. We would expect to see women with leadership responsibilities in the denomination's administration.

As we move from the more personal relationships to the more public and secular positions then the roles of men and women will change. In this area, the church turns the world's notions of the most important institutions upside down. Paul in Ephesians teaches that we understand something of the mystery of God through marriage<sup>33</sup> God is keen that this reflection of him is made as pure as we are able. God is highly concerned with the health of this institution and much instruction is given to us to help us have healthy marriage relations. The church is modeled on the family. In this institution, the members are still very close but less intimate relationally. Again, we have a lot of instructions on how to maintain a healthy church. The revelation of our God is tied up in these two institutions.

Outside of these institutions we have less direct instruction. Some of it is by deduction from instructions to families and the church and some from narratives in the Scriptures. We see the civic leader and prophetess Deborah,<sup>34</sup> the prophetess Huldah<sup>35</sup> and the entrepreneurial woman of Proverbs 31 all acting in leadership and marriage roles simultaneously. As we indicated in the paper on gender, our sex affects us in every part of us and we will need to consider the sex of the person to whom we are relating to know how to relate. The sex of each person is a fundamental part of who they are and does not only come into play in procreation. There are two comments in relation to women leading in roles outside the family and church: firstly, she should not do anything nor take on any roles which compromise her marriage relationship and secondly, she should act in a manner that affirms her womanhood and the personhood of any person she leads. We gain some understanding of the personhood of people from observations of the differences between men and women and from what we are taught from Scripture when men and women relate in that most intimate of relationships: marriage.

#### Women Teaching

There are some areas where men are not apt to teach. It is easier for a woman to teach another woman how to be a godly woman, mother or wife. Similarly, a woman is often most appropriate when a female is being counselled. There is no Scriptural prohibition on men undertaking this task but the reality is that sound mentoring of women in this area is usually more

effectively done by a woman. Paul encourages women in this vital ministry in Titus 2.

In recent decades, the ministry of women to build strong marriages and families has been undermined. Attacks on the family and marriage have been strong and societal attitudes have changed away from the biblical notion of family. This is an obvious area for encouraging women to increase their skills to teach in this area.

Many women are being trained through the various theological colleges and being mentored through their local congregations. Two other organisations within our denomination are training women and using them as mentors for the younger women. One is through the Evangelism Committee of the Presbyterian Church in New South Wales and is called WINGS (Women in Gospel Sharing). The other is the conference for emerging leaders organised through the General Assembly called 21C. In section 2 of (d) Where to from Here of this report, we have set out what other organisations of the Presbyterian Church of Australia are doing to train women.

#### Additional note

We are very thankful to God for the work of the Council for Biblical Manhood and Womanhood. We have relied heavily on their work to define the complementarian position as found in the definition section. Many clauses are based on the 'Danvers Statement' which can be found in an appendix to *Recovering Biblical Manhood and Womanhood* or the web address listed in the Bibliography.

"With half the world's population outside the reach of indigenous evangelism: with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make his grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of the fallen world." <sup>36</sup>

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#### **Summary of Principles of Women's Ministry**

##### Summary of principles of ministry from an egalitarian perspective

Those with an egalitarian position permit the full range of ministries to be open to women. From this point of view any role which is available to men but not women represents an unnecessary restriction on what women are permitted to do.

##### Summary of principles of ministry from a complementarian perspective

i. The church is modelled on the family. Just as husbands and fathers are the head of the households and serve it with self sacrificing love, so too must the church leaders model themselves on God our heavenly Father.

ii. The creational pattern of divinely appointed, representative male leadership in the teaching, ruling and nurturing of the people of God is to continue until the Lord returns.

iii. All loving fathers want and need to be informed of the needs and desires of those in their families. Thus, those in authority in the church need to seek out members of the church over whom they have authority. Through this process, they can be informed of their needs and gain wisdom from their insights. This can be done in informal ways or by appointing non ministers and elders to advisory positions.

iv. The Church meeting as a Presbytery or Assembly has a different purpose from that of congregational meetings. It is open for the denomination to explore if there are any other ways to receive wisdom from non elders by way of submissions or setting apart recognised mature Christians for membership to committees of Presbyteries and Assemblies.

v. Women are permitted to pray and prophesy in congregational meetings. It is the responsibility of the Minister and Elders of the church to decide what constitutes praying and prophesying.

vi. These freedoms should be exercised with sensitivity to the congregation in which they are exercised and in a manner befitting a woman of God.

vii. When men and women are deciding what work they will undertake outside the church, they must not do anything nor take on any roles that compromise their marriage relationships. Secondly, they should act in a manner that affirms their personhood and the personhood of any person with whom they relate.

#### **Moving Forward**

The General Assembly of Australia asked us to identify ministries where women are presently unnecessarily excluded on the basis of sex. Rather than list those roles from which women are presently excluded, the committee felt it would be of more value to identify the many and varied ministries which can be carried out in our denomination (see the Table of Ministries found in the response to task (d)). We decided it was of a longer term benefit to our denomination to discuss the principles arising from both perspectives. This means that these principles constitute a tool for opening up present and future ministry opportunities for women.

#### **(c) MODELS OF LEADERSHIP**

**Question (c) : The Committee was asked to bring to the Assembly's attention biblical models on how leadership within the congregation may be shared.**

Four congregations have prepared documents explaining how they undertake ministry with particular regard to the ministry of women. The egalitarian viewpoint is held at Canberra and Epping while Coffs Harbour and Dubbo are working from a complementarian perspective.

#### **CHURCH OF ST ANDREW, CANBERRA.**

We are workers together with God (1 Corinthians 3 v9)

#### **Mission Statement**

"To provide an effective and expanding witness to the Gospel of Jesus Christ in the Presbyterian and Reformed tradition within the ACT and beyond"

#### **Context**

St Andrew's is the National Church of the Presbyterian Church of Australia having been initially planted by the General Assembly of Australia. While our congregation is local our geographical position, as the closest prominent building to Parliament House, gives us the unique opportunity to truly be: *The Church at the heart of the Nation with the Nation at its heart.*

Over more than 70 years of worship and witness the Church of St Andrew has sought to use the gifts of it's members, male and female, to honour God, serve His people and reach out into the community.

**The congregation values and accepts the ministry of all members, men, women, youth and children – we are workers TOGETHER with God.**

#### **Practice**

The senior inducted minister of this pastoral charge and leader of our Team Ministry is a woman. This indicates an obvious support by the parish for the ordination of women to the Ministry of Word and Sacrament. The parish has also supported men and women candidates for the ministry of Word and Sacrament. In recent years the ministry of a deaconess, as a member of the Team Ministry, has been valued in the area of pastoral care and Christian Education.

St Andrew's has a **Session** of 43 members, 27 men and 16 women, who share the oversight and ministry of the congregation.

**Administration** (1 Corinthians 12 : 28) is a ministry carried out by Session, Board of Management, St Andrew's Village Board, Church officers and office staff.

**Serving and Helping** is a ministry of pastoral care and property maintenance carried out by men and women both in social service areas in the community as well as many areas in the church and congregation.

**Music** is the area for our organist and choir leader in the conduct of weekly services, weddings (about 30 per annum), funerals (about 50 per annum) and other public occasions. The master of bells plays, trains and organises bell ringers for many occasions and as an outreach ministry. People with musical ability and instruments together with lead singers are also involved in a worship band which provides music at evening services.

**Hospitality** (1 Peter 4 : 10) is a ministry of men and women both in the congregation and in the community, e.g. six men catered for a congregational three-course dinner for more than 100 held as part of the celebrations for the 75<sup>th</sup> anniversary of the opening of the St Andrew's manse. New members are invited to attend group dinners in private homes where they have the opportunity to widen their circle of friends within the congregation while men and women work together every Sunday to serve morning tea after the service.

**Outreach** The major outreach of the Church of St Andrew is St Andrew's Village, a 104-bed Aged Care facility plus 30 self-care townhouses. The Village employs about 100 people

supplemented by about 80 volunteers, most of them members of the congregation. The Village Board of ten members is chaired by a woman and comprises five women and five men, six appointed by the congregation and four appointed by Session.

Trained, salaried and voluntary **hospital chaplains**, three men and three women, serve at three major city hospitals and an aged care facility demonstrating ministry involvement by using their God given gifts with congregational support.

The **proclamation and preaching** of the Word is both a task for the ordained ministers, male and female, elders and other trained people.

**Bible teaching** is carried out by both men and women (ministers, elders and congregational members) in Sunday School, Bible study groups, Holiday Club, Pre-Marriage classes, Youth group and Girls' Brigade.

The **missionary** service of men and women who have left our congregation for ministry both in Australia and overseas is supported by prayer and financially.

### **Summary**

In practice, the Church of St Andrew supports and has supported the ministry of both men and women in all areas of church activity. Each one using their God given ability and training for the benefit of all, the glory of God and the extension of Christ's kingdom.

We believe our role is to point people to Christ. We would not be able to achieve this effectively if we failed to use the full ministry of both men and women in our congregation. Gender simply does not come into the equation. People are chosen and given opportunity to use their God given gifts and capacities, as did Christ in His earthly ministry. Life has changed from that time. The means and opportunities for men and women to minister and witness to the risen Lord have also changed.

We believe our ministry model reflects the "*priesthood of all believers*" and the involvement of members, male and female, in the life and work of the church.

**Joy Bartholomew**, Senior Minister.

### **EPPING PRESBYTERIAN CHURCH MEN'S AND WOMEN'S MINISTRIES**

*Mission Statement To reach out with the gospel - To encourage each other to grow in Christ*

Epping Presbyterian Church, a church with more than a century of parish life behind it, has always placed value in the ministry of all its members, whether they be men, women, youth or children. We would consider that the congregation as a whole works "in partnership with the gospel". Members undertake tasks that are in keeping with their gifts rather than being gender specific, so that the mission and outreach of the gospel might benefit.

In the past members have enjoyed the privilege of having placement of men and women training for the Ministry of Word and Sacrament as students and gained immeasurably from the experience. The Rev. Joy Bartholomew, the Rev. Jan Frost and the Rev. Theodora Hobbs all ministered at Epping during their training, while the Rev. Joy Bartholomew was part of the ministry team at Epping for some time after her ordination. In the same way in recent years we were pleased to have other young women including Miss Naomi Gorton with us for a period while they were undergoing training as Deaconesses. The acceptance of the ministry of men and women has been the rule in the parish.

Our present ministry team consists of the Minister, the Rev. David Tsai, the Pastoral Associate, Deaconess Pam Vaughan, the Family Worker, Mr. Alistair Burke, whom we trust will graduate at the end of 2003. As well as these permanent members we have a number of young part-time staff, Outreach Workers, both men and women who work with the youth - both church and unchurched.

Epping Kirk Session has a membership of thirty six, twenty six men and ten women, who share the oversight and ministry of all congregation activities. At present, there is a woman Session Clerk. All elders take part in Session duties, Sunday morning and evening service duty, and vestry prayers before and reading the Scriptures during each service. All are rostered to serve at communion services. They are all involved with the pastoral care of members in their area. The Minister, accompanied by the Deaconess, celebrates communion in local nursing homes and the Minister and elders serve home communion to the housebound each quarter.

Elders lead many of the bible studies and small groups which meet each week. Members may make a personal choice between a same sex or mixed group and both types function, as they have for many years. Men and women lead these groups as appropriate. These groups, of course, engage in prayer time but there are also two prayer breakfast groups at which men and women meet on Wednesday morning and Saturday morning. From time to time, men and women join in

special prayer times for mission e.g. the culmination of the 30 days prayer for Muslims at the time of Ramadan.

Some elders, both men and women, serve on a variety of ministries, some based on the three regular worship services, the family service, the traditional service and the evening (contemporary) service and are responsible for the outreach, discipleship and pastoral care within these three groups. (Pastoral care visitation is also carried out by both Minister and Deaconess.) Elders assist in the music ministry of the worship as a lead singer, a singer or an instrumentalist or in the case of the traditional service, as a chorister, under the leadership of organist, Mr. Brian Carlin, and choir mistress, Mrs. Jessie Murray.

For many years, the Deaconess was responsible for the conduct of the family service, a task now undertaken by the Family Worker. The Deaconess now co-ordinates the work of the Sunday School, Special Religious Education in schools, the church playgroup, the Friday Club, and the running of the annual holiday club in July. A number of youth groups operate: Ground Zero for unchurched and street kids, Yobbos, Fish/PYE (Fellowship/Presbyterian Youth Epping) and some specialised Bible studies. There are male and female members of the congregation, both young and older, staffing all these activities, selected for their expertise, gifts and willingness to serve.

Epping has three branches of the Presbyterian Women's Association plus two other women's groups, a Men's League and a thriving company of the Boys' Brigade. (Girls' Brigade to reopen in 2004.) There is a club for seniors, Tuesday Friends.

During 2002, an outreach event to the community was held which involved the whole congregation. This event, held over a period of a month was called Invite 2 Life and included an Art and Craft Show, a children's holiday club, outreach services for young people, luncheons and dinners, an international dinner and afternoon teas. The ministry team, the staff, men and women, teenage boys and girls all assisted in the praying, planning, financing and running of these functions.

Both men and women of the session and congregation are members of the New South Wales State Assembly committees. Some of our elders serve with a Korean Session and others, a man and a woman, have regularly delivered the sermon and children's address at the services of another Korean congregation within the presbytery.

As its mission statement implies, Epping Presbyterian Church is in the business of reaching out into the community, introducing people to Jesus and focusing their attention on His life and work, encouraging them to grow in Christ with us. To do this, we need to call on the full ministries of all. Our theme for 2003, Together in Life, involves all our congregations, whatever their gender, their racial background or their age, in carrying out this mission.

**Ann Goodman, Session Clerk.**

## **A MODEL OF MEN'S AND WOMEN'S MINISTRY- COFFS HARBOUR PRESBYTERIAN CHURCH**

### Principles

1. Every Christian is gifted for service in the body of Christ. Thus "ministry" is not confined to a few only, and particularly not confined to professional clergy or to a particular gender or age group. It is properly carried out by all believers at all times.
2. It is not gifting that determines whether a particular ministry will be performed but the needs of the body and community. Thus a brother or sister will often perform a ministry for which they are not especially gifted - but for which there is a genuine need. Likewise those with giftings in an area will not necessarily exercise those gifts if the genuine need for them to do so does not exist.
3. The most strategic ministries in the church are the spiritual ministries of word and prayer. These are the province of all believers rather than being limited to ordained leaders in the congregation ("Elders" and "Ministers"). The role of ordained church leaders is not to perform a superior spiritual function, but through their humble ministry of leadership, to facilitate the truly superior ministries (word and prayer) open to and required of every member of the church.
4. The word in its essence is the gospel of the Lord Jesus Christ and the most important word ministry is that of gospelling our world: neighbours, family, workmates and strangers. This ministry, required by God of all members, is the most glorious of Christian callings and in no way inferior to the leadership roles of "Elder" or "Minister". It is mandatory for all members of both sexes - but always of course conditioned by particular contexts.
5. The bible clearly teaches a non-egalitarian model of male and female relationships. In

general, the Scriptures indicate that it is inappropriate for women to exercise spiritual leadership over men.

6. An important test of effective church leadership will be the extent to which ordinary church members are encouraged and enabled to carry out gospel ministries.

#### Context

1. In Coffs Harbour in 2003 the dominating cultural understanding of male/female relationships is "egalitarian". In other words, it is generally assumed that men and women ought to have opportunity to exercise gifts, including leadership gifts, without regard to gender. To suggest otherwise in our current context is not only offensive to most Australians but even scandalous.
2. However the scriptures clearly teach a number of counter cultural values and we as Christians are committed to all of these, notwithstanding the difficulties this may present to us in explaining ourselves to the world. One of these values is the non egalitarian order of male/female relationships graciously given by God in scripture.
3. There is a widespread anxiety within our culture of sexual abuse committed by men upon women and girls and boys. Strategies are put into place to reduce the risk of misunderstanding and misuse of positions of authority. These are usually for male leaders dealing with women.

#### Practice

1. The church leadership team in Coffs Harbour consists of the members of session together with other ministry leaders in the church. Examples of other ministry leaders are: music directors for three congregations, youth group leader, women's ministry leader, men's ministry leader, PWA leaders, Kids Connection leader ("Sunday School superintendent"), kids holiday activity bags leader, small group leaders, university ministry leader, Chairman, Secretary and Treasurer ("Committee of Management").
2. Session's role is not to control ministry but to facilitate ministry. Rather than a focus on what members should not do (i.e. with Session acting as "gatekeepers"), Session has an ultimate responsibility before God to encourage all members in what they should be doing-to be fruitful gospel ministers and to glorify God in their lives.
3. In seeking to honour the character and commands of Christ, our ministry of leadership attempts to submit to the distinctive God given roles of men and women. Our understanding of the Scriptures suggests to us that both men and women ought to be encouraged and equipped to carry out ministry, including ministries of leadership. However, in order to reflect the order of relationships expounded in the Scriptures we understand it is generally appropriate for men rather than women to have leadership of groups of ministers of mixed gender. We have identified certain leadership roles which are appropriate for women and others which are not.
4. Ministry leaders are usually appointed for two or three years and invited in the second half of their term to be mentoring a suitable person to replace them. That mentoring takes place with the assistance of the Minister. Generally the anticipated replacement minister will be approved by Session prior to their training to take over the role.
5. Church planning weekends and days generally involve all members of the Church Leadership Team. It is made clear to Session prior to those planning activities that they will not be able to veto the results of planning weekends. Their opportunity to shape plans must take place during those planning weekends rather than by exercising a summary right of veto at a subsequent formal session meeting. In this way all leaders are encouraged and empowered in their leadership roles within the wider body of the church.
6. A growing focus of our church is mentoring within the congregation. Thus we are working towards mature Christians in the congregation mentoring one or two younger Christians. For example in youth group older teens are trained and encouraged to meet with one or two younger teens for prayer and encouragement once or twice a term. The church - particularly amongst the younger members - is developing an exciting culture of younger Christians aspiring to follow the example of more mature Christians - and we are actually seeing them equipped by the mentoring ministry of those older Christians. This is considered a vital leadership ministry open to all persons in the church and of both genders. It is generally considered appropriate for men to mentor men and women to mentor women (Titus 2:1-8).
7. Within appropriate contexts we encourage women to preach and lead prayer.
8. Most ministry among women is co-ordinated by the women themselves with almost



complete freedom in deciding all management and strategy issues. There are events for outreach and edification, ministry to mothers of young children, a craft group and a bible study group. Many women are involved in the training of women through the WINGS sub committee of the Evangelism Committee (NSW) and the organisation of events through this body. Mentoring takes place on an informal and structured basis.

**Peter Moore, Minister.**

### **DUBBO PRESBYTERIAN CHURCH**

Dubbo Presbyterian Church (DPC) meets on Sundays as a network of three churches: two in the morning and one in the evening. Each Sunday meeting is considered as a distinct church with its own bible study network, evangelistic functions and associated ministries. Occasionally the three churches might join together for joint events (e.g. Open Week, a week of evangelism during January in which numerous outreach events are run for all ages).

In keeping with this rationale of distinct churches, each congregation has a leadership team responsible for its own oversight and development. The leadership team consists of a pastor, elders and leaders from the small groups of that congregation. This ministry team is called the "Pastoral Leadership Team" (PLT) and it is responsible for the planning of events for its congregation and the pastoral oversight of the members of the congregation. Women are well represented on these teams since many are involved in leading bible study groups. Input from women is considered as vital for the healthy pastoral care of the congregation. Pastoral care is an area where women are seen to be particularly gifted.

The DPC session is made up of all elders from across the three churches. All are male. The role of the session is to guide the churches by setting the "Big Picture". They set church policy, theological parameters, carry out any necessary discipline as well as support, encourage and hold leaders accountable for their work in the churches. As they carry out this role, Session seeks to protect the PLTs in their work. That is, they do not take over the work upon which each Team embarks but they work to give input, encouragement and support to the Team, especially if people were ever to express unhappiness with decisions of the Team.

One particular area of women's ministry worthy of specific mention is a Women's Bible Study Network which meets on Wednesdays. Seven groups catering for approximately 60 women meet. These groups offer bible study to ladies in various stages of spiritual growth ranging from an investigating Christianity group for non-Christians through to more detailed studies for mature Christian ladies. A co-ordinated child minding team operates a children's program while the groups meet.

Women are also an important part of the ministry staff at DPC. Presently, one woman is employed part time as the Young Children's worker. In previous years women have also been involved in voluntary part-work within DPC as ministry trainees. These women have then moved on to further study at theological colleges in Sydney.

**Bryson Smith, Minister.**

#### **(d) WHERE TO FROM HERE**

**Question (d) : The committee was asked to consider how to recognise and make available more ministry opportunities for women in the work of the church.**

In answering this task, we have done the following:

1. Set out a table of ministries open to women,
2. Set out summaries of what some women's groups are doing in our denomination,
3. Areas for further investigation, and
4. Our deliverances.

#### **1. Table of Ministries open to Women**

<b>AREAS OF MINISTRY</b>	<b>EXAMPLES</b>
Within the family	A wife, daughter, sister, mother, grandmother.
Through the home	Hospitality, caring ministries such as a casserole ministry, open homes to the young people of the church, child minding, listening to others going through hard times.
At the congregational level	Personal witnessing, Bible study leaders, prayer, ministry to and through children [e.g. Sunday School, scripture teaching, playgroups, MOPS (Mothers of Preschool Children), Kid's Clubs, pastoral care, welcoming of newcomers, cross cultural ministries such as language schools, volunteering to be a driver for youth group outings, organising fellowship events, church camps and picnics, administrative duties, secretaries and treasurers of

	organisations, church librarian, coordinating and supplying financial and other assistance for those in need, catering for church functions, craft groups, leading music teams, reading the scriptures, public teaching at women's events.
Prayer ministries	Praying, mobilising others for prayer events, coordinating prayer chains, promoting prayer events.
Through organised structures of the denomination	Deaconesses, Chaplains, Deacons, Elders in NSW, evangelists, pastoral workers, office bearers in women's organisations of this denomination for example, PWA (Presbyterian Women's Association), PWMU (Presbyterian Women's Missionary Union), WINGS (Women in Gospel Sharing - a subcommittee of the NSW Evangelism Committee), mentors for 21C (Leadership Training program for developing leaders organised by the Presbyterian Church of Australia),
Through the wider church	Missionaries, membership and employment of parachurch organisations (Bible Society, Scripture Union, CWCI [Christian Women Communicating International]) in any of the above capacities, speaker at CWCI, other Christian women's events or Conventions, KYB (Know Your Bible - part of CWCI bring bible study to many churches), Bible Study Fellowship
Caring ministries	Working to understand and help those in our community with disabilities. Visiting, nursing, healing and generally caring for the sick. Counseling ministries to the brokenhearted, drug dependent or abused people of our society as well as meeting some of their physical needs. Other forms of therapeutic counselling. Working with prisoners and their families.
Media ministries	Writing of devotional material. Composition, design, production and distribution of audiovisual material. Freelance and employed writers of curriculum, fiction and non fiction material. Journalists. Editing and writing of institutional communications.
Music ministries	Composition, training and performance of music be it vocal, choral or instrumental.
Through the "secular" world	Employer, employee, volunteers, member of sports teams. Speaker on Christian point of view in a secular setting.

## 2. **What some Women's Groups are doing in our Denomination**

The Presbyterian Women's Association is a network of Christian women supporting our Church's ministries. This is done in many ways including taking Bible Studies to many centres for women and children. Members are involved in and organise caring ministries for the homeless, aged and women in refuges. Strong prayer and financial support is given to parishes, church planting, theological students and missionaries worldwide. Wide ranging events are organised ranging from raising money for Presbyterian causes to Bible Study Camps. We also respond to issues coming before parliament and support other Church institutions e.g. libraries and nursing homes.

WINGS (Women in Gospel Sharing) was set up in 1997 by the NSW Evangelism Committee to equip women to be gospel sharers in their local congregations. This is done through Training days and camps. The priority is to have careful expositions of the Scriptures but also have local women leading workshops in their areas of expertise.

Women's Ministries PCQ seeks to worship and serve the Lord, encouraging women to have a close and abiding relationship with Him, seeking to draw other women into the family of God. Our goal is to provide training to enable women to discover and develop their gifts, helping them to participate in, initiate, build and maintain ministries of service. We seek to explore how best to support guide and love women in the various stages of their lives, valuing the contribution that they make to the glory of God. (Extract from mission statement) To fulfill these aims, the annual program includes a variety of activities at different locations throughout south-east Queensland, and one in north Queensland. The time frame varies between all-day, evening and weekend events, which incorporate Bible teaching, practical training, fellowship, worship, evangelism, craft and recreational activities.

The Assembly of the Presbyterian Church of Western Australia has set up a committee to

promote women's ministry. That committee is preparing a submission for the Assembly of the Presbyterian Church of Western Australia to consider when it meets in October 2004.

The congregations in Western Australia are generally small - only one to two would have more than 100 members. They are in a unique position to work on models which are applicable for small churches.

The Presbyterian Women's Association in Western Australia is small (Probably six to seven groups within the twelve to thirteen congregations within the state). It has a focus on providing training for women within the church and to give them encouragement as they walk with Christ. To make the best use of limited time and resources, they hold "events" organised at a State level. As all congregations are within the Perth Metropolitan area, people are able to come together fairly regularly. Individual groups run activities which are open to all women from within the Presbyterian Church of Western Australia and beyond.

The president of the Presbyterian Women's Association, Margaret Thatcher, or the convener of the Western Australian women's ministry committee, Andrew Robinson of Bicton, would be happy to talk to people wanting to know more of the shape of women's ministry in Western Australia.

### **3. Areas for Further Investigation**

These suggestions come from the submissions made to our committee:

- i. We acknowledge that listing ministries does not necessarily facilitate ministry. This report has not fully explored how to further facilitate women's ministry.
- ii. The army only permits ordained clergy to take the position of chaplains, thus women cannot be employed in the armed forces as pastoral carers. Our denomination could petition the Army to change this limitation, where appropriate.
- iii. The question of whether women should be permitted to perform marriages and dispense sacraments in all or limited circumstances could be investigated.
- iv. Theological Colleges could be requested to hold courses for gifted female leaders and for upcoming minister's wives.
- v. The unique ministries of women could be investigated further.
- vi. Advice could be given on how to strengthen sessions when no suitable male candidates are available.

We had hoped to promote seminars through Australia to discuss the issues relating to the ministry of women but time resources were unavailable. Instead, we suggest this will occur more effectively if organised by congregations, presbyteries and assemblies. Committee members are available for input and we recommend consideration of the books referred to in the bibliographies at the end of tasks (a) and (b). Those with a complementarian position suggest the organisation *Equal But Different* who have excellent training resources. Many of the committee members are available for speaking engagements. Claire Smith has a great understanding of the issues in this area and she can be contacted through *Equal But Different*, PO Box 248, Enmore, 2042. They can also recommend other speakers in this area and they have a good video with discussion questions to help think through the issues and has outlined the changes in the ways relationships between culture, sex and gender have been conceived in the community and has suggested a development in three overlapping stages. A summary is provided of her work.

**Stage 1 (1950s)** This stage was characterised by a belief that the only significant differences between male and female were biological in origin and that these were fixed. Nothing could be done to change them. The distinction between sex and gender did not exist because all was determined by sex. As a result the way men and women should relate to one another and appropriate occupations for each group were things which could be found out by study of the biological differences between them. In this stage the focus of attention was on differences between men and women rather than on any similarities which might exist.

**Stage 2 (1960s and 1970s)** As a reaction to the biological determinism of the previous stage attention was turned to cultural influences on gender. Explanations of difference in terms of what was considered to be 'natural' were replaced by explanations in terms of the 'social'. Focus was on similarities between men and women and the differences constructed by cultural forces. From this perspective "being a man is as much about learning to be masculine or feminine as it is about living with one's differences in chromosomes" (Storkey, 2000, p.26).

**Stage 3 (mid 1980s to end of 20th century)** Thinkers categorised as Stage 3 vehemently opposed any absolute to which appeal is made to explain a particular state of affairs. Thus they opposed both the biological absolutes of Stage 1 period and the cultural absolutes of Stage 2. Within a Stage 3 framework each individual must make up his or her own mind about what it is to

be a man or a woman. From Storkey, Elaine (2001). *Created or Constructed? The Great Gender Debate*. UNSW Press, Sydney.

**Appendix 2 MEMBERS OF THE COMMITTEE** Committee members for the final report of the Ad Hoc Committee for a Positive Approach to Women's Ministry to the General Assembly Of Australia 2004.

Joy Bartholomew	Senior minister, Church of St. Andrew Canberra, ACT.
Bruce Christian (chairman)	Minister, Rose Bay, NSW.
Paul Cooper	Minister Beecroft, NSW.
Susan Maddrell	Elder, Annandale, NSW.
Mike Wharton	Minister without Charge Victoria.
Colin Gauld	Faculty member, Presbyterian Theological College, NSW and elder, Berry, NSW.
Evelyn Mill	Past President PWA NSW, Convener of Home Mission and Church Extension for PWA, Kingsgrove, NSW.
Ngaire Moore (secretary)	Chairperson of WINGS, Coffs Harbour, NEW SOUTH WALES.

### **Endnotes**

1. We changed the wording of two of the tasks: we substituted the word "sex" for "gender" in the second question because of the way we defined the word gender in answer to the first question; and we thought the wording of the fourth question was clumsy. We simplified the question without changing the intent.
2. Page 54 *Reports of Committees and Other Papers to be presented to the Forty fourth General Assembly of the PCA July 2001* (now referred to as the "2001 White Book")
3. Page 54 *2001 White Book*.
4. Page 55 *2001 White Book*.
5. Mackay, Hugh. (1993) *Reinventing Australia*. Angus & Robertson (imprint of Harper Collins Publishers), Sydney.
6. Storkey, Elaine. (2001) *Created or Constructed? The Great Gender Debate*. UNSW Press, Sydney.
7. Kabeer, Naila. (1990) "Gender, Development & Training: Raising Awareness in Development Planning". Paper presented at National Labour Institute/Ford Foundation Workshop Gender Training & Development, Bangalore 29th November to December 1990. Gadu Newssack No 140 Oxfam Oxford.
8. Moir A. and Jessel, D. (1991) *Brainsex*. Mandarin Paperbacks, London
9. Dwyer, John C. (1987) *Human Sexuality: A Christian View*. Sheed and Ward, Kansas City.
10. For a fuller treatment of these principles, see Hurley, James B. (1981) *Man and Woman in Biblical Perspective* Inter Varsity Press, Leicester, England. p. 218-219.
11. Doyle, Robert. (1987) "Created Male and Female: Sexuality, Personhood and the Image of God." in Webb, B.G. (ed) *Personhood, Sexuality and Christian Ministry* Explorations Series #1, Lancer Books, Homebush. P.46
12. Exodus 22:17, Leviticus 19:29; 21:9, Numbers 30:3-16, Proverbs 31, 1 Corinthians 11:8,9, 1 Corinthians 14:33-35, 1 Timothy 2:13,14, Ephesians 5:22-33, Colossians 3:18-19, 1 Peter 3:1-7, 1 Timothy 5:1-16 and Titus 2:1-8.
13. 'Headship' (1 Corinthians 11), 'humility' (Philippians 2:5-11), 'calling' (Hebrews 5:4-10), 'unity' (John 17:11, 22-23), 'obedience' (John 15:8-16), love (John 15:9-17)
14. John 15:18-20, 3:35, 16:12-15, 1 Corinthians 15:23-28
15. Doyle p.47-4
16. *Westminster Confession of Faith (WCF)* Chapter II Part I
17. *WCF* Chapter XXV Part I
18. Luke 11:11-13
19. 1 Samuel 25:1-3
20. Hurley, James B. (1981) *Man and Woman in Biblical Perspective* Inter Varsity Press, Leicester, England. p 121. There is debate over the form of the name "Junian" and whether the person is male or female.
21. Hurley p.125 ff
22. *WCF* Chapter XXV
23. *WCF* Chapter XXVI Part II
24. *WCF* Chapter XXXI Part III
25. *WCF* Chapter XXI Parts IV and V
26. *WCF* Chapter XXXI Part III

27. Carson, Don A. (1988) *Showing the Spirit* Lancer Books, Homebush. P.94
28. Hurley p.246 has some valuable insights to assist leaders as they make these decisions.
29. Hurley p. 201
30. Hulrey p. 185, 188 and 199
31. See also Davies, Glenn. (1987) "Biblical Study Paper: 1 Timothy 2:8-15" in Webb, B.G. (ed) *Personhood, Sexuality and Christian Ministry #1 Explorations Series* Lancer Books, Homebush
32. Acts 18:2
33. Ephesians 5:28-32
34. Judges 4. Hurley discusses Deborah and other women in the Old Testament from p.47
35. 2 Kings 22:11-13
36. Affirmation 9 of the "Danvers Statement" in Piper, J. and Grudem, W.(ed) *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* Crossway Books, Wheaton Illinois. p.470

# APPEAL

**(i) From the Kirk Session of St. Andrew's Adelaide, against a decision of the 2002 General Assembly of the Presbyterian Church of South Australia.**

The Kirk Session of ST. ANDREW'S PRESBYTERIAN CHURCH ADELAIDE INCORPORATED also known as St. Andrew's Presbyterian Church at North Adelaide appeals to

THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA against the refusal of the General Assembly of the Presbyterian Church of South Australia on 7<sup>th</sup> May 2003 to grant the appeal against the refusal of the Presbytery of Torrens on 1<sup>st</sup> June 2002 to accept the prayer of petition proffered by The Kirk Session of St. Andrew's Presbyterian Church at North Adelaide to the Presbytery of Torrens anent the ruling of the Presbytery of Torrens made on 6<sup>th</sup> April 2002 that within the bounds of the Presbytery of Torrens, supply preachers and persons who appoint them subscribe to a certain eight-point declaration of doctrine, and the ruling that members of the Freemasonry may not supply the pulpits in the Torrens Presbytery for the following reasons:-

1. it was not a reasonable refusal; and
2. the refusal failed to give sufficient weight to the mind of the Kirk Session and congregation of St. Andrew's Presbyterian Church North Adelaide as contained in the attached Appeal presented to the General Assembly of the Presbyterian Church of South Australia at its meeting held at Whyalla on 7<sup>th</sup> May 2003 and the attached petition presented to the Presbytery of Torrens at its meeting held at Seacliffe on 1<sup>st</sup> June 2002 concerning the Declaration for Supply Preachers legislated by the Presbytery of Torrens at its meeting held at Whyalla on 6<sup>th</sup> April 2002; and
3. the General Assembly of the Presbyterian Church of South Australia incorrectly accepted that the Presbytery of Torrens acted within the Rules and Procedures of the Presbyterian Church of South Australia, in the legislative action taken in the introduction of the Declaration for Supply Preachers, contrary to Powers and Duties in General (Section 3, Clause 169) which clearly states that "a presbytery has no legislative but only executive or administrative powers; and
4. the requirements of the Barrier Act (Clause 454) were not complied with in the introduction by the Presbytery of Torrens of the Eight Point Declaration of Doctrine and the ruling that members of freemasonry may not supply the pulpits within the Presbytery of Torrens; and
5. that the guest preacher at Saint Andrews Presbyterian Church, North Adelaide was prevented from continuing in his preaching ministry solely on the grounds of his refusal to resign from freemasonry and provide a written document to the interim moderator to this effect; and
6. that the records of the case in the inferior court, and relative documents were not read to the court. General Rule for Church Courts (Chapter 6 Clause 428h)
7. that the appellants were not given the opportunity to exercise their right to reply to the respondents. General Rule for Church Courts (Chapter 6, 428c) with the moderator after hearing the respondents appointed by the lower court, immediately calling for questions from members of the court and ruling questions from those parties before the bar out of order; and
8. no reason for the dismissal of the appeal by the General Assembly of the Presbyterian Church of South Australia was given with the appellant not being given the opportunity to be heard in respect thereof;

**Messrs. Brian Redpath and David Mailler have been appointed to state the Appeal on behalf of the Kirk Session of St. Andrews Presbyterian Church North Adelaide.**

**The Rev. J.J.T. Campbell and G. Ware were appointed as respondents.**

# COMMUNICATIONS

- (i) From Mr. G.K. Downes, Q.C., resigning as Procurator of the Presbyterian Church of Australia.

PRESIDENT'S CHAMBERS  
The Hon: Justice Garry Downes AM

The Rev. Dr. Paul Logan  
Clerk of Assembly  
Presbyterian Church of Australia  
PO Box 2196  
Strawberry Hills NSW 2012

In consequence to my appointment as a judge of the Federal Court of Australia and as President of the Administrative Appeals Tribunal, I must now tender my resignation as Procurator of the Presbyterian Church of Australia.

I have held the position of Procurator for a number of years. During that time I have dealt with many legal issues on behalf of the Church – both large and small. I have found the work interesting and stimulating. I have made many friends. I have been given much fellowship and support. I am a little sad now to have to give up the role.

I wish the Church, its Assembly, and all its members, well for the future. I will, of course, be retaining my ordinary connection with the Church, particularly with the Scots Kirk at Mosman.

I thank you and the Church as a whole for the help and support I have been given and pray that the Church may have God's richest blessings in the future.

GARRY DOWNES

- (ii) From the Secretary to the Finance Committee of the General Assembly of Australia concerning the appointment of a Procurator.

Clerk of Assembly  
**GENERAL ASSEMBLY OF AUSTRALIA**  
**APPOINTMENT OF PROCURATOR**

16 February, 2004

As you are aware upon his appointment to the Federal Court and President of the Administrative Appeals Tribunal, Mr. Justice G.K. Downes, AM resigned as Procurator of the Presbyterian Church of Australia.

The Executive of the Finance Committee at its February 2003 meeting appointed the Procurator of New South Wales, Mr. G.K. Burton as Acting Procurator of the General Assembly of Australia.

The Finance Committee at its meeting on 4 February, 2004 resolved to recommend to the General Assembly:-

**“Appoint Mr. Gregory Keith Burton, BCL (Oxon), GA (Hons.) LLB (Hons.) Sydney, Barrister at Law, Procurator of the Presbyterian Church of Australia.”**

A Report and Deliverance will be forwarded for inclusion in the White Book.

PETER J. GRAHAM, OAM  
Trusts and Property Manager  
pjj.shj

## DISSENTS and COMPLAINTS

### (i) From the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.

I, Rev. Philip Donald Mercer, dissent and seek leave to complain to the General Assembly of the Presbyterian Church of Australia against a decision of the General Assembly of the Presbyterian Church of Victoria made on Wednesday, 9th October, 2002 to sustain Overture 1 anent the Fellowship for the following reasons:

1. The overture raises matters of doctrine and issues of discipline which are within the jurisdiction of the GAA to determine.
2. The overture contains factual errors. In particular,
  - (i) Recital 2 makes reference to "in times past" whereas the original motions make no reference to this at all.
  - (ii) Recital 8 styles Dissent and Complaint #2 as "of the same sentiment as those rejected by 1997 & 1998 Assemblies (Minute 67)" whereas it was manifestly different and was dealing with a current situation.
  - (iii) Recital 5 erroneously reports the GAV as having dismissed Petition #3 by Rev. Geoffrey Drummond as a direct result of his "Fellowship" associations, whereas the Assembly minute makes no reference to the Fellowship at all.
  - (iv) Recital 6 fails to report that Rev. Gary Ware's dissent and complaint #4 was upheld on technical grounds, or that the Assembly upheld the original decision of the Presbytery which had been dissented from.
  - (v) Recital 12 states that the 2001 GAA ruled as incompetent two dissents and complaints, whereas in fact the Moderator ruled that the matter was outside the jurisdiction of the GAA, and that therefore the court itself was not competent to deal with it.
  - (vi) Recitals 19 and 20 wrongly treat a previous request of the GAV as if it were a direction, and seek to implicate "associates" when they were never the object of the original motions.
  - (vii) Recital 20 erroneously alleges that certain unnamed persons have not heeded the direction of the GAV, when no direction was made or communicated to the persons who are alleged to have not heeded it.
3. These errors were brought to the attention of the GAV and the overturists have subsequently acknowledged them, but the Assembly pressed on regardless to sustain the overture.
4. The overture contains false information. In particular, the overturists allege in Recital 2 that certain motions moved in the 1997 GAV were "Fellowship inspired", and further allege in Recital 18 that there have been numerous "Fellowship associated and/or inspired issues" that have come before it. When asked to provide proof of the basis for such allegations, the overturists admitted that they "knew nothing of the basis upon which those motions were formulated", had simply assumed that was the case, and had not sought to verify their allegations with the one individual named in the overture, who subsequently, by way of personal explanation, stated to the Assembly that he had acted alone and in good faith when moving those motions.
5. The overture wrongly and falsely maligns the character of a minister of the PCA in good standing.
6. The overture alleges but does not specify doctrinal error (heresy) against members of the PCA in good standing and seeks to provoke disciplinary proceedings without evidence. In particular, it does not show how the doctrine of the WCF is contradicted by the alleged error whatever that might be, it does not show how the alleged error falls within the definition of "matters essential to the doctrine taught in the WCF", nor does it show how the alleged error is not permissible under the Declaratory Statement's liberty of opinion clause. It does not identify a person or persons who are alleged to hold to the error, nor does it state time, date, place and content of what was said or taught to substantiate the charge of doctrinal error, contrary to GAA Code of Discipline 5.11.



7. Recitals 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15 are irrelevant and immaterial to the prayer of the overture.
8. The overture contains a highly selective account of the history of Presbytery dealings with the matter (Recitals 16,17). In particular, it fails to report the numerous positive reports received and commendations issued by Presbyteries, which creates a false or misleading impression.
9. Recital 18 is no basis for any overture and is the only reason why recitals 2-15 appear in the overture.
10. Recitals 19 and 20 contain expressions that are vague and open to differing interpretation.
11. Recitals 19 and 20 imply that the overturists know the heart and conscience of every unnamed member of the PCA in good standing who has a former Fellowship connection without corresponding with them in any way in regard to the matters raised and without presenting any evidence to support the assertions made.
12. The overture contains procedural errors in that it contravenes the Basis of Union II. 5 and 6; GAA Articles of Agreement V, the GAA Code of Discipline, in particular 5.11; 9.01; 9.09-10; 9:16-17, and GAV rules, in particular III.27; IV.138(6); V.52,56,58; VI.27 in that it attempts to achieve a judicial outcome by means of an executive function.
13. The overture wrongly impugns the constitutional rights of members of the PCA in good standing, in particular, the right to a fair trial when charged with an offence, the right to liberty of opinion on matters in the WCF not essential to the doctrine therein taught, the right to liberty of conscience, and the right to private judgment.
14. The overture is in incorrect form, in particular it is signed by 50 members of the Assembly and not 5 as stated in the rules, and the Preamble to the Prayer of the Overture is in inadmissible form.
15. The Preamble to the Prayer asks the Assembly to misuse its authority so as to exercise its judicial powers by invoking summary proceedings for contumacy against unnamed members of the PCA in good standing without any evidence of contumacy being presented to the House and without any judicial process having been followed to establish the charge of contumacy.
16. Prayer 1 of the overture asks the Assembly to misuse its authority by warning (equivalent to "admonition", a preliminary step in the process of discipline of the GAA) certain unnamed persons who are members of the PCA in good standing, against whom no allegation of moral fault or doctrinal error has been properly brought or proven, about an offence that has not yet happened.
17. Prayer 2 of the overture asks the Assembly to misuse its authority by inciting the lower courts to take disciplinary action against certain unnamed members of the PCA in good standing, when there is no formal complaint against any person before those courts, and when those courts already have the power to initiate disciplinary proceedings at any time if the circumstances require it. Furthermore, the overture asks the Assembly to misuse its authority by specifying the particular censures to be applied in any future disciplinary action by the lower courts (suspension or deposition), in breach of GAA Code of Discipline 9.01, before the matter is even heard, thus assuming guilt, prejudicing the fairness of the process, and compromising the impartiality of the Assembly in the event of any appeals which may come before it as a result of disciplinary action in the lower courts.
18. Prayer 3 of the overture asks the Assembly to misuse its authority by advising lower courts to discriminate against certain members of the PCA in good standing and impose harsh disciplinary censures against them prior to any process of discipline being followed, thus prejudicing the outcome of such a process.
19. Prayer 4 of the overture asks the Assembly to break its own rules relating to the appointment of assessor elders, in an attempt to impugn the constitutional rights of Sessions and congregations.
20. Prayer 5 of the overture asks the Assembly to compensate unnamed persons who are deemed to have suffered as a result of the actions of a person or persons who are members of the PCA in good standing, simply on the word of the alleged victim, without following a process of discipline in order to establish guilt and liability.

**(ii) From the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.**

I, Rev. Philip Donald Mercer, dissent and seek leave to complain to the General Assembly of the Presbyterian Church of Australia against a decision of the General Assembly of the Presbyterian Church of Victoria made on Wednesday, 9th October, 2002 to pass clause 3 of Overture 1 for the following reasons:-

1. The GAV misused its authority by passing this motion in that in doing so it sought to incite the lower courts to take disciplinary action against certain unnamed members of the PCA in good standing, when there is no formal complaint against any person before those courts, and when those courts already have the power to initiate disciplinary proceedings at any time against persons under their jurisdiction if and when the circumstances require it.
2. The GAV further misused its authority and exceeded its executive powers by defining the particular censures to be applied in any future disciplinary action by the lower courts (suspension or deposition), before the matter is even heard, let alone proven, in direct contravention of GAA Code of Discipline 9.01. Such an unlawful action assumes guilt, prejudices the fairness of the process, jeopardises a right determination of the case, and compromises the impartiality of the Assembly in the event of any appeals which may come before it as a result of such disciplinary action in the lower courts.
3. The fact that the relevant Sessions and Presbyteries have not instigated judicial proceedings against any person since the 1998 GAV indicates that there are not good and sufficient reasons for doing so.
4. The effect of this decision will be to encourage an atmosphere of suspicion and mistrust between brothers and promote the spread of prejudice and discrimination within the GAV.

**(iii) From the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.**

I, Rev. Philip Donald Mercer, dissent and seek leave to complain to the General Assembly of the Presbyterian Church of Australia against a decision of the General Assembly of the Presbyterian Church of Victoria made on Wednesday, 9th October, 2002 to pass clause 4 of Overture 1 for the following reasons:

1. The Assembly misused its authority and exceeded its executive powers by advising lower courts to discriminate against certain members of the PCA in good standing and apply harsh disciplinary censures against them prior to any charges being laid, prior to any process of discipline being followed, and prior to any case being proven, in direct contravention of GAA Code of Discipline 9.01, thus prejudicing the right determination of the matter.
2. The meaning of "who hold to or identify with" is vague and uncertain, is open to differing interpretation, and opens the way for suspicion and discrimination to be expressed through the courts of the Church.
3. The GAA Code of Discipline makes no provision for this kind of "class action" and the attributing of guilt by association, quite apart from a fair and just process of discipline, in which individuals are treated individually, are called upon to account for particular sins, and are given the opportunity to vindicate their innocence or extenuate their guilt.

**(iv) From the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.**

I, Rev. Philip Donald Mercer, dissent and seek leave to complain to the General Assembly of the Presbyterian Church of Australia against a decision of the General Assembly of the Presbyterian Church of Victoria made on Wednesday, 9th October, 2002 to pass clause 6 of Overture 1 for the following reasons:-

1. The Assembly exceeded its executive powers by resolving to provide financial and/or other compensation to unnamed persons who may claim to have suffered as

1. a result of the actions of a person or persons who are members of the PCA in good standing, simply on the word of the alleged victim, without following a process of discipline in order to establish guilt and/or liability.
2. The Assembly resolved to: identify monies available for compensating alleged victims; appoint persons responsible for receiving applications for compensation; and authorise the publicising of the scheme. In so doing, the GAV accepted liability for the supposed actions of a person or persons who are members of the PCA within its bounds, without setting in place a method for verifying claims, establishing guilt, determining the measure of harm caused, discovering if there were any extenuating circumstances, or determining the extent of compensation warranted.
3. The Assembly did not establish a procedure for determining whether a claimant is a *bona fide* victim, what damages they have allegedly suffered, or what contribution the alleged victim or another third party made to any hurt caused.
4. In so doing, the Assembly showed partiality in that it determined without due process of discipline that hurt has been caused to unnamed individuals, that such hurt is the sole responsibility of a person or persons unnamed who are members of the PCA in good standing, and that such persons are judged to be guilty until proven innocent, without the Assembly ever hearing their side of the matter.

(v) **From Mr. R.E. Barker against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.**

I, Ross Ernest Barker, a commissioner to the General Assembly of the Presbyterian Church of Victoria which met in Melbourne from October 7 to October 10, 2002 dissent and complain to the General Assembly of the Presbyterian Church of Australia against the decision of the General Assembly of the Presbyterian Church of Victoria given on Wednesday 9 October 2002 to sustain Overture 1 anent The Fellowship (annexed hereto as Schedule 1).

My dissent and complaint is based on the following grounds:-

This Overture asked the General Assembly of the Presbyterian Church of Victoria ("GAPCV") to discipline certain communicant members of the Presbyterian Church of Victoria in good standing (more particularly including a large number of members of the Camberwell Congregation and also members of the Clayton Congregation) without following the rules and procedures laid down in the GAA Code of Discipline for dealing with matters of doctrinal and/or moral fault. In doing so, it was encouraging the GAPCV to take action beyond its lawful authority and to breach its commitments under the Constitution of the Presbyterian Church of Australia.

There were 20 recitals to the Overture. Arising from questions to the Overturists, it became clear that some of these recitals contained factual errors or were misleading or incomplete. Others were assertions of fact without any evidence provided to substantiate the assertions. In sustaining the Overture, the Assembly gave credence to material which was based on incorrect or incomplete information and/or unproven assertions.

Of the 20 recitals, 12 of them referred to actions of Church Courts taken in response to matters lawfully brought before them. The Overturists thereby sought to establish or prove their case by citing members of Presbyteries and Assemblies for exercising their lawful right to draw matters to the attention of these courts and where conscience dictated to dissent and complain against decisions of those Courts. In doing so, the Overturists were seeking to have the General Assembly of the Presbyterian Church of Victoria take action to penalise members of the respective Church courts for exercising their constitutional rights. This was an attempt to intimidate and punish the respective members concerned for taking perfectly legitimate courses of action according to their consciences.

By sustaining this Overture, the Presbyterian Church of Victoria showed partiality to the cause of the Overturists because there was no opportunity for most of those which the Overture sought to discipline to be heard or indeed having any opportunity to respond to

the matters raised. In doing so, it denied those communicant members in good standing who were being attacked by this Overture the right to substantial justice as required by The Code.

So far as I am aware, no Presbytery or Session has taken any action against any member of the Congregations of Camberwell of Clayton for doctrinal or moral fault even though these matters have been before the Church Courts for many years. Inter alia, the overture sought the Assembly's consent to advise Presbyteries and Sessions to require individuals to repudiate and distance themselves from the distinctive beliefs and practices of the "Fellowship". In doing so, it did not identify each and every distinctive belief and practice which is not in accord with the Scriptures of the Old and New Testament which is the only rule of faith and life. Nor has it identified which ones are not in accord with the Westminster Confession of Faith as the sense in which one understands the Scriptures and as the confession of one's faith. Accordingly the censure sought is extremely imprecise and ambiguous and open to misinterpretation and could not be validly complied with by any individual member.

Further by requiring individual members to comply with such a repudiation, the Overture sought in effect to elevate an opinion of the General Assembly of the Presbyterian Church of Victoria (Refer recital 1 to the Overture) to the level of a rule of faith and practice in contravention of the Westminster Confession of Faith Chapter XXXI which declares that "All synods and councils, since that apostles times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith for practice; but to be sued as a help in both."

For all the above reasons it is respectfully submitted that the Overture was improperly founded, sought to achieve improper purposes and requested the General Assembly of the Presbyterian Church of Victoria to bypass the Rules of the Church. I do not believe that the Overture should have been sustained and ask the General Assembly of the Presbyterian Church of Australia to overturn the decision.

**(vi) From A/Professor David L. Hare against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria.**

I, A/Professor David L. Hare, dissent and complain to The General Assembly of the Presbyterian Church of Australia against the decision of the General Assembly for the Presbyterian Church of Victoria given on October 9<sup>th</sup>, 2002 anent sustaining Overture 1 on "The Fellowship" (Minute 63) for the following reasons:-

The overture requests action (first paragraph of Prayer of overture) under Rules 59 and 60 of Chapter 5 (Rules and Procedures, Presbyterian Church of Victoria), these rules relating specifically to judicial action not to overtures. The immediately preceding rule 58 states: "In all cases involving a charge against the moral character or doctrine of any minister, communicant or adherent of the church, the General Assembly proceeds in accordance with the Chapter on Discipline of the General Assembly of Australia". The following Chapter 6 on Overtures (rule 27) states: "A court when considering an overture is not exercising its judicial function".

It is therefore clear from the rules of the Presbyterian Church of Victoria that Judicial action cannot be brought forward in the form of an overture.

The problems caused by using administrative means to reach judicial goals can be seen from the following sequence of events leading up to this overture being presented.

**Recital 1** of this overture is based on the 1998 overture that was brought to the General Assembly of the Presbyterian Church of Victoria by the Presbytery of Melbourne East with the recitals stating that the Presbytery had "made a lengthy and careful investigation of the activities, distinctive teachings and practices of The Fellowship" (underlining mine).

On 16.04.97, the Presbytery of Melbourne East formed a pastoral committee to meet with the minister of Camberwell, meeting on 13.05.97. A further committee was appointed on 15.04.98 to meet with the minister of Trinity, Camberwell, and met with him on 20.04.98.

These meetings were specifically related to the minister. The session of Camberwell received no communication of any kind from the Presbytery related to their content or resolutions.

On 10.12.97, the Presbytery of Melbourne East received correspondence from a minister outside the Presbytery encouraging the Presbytery to "officially declare that the 'Fellowship' is a CULT" (underlining and capitals his) and thus declare to other denominations and the public at large – that Trinity Camberwell is "a stronghold of cultish behaviour appoints that is now using our denomination as a 'front' for the implementation of its secretive aspirations".

On 10.12.97, at the same meeting, the Presbytery appointed a Special Visitation Committee to Camberwell.

A Special Visitation to Trinity, Camberwell was eventually undertaken on 27.06.98. No enquiry was made of the session or the congregation as to 'distinctive teachings'. No content of any presumed complaints against any member of the Camberwell congregation was revealed at this meeting.

On 19.08.98, the Presbytery agree to overture the General Assembly of the Presbyterian Church of Victoria including the following overtures: "To declare an opinion that "The activities of the Fellowship are inimical to the doctrine and practices of the Presbyterian Church of Victoria"; To ask the Church and Nation committee to produce a booklet about the distinguishing beliefs and practices of the group known as 'The Fellowship' as a case study and to make it available to the wider Christian church".

The General Assembly of the Presbyterian Church of Victoria, October 1998 (Minute 87) sustained the overture, declared the above opinion, and asked the Church and Nation Committee to produce the booklet.

On 17.02.99, the Presbytery re-established a Special Visitation Committee to Camberwell. This committee met with the whole session on 21.06.99 and 30.08.99; and with separate elders on 23.08.99. This was the first occasion at which any content of any complaints against specific elders was alluded to. No documentation of supposed allegations was provided.

At the General Assembly of the Presbyterian Church of Victoria, October 1999 (Minute 76.2), it was resolved that the Assembly "Adopt the booklet "Fractured Fellowship – a Presbyterian Perspective on Exclusive Groups' and commend it to the wider church and community, including placement of the whole text on the Presbyterian Church of Victoria internet web site".

At the 1999 General Assembly of the Presbyterian Church of Victoria which endorsed the Church and Nation booklet "Fractured Fellowship" (Minute 76.02) the committee convener agreed that the information used was one-sided and that they had not made any attempt to obtain a balancing view from those implicated in the booklet nor had they attempted to validate its contents.

Because the allegations in the booklet "Fractured Fellowship" have not been tested in a fair, judicial process, the booklet is open to misuse. In fact, it has been used to discredit the integrity, occupations and businesses of individual men at the Camberwell congregation. It has undermined the witness to Christ by members of the Camberwell congregation in their work places and other settings. It has been sent to relatives of the Camberwell congregation both in Victoria and in other states, thereby undermining unity in families.

Almost 2 years later (June 21<sup>st</sup>, 2000, Min 88), a motion was put before the Presbytery of Melbourne East by Rev. Paul Swinn at its meeting:

"That the Presbytery instruct the Special Visitation Committee to inform the Elders of Trinity, Camberwell, individually or collectively as the case may be, of the content and

source of specific allegations made against them in correspondence received by the Presbytery.”

- The motion was lost.

To this day, neither the session nor any individual elder nor any other member of the congregation at Trinity, Camberwell have been given any document, sent to the Presbytery, containing any allegation of improper doctrine or practice.

It can be seen that both the 1998 overture (mentioned in Recital 1) and the publication of the booklet “Fractured Fellowship” (mentioned in Recital 9) took place without any opportunity of any kind for elders at Camberwell to defend themselves and before any meeting with the session or individual elders to discuss any problems that were alleged.

**Recital 2** states that motions 3 to 5 and 8 of Overture #2 in 1997 on Freemasonry from Rev. Michael Jensen were “Fellowship Inspired”. There was absolutely no evidence provided for any man inspiring Rev. Michael Jensen to present these motions. Mr. Jensen stated that he prepared these motions entirely on his own and that he had had no discussions with anyone else prior to presenting them. Clearly the term “Fellowship Inspired” was used to create the impression that there is some kind of sinister group working in the background.

**Recital 16** states that “members” and “supporters” of “The Fellowship” were asked by the Presbytery of Maroondah to leave Mt. Evelyn Parish. It does not mention that 20 individuals of the Mt. Evelyn congregation had already been “removed from membership of the PCV” – that is, had been excommunicated – the only church censure in which an offender can be declared “no longer a member” [Constitution, Procedure and Practice, Presbyterian Church of Australia, Ch 9 Code of Discipline, 9.20, p 141] but without any Preliminary Inquiry [4.01,4.02,4.04,4.04,4.09], specific charges being made [Form of Charges, 5.09] or other judicial process, let alone any charges being proven.

**Recital 16** uses the terms members and supporters of “the Fellowship”

**Recital 17** talks of Sympathy to the beliefs and practices of “The Fellowship”

**Recital 19** talks of members and associates of “The Fellowship”

**Recital 20** talks of those whom this Assembly knows as “The Fellowship”

None of these are defined for the purpose of the Overture.

If membership or sympathy for “The Fellowship” were defined by agreement with the doctrinal views expressed in “Fractured Fellowship”, it would be easy to distance oneself from them. I know of no elder at Trinity, Camberwell who believes in “achieving sinlessness in this life”, “denies the intimacy and supremacy of God’s free grace in salvation”, elevates “their own subjective light above the objective truth of Scripture”, believes that they can make themselves holy by obeying their leaders”, etc.

Do the overturists mean anyone who attends Camberwell or Clayton congregations, and those who were previously members of the Mt. Evelyn congregation?

There never was any membership of an “organization” called “The Fellowship”, - just a number of individuals who were in the habit of meeting together for bible study, prayer and fellowship, and who later became called “The Fellowship”.

In 1954, my father, and some like-minded friends from a number of different backgrounds, spent a weekend at our holiday house at Sorrento. They subsequently resolved to get together every Thursday night for prayer and fellowship.

These Thursday night meetings continued, with some change of attendees – to include ones like myself in the next generation – until 1997.

In the early 1960’s, our parents were very concerned about the liberal teaching in the churches. Not wanting their children to be lost to Christ, and wanting them to have sound

biblical teaching, a bible study-fellowship meeting was started on one Sunday afternoon each month. It was always stressed to those attending that these meetings were not a substitute for involvement in the life of their local church. Over time, the numbers grew so that the meetings could no longer be held in a private drawing room. Although these meetings were a great blessing to many people, they were stopped in December 1996 because, by then, there was ample opportunity for sound biblical teaching within the Presbyterian Church.

Whether anyone previously attended the so-called fellowship meetings in the past is completely irrelevant to the current life of the congregation at Trinity, Camberwell. The congregation has markedly increased in size over the last 2 years – some by conversion, some by transfer, currently including a number of different ethnic backgrounds.

**Recital 20** states that "The Overturists submit that those whom this Assembly knows as "The Fellowship" have not heeded the Direction of the General Assembly of the Presbyterian Church of Victoria that should "they wish to maintain their distinctive character they should withdraw from the Presbyterian Church of Victoria" and that they have refused to withdraw from this denomination.

This was not the resolution of the Assembly in 1998.

The 1998 resolution of the General Assembly of the Presbyterian Church of Victoria (Minute 87.5) was to ask those who belong to "The Fellowship" within the congregations of Camberwell, Clayton and Mt. Evelyn to firstly examine themselves.

Firstly, one can unequivocally say that no one "belongs" to the fellowship. Secondly, they were asked to examine themselves, not to automatically withdraw. There is neither evidence that they haven't examined themselves nor that they want to be distinctive.

**Prayers 2 & 3** of the overture define penalties for disciplinary cases that have not even been heard, let alone proven. "Removing them from all offices, and from all pastoral and teaching responsibilities" is the censure of suspension (GAA Code Ch9: 9.09) The overture assumes that the subsequent disciplinary cases will be automatically proven and therefore the Code of Discipline cannot be subsequently used impartially.

**Prayer 6** implies an allegation of financial damage. This is an extremely serious allegation for which there is absolutely no evidence. No communication with respect to financial damage has ever been presented with respect to any situation, or ever discussed in any form of any kind, in the Session at Camberwell, the Presbytery of Melbourne East or the General Assembly of Victoria. This public allegation, not only contravenes the Constitution, Procedure and Practice of the Presbyterian Church of Australia (Ch.9: 3.01, 3.02, 3.04, 3.05, 4.01, 4.04, 4.07, 4.09, 5.01, 5.09, 5.12, 5.14, etc); it directly breaks the 9<sup>th</sup> Commandment "Thou shalt not bear false witness" and the Lord's directions in Matthew Ch. 18 verses 15-17.

The Code of Discipline of the Presbyterian Church of Australia has been rigorously developed, in the light of centuries of development in the English-speaking world, as the best method for ascertaining truth. If by-passed, individuals, groups of individuals and whole congregations within the Presbyterian Church of Australia can be labelled as a cult (the word used in the Assembly booklet "fractured Fellowship") without them ever having had the opportunity to defend themselves.

By not following due process, unsubstantiated allegations become untested 'folk-lore' with profound implications for the unity of the Church.

Painful rifts which could otherwise have been healed, become falsely validated and widened. This creates an almost unsolvable problem except for the unmerited grace of God.

(vii) **From the Rev. F. Avent against a decision of the 2003 General Assembly of the Presbyterian Church in New South Wales.**

I/ Frank Avent dissent and complain to the Venerable the General Assembly of Australia against the decision of the General Assembly of the Presbyterian Church of Australia in the State of New South Wales on the 8<sup>th</sup> July, 2003 to amend the definition of "Leave of the House" in its Standing Orders by altering the definition from "'Leave of the House" means leave without any negative voice, except when otherwise stated' to "'Leave of the House" means leave by a majority of the House', and amending Standing Orders 38 and 39 by the deletion of the words "of a majority" in each case (N.S.W. General Assembly Minute 31(2)(a) and (b) / 2003), for the following reasons:-

- (1) Standing Orders govern the conduct of business in the decision making processes of the General Assembly and they are designed to facilitate the fair and orderly government of the Church. A fundamental principle of procedure which is designed to ensure a proper consideration of proposed resolutions in the Assembly is enshrined in the Standing Orders where, in normal circumstances, proper notice of at least one day is required for deliverances arising from reports of Committees and one sederunt for proposed substantive motions. Concern for the principle of notice to inform every commissioner in time for reasonable research and thought concerning proposed decisions of the Assembly has until the passing of this amendment been signaled by the requirement to obtain "Leave of the House", i.e. Leave without any negative voice, except when otherwise stated. The same situation has applied to an amendment without notice having arisen in the course of the debate which changes the substance of the motion and is therefore effectively a new motion. The lesser test of "Leave of the majority of the House" has only been applied to changes in the terms of a notice of motion that has been given in where the mover has not moved and is before the House, where a change is sought. In these cases presumably the assumption has been that commissioners have had some prior knowledge of the primary thrust of the motions and if there is any disquiet concerning changes that substantially alter the character of the motions the House has the change to register their concern by majority vote.
- (2) The Standing Orders concerning this matter have stood the test of time and have been in force in the General Assembly of Australia since at least 1950, were re-enacted in 1964, and as a model in the interests of uniformity, were recommended to State Assemblies. Because of their influence on the debates, consideration of matters before the Assembly and resulting resolutions, they have played an important role in ensuring responsible and careful deliberation and decision by the Church and avoidance of major blunders.
- (3) Of the greatest concern is the question of breach of privilege. First, the privilege of the court which is deprived of the full faculties of every member who may be unable in the absence of adequate notice to contribute to a wise and considered response to proposed resolutions of the court when they arise from motions or amendments without notice. Secondly and perhaps most importantly, the privilege of the individual member of the court is under attack in the change of definition of "Leave of the House". Minister members in their ordination vows promise among other things to give conscientious attendance upon the courts of the church, and to direct their best attention to the business thereof, doing all in the spirit of faithfulness, brotherly kindness, and charity. Commissioners who are elders promise to give conscientious attendance on the meetings of Session, Presbytery, and Assembly, when duly called to do so. Surely this does not merely mean turning up for the meetings. When proposed resolutions or amendments which alter the substance of notices of proposed motions arise from the floor of the House, "leave" approved by a simple majority deprives members of the time to research the matter in some measure, form a considered judgement on the merits or otherwise of the proposal, and in doing so to be faithful to their ordination vows, and to determine what in their opinion is for the good of the Church. The re-definition of "Leave of the House" breaches the privileges of every member of the Assembly.

If members are frustrated by the apparent inflexibility of the unamended



standing order it is possible to move for the adjournment of the debate, a question which is determined by a majority vote, and can give opportunity both for an amendment or substantive motion of which notice has not been given to be submitted as a notice of motion prior to the close of a sederunt and give time for proper consideration of the proposal which does not infringe on the privileges of the court or of its members.

(4) Although the N.S.W. Church on the surface appears to have acted within its powers and procedurally correctly by overture and Barrier Act procedure there was an anomaly in that the premises of the overture were questionable and did not justify the action proposed. A change in the wording of Standing Orders 38 and 39 could have removed any alleged confusion without breaching the privileges of the members or of the court. I further believe that members did not fully understand the significant time to set out the negative case, and that Barrier Act treatment in the Presbyteries may have been perfunctory in the light of general frustration with the existing Standing Orders and misunderstanding of their purposes.

(5) It is because of these fundamental questions of privilege and concern for the good of the Church that I bring this dissent and complaint to the General Assembly as the court of review and seek the overturning of the decisions referred to in the opening paragraph of this document. Because of the seriousness of the matter and to avoid damage to the Church I request the General Assembly, if it is considered necessary, to act under the power of its "Nobile officium".

**The Rev. Dr. Paul Logan and the Rev. J.R. Irvin were appointed as respondents.**

# OVERTURES

## (i) From the Code Committee anent Standing Order 90.

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

WHEREAS

- A. Standing Order 90 states that Overturists who are not members of the Assembly, petitioners, and parties duly commissioned to state references, Complaints and Appeals shall take their place at the bar when called by the moderator;
- B. Standing Order 90 does not indicate at which point of time the moderator shall call such persons to the bar;
- C. A delay by the moderator in calling such persons to the bar may lead to inequity or injustice within the proceedings of the court, or an appearance of inequity or injustice;
- D. The General Assembly has within its legislative powers set out in Article of Agreement 14.1(a) the authority to make standing orders for meetings of the General Assembly;

THEREFORE the Code Committee of the General Assembly of the Presbyterian Church of Australia requests the General Assembly of the Presbyterian Church of Australia to take the above premises into account and to make the following amendment to Standing Order 90:

Amend Standing Order 90 by the addition of the following words at the end of the Standing Order:

"The moderator shall call the parties to the bar at the time when the Business Convener announces that the relevant matter is the next item of business to be considered by the Assembly. Parties at the bar shall have the right to challenge the competency of the matter before the house."

Or do otherwise as the Assembly may deem fit.

**Rev. L.J. Hall and Rev. Dr. Paul Logan were appointed to support the overture.**

## (ii) From the Code Committee concerning an amendment to The Code of Discipline by the addition of a new Rule 3.10.

To the Venerable General Assembly of the Presbyterian Church of Australia

WHEREAS:

- A. Civil governments within Australia have taken legislative steps to respond to serious concerns regarding child molestation, including introducing legislation and administrative arrangements to seek to minimise the risk of child molestation.
- B. These laws and arrangements as introduced by civil governments generally require that a person against whom an allegation of child molestation is made is suspended from that person's position of employment or other position pending investigation into the complaint.
- C. Society as a whole has a heightened awareness of the problem of child molestation including incidents which have occurred within churches, and society expects churches to deal with allegations in a way which satisfies community expectations.
- D. It is important for the Church to have disciplinary procedures which enable the Courts of the Church to respond to any accusations made against ministers, office bearers or other members of the Church and in respect of which disciplinary procedures may be appropriate.
- E. In accordance with Article 2.1(c) of the Articles of Agreement the General Assembly has supreme powers in the area of discipline within the Church.

NOW THEREFORE the Code Committee of the General Assembly of the Presbyterian Church of Australia overtures the General Assembly to take these premises into consideration and to enact within the Code of Discipline a new Rule 3.10 as follows:

"3.10 If an allegation is made against a person who holds office in the Church, including a minister of a parish, which concerns inappropriate behaviour with young people, including child molestation, then having regard to the need to protect children the Court may at any time suspend the accused person from office even though the Court has not at that time resolved to proceed to judicial process as referred to in Rule 5.01. In the case of any such suspension the provisions of Rule 5.01(a) shall

apply as though the suspension had occurred after the decision to proceed by judicial process. If the Court subsequently resolves to proceed by judicial process it may either continue or discontinue the suspension and may in any event discontinue the suspension at any time."

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

**Mr. S.H. Fraser and the Rev. J.R. Irvin were appointed to support the overture.**

# PETITION

- (i) **From the General Assembly of the Presbyterian Church of Tasmania concerning the readmission of Rev. N.G. Shellard as a minister of the Presbyterian Church of Australia.**

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

This petition humbly shows

**THAT** Norman George Shellard was ordained a minister of the Word and Sacraments within the Presbyterian Church of Australia in February 1983 and during the years 1983-1995 served the Church faithfully in that capacity;

**THAT** prior to and during those years he served the charges of Caloundra, Maleny, Milmerran, Penola, Riverside-West Tamar and Riverside-Glengarry-Winkleigh as either home mission appointment, stated minister, or supply minister;

**THAT** he was formerly a member of the Presbytery of Tasmania from 1986 until 1995 and gave loyal attention to that court and to the General Assembly of Tasmania during that period, also serving as clerk of presbytery and also as moderator of Assembly;

**THAT** he demitted the charge of Riverside-West Tamar in December 1992, that demission becoming effective on 28 February 1993;

**THAT** he continued to serve as supply to the special charge of Riverside-Glengarry-Winkleigh until the end of 1994;

**THAT** for personal reasons in September 1995, he resigned from the ministry of the Presbyterian Church of Australia, this resignation being received by the Presbytery of Tasmania 'with deep regret' in its minute 995.7.1.10;

**THAT** that same minute records the fact that at the time of his resignation Norman George Shellard was a minister in good standing within the Presbyterian Church of Australia;

**THAT** presbytery minute 196.7.4.3/7 being the deliverance as a whole of an Ad Hoc Pastoral Relations Commission, declares, in part, "That the presbytery inform Mr. Shellard that if at any time in the future he should desire to return to the ministry of the Presbyterian Church of Australia, the presbytery will be happy to encourage his application to the relevant authority.";

**THAT** for a season, for pragmatic reasons, Norman George Shellard became a member of the Free Reformed Church of Legana, later withdrawing from that church for doctrinal reasons during 1998;

**THAT** subsequently Norman George Shellard gained employment as a teaching principal of a Christian school in Sebastopol, Victoria, he and his wife becoming communicant members of Ballarat West Presbyterian Church and entering fully into the life and work of the congregation there;

**THAT** for health reasons Norman George Shellard resigned from his employment in Sebastopol and returned to live in Launceston at the end of December 2000;

**THAT** from this time for health reasons Norman George Shellard was in receipt of a disability pension, having received medical advice that he should not return to full time work;

**THAT** Norman George Shellard was appointed as part time supply to the special charge of Riverside-Glengarry-Winkleigh for June and July 2001 during which time his membership was also transferred back to the Riverside congregation;

**THAT** on 7 August 2001 the Presbytery of Tasmania received a petition from Norman George Shellard for reinstatement as an ordained minister of the Presbyterian Church of Australia, the which at its minute 501.07.2.11 presbytery referred to the Reception of Ministers Committee of the GAA with its positive support;

**THAT** in October 2001 the Presbytery of Tasmania approved Norman George Shellard as a part time home missionary to the special charge of Riverside-Glengarry-Winkleigh for a period of twelve months, which appointment has been subsequently renewed for a further three year term;

**THAT** the Reception of Ministers Committee considered his application in November 2002 and voted to recommend to the General Assembly of Australia that the application by the Rev. Norman Shellard to be received into the Presbyterian Church of Australia be approved;

**THAT** the Presbytery of Tasmania has subsequently been unable to fulfill the reinstatement of Norman George Shellard because he is unable to receive a call which would return him to a full time charge or a full time appointment;

**THAT** the needs of the Tasmanian church are such that the reinstatement of Norman George

Shellard would be not only an encouragement to a faithful servant of Christ but also to the wider work of the church in this State;

**NOW THEREFORE** the Venerable the General Assembly of Tasmania prays the Venerable the General Assembly of Australia to take these premises into consideration and grant Norman George Shellard recognition as a duly ordained minister of the Word and Sacraments within the Presbyterian Church of Australia.

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

**The Rev. P.P. Thorneycroft and the Rev. R.M. Waterhouse were appointed to present the petition.**

## REFERENCE

- (i) From the Presbytery of Torrens concerning the report of the Assembly's ad hoc Committee on Freemasonry and other Fraternal sects (GAA BB 1991 pp. 27-34 Min. 94).

The Presbytery of Torrens duly convened and constituted on Friday 14<sup>th</sup> 2004 resolved inter alia to refer to the General Assembly of Australia 2004, for opinion, advice, decision or judgment the matter contained in the following extract minute.

"In the light of the Presbytery of Torrens Minute 3.12(3) 2003 refer G.A.A. 1994 BB Min. 94. the Presbytery of Torrens requests the 2004 G.A.A. to direct it as to the significance of the G.A.A.'s having received and approved the Ad Hoc Committee into fraternal sects and societies does "receive and approve" evidence a mere mechanical processing of the document with no consequence either envisaged or contained? Does "approving" endorse the report's contents whilst not outlining specific action to be taken by the church leaving it to inferior courts to enact legislation?"

Extracted by me from the Minutes of the Presbytery of Torrens Minutes of the 14<sup>th</sup> day of February 2004.

**Mary McGregor**  
Presbytery Clerk.



# Presbyterian Church of Australia

in the State of New South Wales

168 CHALMERS STREET, SURRY HILLS NSW 2010  
PO. BOX 2196, STRAWBERRY HILLS NSW 2012 DX 22502 SURRY HILLS  
Telephone: (02) 9690 9333 Facsimile: (02) 9310 2148 E-mail: [general@pcnsw.org.au](mailto:general@pcnsw.org.au)

## OFFICE OF THE CHAIRMAN OF TRUSTEES

### FINANCIAL STATEMENTS

The Financial Statements for the three years ended 31 December 2003 reflect exclusively the assets and liabilities of the Presbyterian Church of Australia.

In the opinion of the Trustees, the accompanying statements of financial position disclose the funds and investments for which the Trustees are responsible and the statements of financial performance are properly drawn up so as to give a true and fair view of the state of affairs at 31 December 2003 and the results for the three years ended on that date.

Jeffrey R Falls  
Chairman of Trustees

Signed at Sydney, 24<sup>th</sup> May, 2004.

**Presbyterian Church  
of Australia in the State  
of New South Wales**

**Office of The  
Official Auditor  
R C Williams FCA**



**Stirling Warton Williams**  
Chartered Accountants

11th Floor, St James Centre,  
111 Elizabeth Street,  
Sydney NSW 2000  
GPO Box 7019, Sydney NSW 2001  
Tel: (02) 8236 7500 Fax: (02) 8236 7555  
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**Independent Audit Report to the Trustees of the Presbyterian Church of Australia**

**Scope**

I have audited the financial reports of the Presbyterian Church of Australia for the three years ended 31 December 2003. The General Manager is responsible for the preparation and presentation of the financial reports and the information contained therein. I have conducted an independent audit of the financial reports in order to express an opinion on them to the Trustees.

My audit has been conducted in accordance with Australian Auditing Standards to provide reasonable assurance as to whether the financial reports are free of material misstatement. My procedures included examination, on a test basis, of evidence supporting the amounts and other disclosures in the financial reports and significant accounting estimates. These procedures have been undertaken to form an opinion as to whether, in all material respects, the financial reports are presented fairly in accordance with Australian Accounting Standards so as to present a view which is consistent with my understanding of its financial position and the results of its operations.

The audit opinion expressed in this report has been formed on the above basis.

**Audit Opinion**

In my opinion, the financial reports present fairly the financial position of the Presbyterian Church of Australia for the three years ended 31 December 2003 and the results of its operations for the three years then ended in accordance with applicable Accounting Standards and other professional reporting requirements.

R C Williams  
Chartered Accountant

Sydney, 31<sup>st</sup> May 2004.



**PRESBYTERIAN CHURCH OF AUSTRALIA  
TRUSTEES (FEDERAL FINANCE COMMITTEE)  
STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Capital and Reserves</b>				
<b>Specific</b>				
Opening balance				
Capital funds received				
Capital funds disbursements				
Surplus for the year (Interest)				
<b>Total specific capital</b>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
<b>Ordinary</b>				
Opening balance	205,890	197,564	194,439	189,175
Capital funds received	53,715	12,649	0	0
Capital funds disbursements	0	0	0	0
Surplus/(deficit) for the year	(1,224)	(4,323)	3,125	5,264
<b>Total ordinary capital</b>	<u>258,381</u>	<u>205,890</u>	<u>197,564</u>	<u>194,439</u>
<b>Total capital and reserves</b>	<u>258,381</u>	<u>205,890</u>	<u>197,564</u>	<u>194,439</u>
<b>Represented by:</b>				
<b>Assets</b>				
<b>Ordinary</b>				
Furniture and Fittings	49	74	99	124
Investments	0	0	0	5
Debtors	14,094	7,874	122,662	44,601
Deposit (Presbyterian Church NSW)	243,591	198,055	74,092	158,476
Sundry debtors	647	0	711	0
<b>Total ordinary assets</b>	<u>258,381</u>	<u>206,003</u>	<u>197,564</u>	<u>203,206</u>
<b>Liabilities</b>				
Sundry creditors	0	113	0	8,767
<b>Total liabilities</b>	<u>0</u>	<u>113</u>	<u>0</u>	<u>8,767</u>
<b>Net assets</b>	<u>258,381</u>	<u>205,890</u>	<u>197,564</u>	<u>194,439</u>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
TRUSTEES (FEDERAL FINANCE COMMITTEE)  
STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED 31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Income</b>				
Sales Journal Publications	82	220	0	345
Sales Centenary Publications	0	3,487	12,410	0
Trustee Interest	5,536	3,502	3,209	5,264
Donations Received -Centenary	(1,472)	0	46,082	0
Donations Received - Other	(212)	425	0	0
Contributions received or receivable from the States:				
New South Wales	26,555	31,694	48,313	20,995
Queensland	10,512	12,546	18,120	7,874
South Australia	1,660	1,981	3,018	1,312
Tasmania	1,106	1,320	3,018	1,312
Victoria	13,277	15,847	27,175	11,809
Western Australia	1,660	1,981	3,018	1,312
<b>Total income</b>	<b>58,704</b>	<b>73,003</b>	<b>164,363</b>	<b>50,223</b>
<b>Expenditure</b>				
<b>General Assembly</b>				
Accommodation and Dinners	0	0	22,143	0
Honoraria	0	0	2,550	0
Travelling	0	9,356	5,101	0
Other	0	345	5,819	0
Centenary Celebrations	0	9,334	80,323	0
<b>Total General Assembly</b>	<b>0</b>	<b>19,035</b>	<b>115,936</b>	<b>0</b>
<b>Moderatorial</b>				
Honorarium	0	1,500	3,000	
Travel and Accommodation	8,996	1,033	9,340	1,838
Other	1,152	725	387	43
<b>Total Moderatorial</b>	<b>10,148</b>	<b>3,258</b>	<b>12,727</b>	<b>1,881</b>
<b>Committees</b>				
Code	835	1,468	301	1,382
College	1,960	6,393	3,585	3,870
Defence Forces	567	456	707	0
Reception of Ministers	1,355	1,910	355	690
Relations with other Churches	242	213	0	500
Contributions to REC	3,000	3,000	3,000	6,000
<b>Total Committees</b>	<b>7,959</b>	<b>13,440</b>	<b>7,948</b>	<b>12,442</b>
<b>Other</b>				
Office Services	10,796	10,702	6,600	6,600
Communication fee NJC	19,500	19,500	16,350	16,350
Website maintenance	9,000	0	0	0
Other	2,526	11,391	1,677	7,686
<b>Total Other</b>	<b>41,822</b>	<b>41,593</b>	<b>24,627</b>	<b>30,636</b>
<b>Total Expenditure</b>	<b>59,929</b>	<b>77,326</b>	<b>161,238</b>	<b>44,959</b>
<b>Surplus/(deficit) for the year</b>	<b>(1,224)</b>	<b>(4,323)</b>	<b>3,125</b>	<b>5,264</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
CHRISTIAN EDUCATION COMMITTEE  
STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Capital and reserves</b>				
Opening balance	65,366	61,699	59,741	60,846
Surplus/(deficit) for the year	(3,382)	3,667	1,958	(1,105)
<b>Total capital and reserves</b>	<b>61,984</b>	<b>65,366</b>	<b>61,699</b>	<b>59,741</b>
Represented by:				
<b>Assets</b>				
Petty Cash and (Impress Account Deposits) Presbyterian Church NSW	800	800	800	800
Sundry debtors	61,153	64,747	61,226	58,941
	31	0	0	0
<b>Total assets</b>	<b>61,984</b>	<b>65,547</b>	<b>62,026</b>	<b>59,741</b>
<b>Liabilities</b>				
Sundry creditors	0	181	327	0
<b>Total liabilities</b>	<b>0</b>	<b>181</b>	<b>327</b>	<b>0</b>
<b>Net assets</b>	<b>61,984</b>	<b>65,366</b>	<b>61,699</b>	<b>59,741</b>

**STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED 31  
DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Income</b>				
Course Fees	109	90	727	1,222
Interest	1,925	1,935	1,971	2,032
Publication Income	9,465	10,284	8,955	2,287
Sundry Income	0	5	0	0
<b>Total Income</b>	<b>11,499</b>	<b>12,314</b>	<b>11,653</b>	<b>5,541</b>
<b>Expenditure</b>				
Advertising and Publicity	1,645	0	0	0
Course Expenses	0	303	1,622	792
Office Services	600	581	260	0
Other	56	61	113	266
Printing and Stationery	130	27	35	0
Publication Expenses	9,773	6,450	5,663	2,242
Travelling Expenses	2,677	1,225	2,002	3,346
<b>Total expenditure</b>	<b>14,881</b>	<b>8,647</b>	<b>9,695</b>	<b>6,646</b>
<b>Surplus/(deficit) for the year</b>	<b>(3,382)</b>	<b>3,667</b>	<b>1,958</b>	<b>(1,105)</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
NATIONAL JOURNAL COMMITTEE  
STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Capital and reserves</b>				
<b>Ordinary</b>				
Opening balance	1,109	118	(25,708)	(12,321)
Capital funds received	0	0	0	0
Surplus/(deficit) for the year	(4,950)	991	25,826	(13,387)
<b>Total capital and reserves</b>	<b>(3,841)</b>	<b>1,109</b>	<b>118</b>	<b>(25,708)</b>
<b>Represented by:</b>				
<b>Assets</b>				
Fixed Assets	1,386	1,728	2,201	2,201
Presbyterian Church (NSW)	0	0	0	0
Cash	5,000	5,000	5,000	5,000
Debtors	0	0	0	1,333
GST Clearing	0	0	0	1,695
<b>Total assets</b>	<b>6,386</b>	<b>6,728</b>	<b>7,201</b>	<b>10,229</b>
<b>Liabilities</b>				
Deposits - interest free				
Presbyterian Church (NSW)	3,195	2,088	620	5,551
Subscriptions in Advance	0	0	2,805	28,000
Creditors	1,902	1,407	2,126	0
Provisions	5,130	2,124	1,532	2,386
Other	0	0	0	0
<b>Total liabilities</b>	<b>10,227</b>	<b>5,619</b>	<b>7,083</b>	<b>35,937</b>
<b>Net assets</b>	<b>(3,841)</b>	<b>1,109</b>	<b>118</b>	<b>(25,708)</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
NATIONAL JOURNAL COMMITTEE  
STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED  
31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Income</b>				
Sales - Journal Publications	65,003	67,980	95,836	28,376
Sales - Journal Advertising	37,881	25,134	26,373	24,944
Year Book Sales	9,470	11,357	10,398	47,126
Year Book Advertising	3,610	3,820	3,510	3,706
Directory Advertising	9,785	10,720	10,568	9,030
Communication service fee	19,500	19,500	16,350	16,350
Sundry income	505	1,058	0	0
Donations Received	1,966	2,781	1,927	543
<b>Total income</b>	<b>147,720</b>	<b>142,350</b>	<b>164,962</b>	<b>130,075</b>
<b>Expenditure</b>				
Publication - Artwork	18,728	18,200	15,546	15,648
Audit and Accountancy	1,253	1,380	795	0
Bank Fees	2,068	1,989	1,882	1,560
Depreciation	341	474	590	527
Electricity and Gas	538	567	645	612
General Expenses	8,826	6,774	9,127	4,137
Insurance	573	551	185	361
Interest Paid	0	0	0	13
Office Services	0	0	0	2,800
Postage	2,017	1,995	1,923	13,626
Postage-Year Book	670	1,136	1,027	0
Postage-Publication	24,709	21,562	22,566	8,170
Printing and Stationery	2,433	605	856	1,848
Printing APL Journal	29,605	30,392	25,385	23,797
Printing Year Book	9,535	2,510	8,989	9,370
Repairs and maintenance	989	488	0	2,135
Salaries, Stipends and staff costs	46,495	45,258	45,235	53,988
Subscriptions	256	238	252	28
Telephones	2,913	2,366	2,267	3,065
Travelling Expenses	721	4,874	1,866	1,777
<b>Total expenditure</b>	<b>152,670</b>	<b>141,359</b>	<b>139,136</b>	<b>143,462</b>
<b>Surplus/(deficit) for the year</b>	<b>(4,950)</b>	<b>991</b>	<b>25,826</b>	<b>(13,387)</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
AUSTRALIAN PRESBYTERIAN WORLD MISSION  
STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Capital and reserves</b>				
<b>Specific capital</b>				
Opening balance	59,434	58,458	99,960	52,480
Capital funds received	0	0	4	45,644
Capital transfer to ordinary	0	0	(45,000)	0
Capital funds distributed	(770)	(1,172)	0	0
Surplus for the year	4,131	2,148	3,494	1,836
<b>Total specific capital</b>	<b>62,795</b>	<b>59,434</b>	<b>58,458</b>	<b>99,960</b>
Represented by:				
Bursary - Vanuatu Pastors' Children	6,850	6,538	6,305	6,092
N V Paton Fund - Vanuatu	27,556	26,260	25,311	24,455
Scholarship for Indian and Aboriginal Children	19,485	19,284	19,742	19,074
Von Heiden Trust - Aborigines	2,380	2,311	2,240	45,643
James Wright Scholarship	5,284	5,041	4,860	4,696
Talua Library Fund	1,240	0	0	0
<b>Total specific capital</b>	<b>62,795</b>	<b>59,434</b>	<b>58,458</b>	<b>99,960</b>
<b>Ordinary</b>				
Opening balance	475,382	424,047	391,336	483,563
Capital funds received	0	2,353	45,000	2,339
Capital funds distributed	0	0	0	0
Capital loss (sale of property)	0	0	0	(85,879)
Surplus for the year	(24,770)	48,982	(15,868)	(6,765)
Adjustments	0	0	3,579	(1,922)
Write back - resettlement provision	5,000	0	0	0
<b>Total ordinary capital</b>	<b>455,612</b>	<b>475,382</b>	<b>424,047</b>	<b>391,336</b>
<b>Total capital and reserves</b>	<b>518,407</b>	<b>534,816</b>	<b>482,505</b>	<b>491,296</b>
Represented by:				
<b>Assets - specific</b>				
Deposit (Presbyterian Church of NSW)	62,795	59,434	58,458	99,960
<b>Total specific assets</b>	<b>62,795</b>	<b>59,434</b>	<b>58,458</b>	<b>99,960</b>
<b>Assets - ordinary</b>				
Cash	2,503	2,503	503	253
Fixed Assets	574,492	575,903	576,857	272,059
Investments	63,000	62,490	13,000	153,489
Deposit (Presbyterian Church NSW)	3,189	72,498	33,424	(20,757)
Debtors	14,131	0	0	684
<b>Total assets</b>	<b>657,315</b>	<b>713,394</b>	<b>623,784</b>	<b>405,728</b>
<b>Liabilities</b>				
Provisions	11,417	15,235	17,362	14,392
Loans	143,413	158,790	174,101	0
Creditors	46,873	63,987	8,274	0
<b>Total liabilities</b>	<b>201,703</b>	<b>238,012</b>	<b>199,737</b>	<b>14,392</b>
<b>Total ordinary net assets</b>	<b>455,612</b>	<b>475,382</b>	<b>424,047</b>	<b>391,336</b>
<b>Total net assets</b>	<b>518,407</b>	<b>534,816</b>	<b>482,505</b>	<b>491,296</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
 AUSTRALIAN PRESBYTERIAN WORLD MISSION  
 STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED 31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Specific Income</b>				
Interest	2,891	2,148	3,494	1,836
Donations	1,240	0	0	0
	<u>4,131</u>	<u>2,148</u>	<u>3,494</u>	<u>1,836</u>
<b>Income</b>				
Interest	2,289	3,303	6,797	7,734
Special Appeals	63,343	65,535	53,457	60,143
Sundry Income				
- General	132,965	201,287	132,247	195,166
- Vanuatu	60,478	42,429	110,713	120,842
- Africa	0	0	0	710
- Japan	62,103	67,715	51,656	55,661
- Aborigines and Ethnic	70,734	41,214	57,622	50,807
- East Timor	3,500	0	0	0
- Coordinator	19,627	15,824	11,361	14,543
Profit on sale of assets	0	0	0	0
	<u>415,038</u>	<u>437,306</u>	<u>423,853</u>	<u>505,606</u>
<b>Expenditure</b>				
<u>Vanuatu</u>				
Salaries	38,767	34,042	37,848	77,402
Other	18,912	24,482	69,690	72,655
	<u>57,678</u>	<u>58,525</u>	<u>107,538</u>	<u>150,057</u>
<u>Africa</u>				
Salaries	0	0	0	0
Other	0	0	0	8,117
	<u>0</u>	<u>0</u>	<u>0</u>	<u>8,117</u>
<u>Japan</u>				
Salaries	44,076	35,055	41,707	35,424
Other	35,372	18,356	12,480	15,448
	<u>79,448</u>	<u>53,411</u>	<u>54,187</u>	<u>50,872</u>
<u>Aborigines and Ethnic</u>				
Salaries	101,507	92,896	84,122	74,751
Other	14,417	14,991	13,652	26,771
	<u>115,924</u>	<u>107,887</u>	<u>97,774</u>	<u>101,522</u>
<u>Director</u>				
Salaries	51,953	51,377	30,463	33,517
Other	10,508	2,709	22,041	26,847
	<u>62,461</u>	<u>54,087</u>	<u>52,504</u>	<u>60,364</u>
<u>Administration and General</u>				
Salaries	35,676	25,903	31,000	24,770
Other	88,621	88,511	96,719	116,669
	<u>124,297</u>	<u>114,414</u>	<u>127,719</u>	<u>141,439</u>
<b>Total expenses</b>	<u>439,808</u>	<u>388,323</u>	<u>439,722</u>	<u>512,371</u>
<b>Surplus/(deficit) for the year</b>	<u>(24,770)</u>	<u>48,982</u>	<u>(15,868)</u>	<u>(6,765)</u>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE  
HYMN BOOK**

**STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Capital and reserves</b>				
Opening balance	63,632	56,012	55,329	50,915
Surplus/(deficit) for the year	1,622	7,620	683	4,414
<b>Total capital and reserves</b>	<b>65,254</b>	<b>63,632</b>	<b>56,012</b>	<b>55,329</b>
<b>Represented by:</b>				
<b>Assets</b>				
Deposits (Presbyterian Church NSW)	65,258	63,892	56,012	55,329
<b>Total assets</b>	<b>65,258</b>	<b>63,892</b>	<b>56,012</b>	<b>55,329</b>
<b>Liabilities</b>				
Sundry creditors	4	260	0	0
<b>Total liabilities</b>	<b>4</b>	<b>260</b>	<b>0</b>	<b>0</b>
<b>Net assets</b>	<b>65,254</b>	<b>63,632</b>	<b>56,012</b>	<b>55,329</b>

**STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED 31  
DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Income</b>				
Interest	1,912	1,883	2,021	1,917
Publication Income	10,652	16,142	17,792	15,212
Office services	0	0	0	105
<b>Total income</b>	<b>12,564</b>	<b>18,025</b>	<b>19,813</b>	<b>17,234</b>
<b>Expenditure</b>				
Donations	0	0	4,500	0
Office services	319	280	0	0
Publication Expenses	344	287	5,993	1,085
Publicity	2,120	236	3,615	5,255
Postage	162	693	716	986
Storage	1,100	1,300	1,182	0
Secretarial	5,300	5,218	1,680	1,837
Travel and Accommodation	555	1,821	933	1,681
Other	1,042	570	511	1,976
<b>Total expenditure</b>	<b>10,942</b>	<b>10,405</b>	<b>19,130</b>	<b>12,820</b>
<b>Surplus for the year</b>	<b>1,622</b>	<b>7,620</b>	<b>683</b>	<b>4,414</b>



**PRESBYTERIAN CHURCH OF AUSTRALIA  
PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE  
SPECIAL PUBLICATIONS - WORSHIP**

**STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Capital and reserves</b>				
Opening balance	13,452	12,747	11,922	10,692
Surplus/(deficit) for the year	422	705	825	1,230
<b>Total capital and reserves</b>	<b>13,874</b>	<b>13,452</b>	<b>12,747</b>	<b>11,922</b>
<b>Represented by:</b>				
<b>Assets</b>				
Deposits (Presbyterian Church NSW)	13,874	13,452	12,747	11,922
<b>Total assets</b>	<b>13,874</b>	<b>13,452</b>	<b>12,747</b>	<b>11,922</b>

**STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED  
31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Income</b>				
Interest	404	406	428	391
Publication Income	18	299	897	839
<b>Total income</b>	<b>422</b>	<b>705</b>	<b>1,325</b>	<b>1,230</b>
<b>Expenditure</b>				
Other	0	0	500	0
<b>Total expenditure</b>	<b>0</b>	<b>0</b>	<b>500</b>	<b>0</b>
<b>Surplus for the year</b>	<b>422</b>	<b>705</b>	<b>825</b>	<b>1,230</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE  
SPECIAL PUBLICATIONS - CONTEMPORARY WORSHIP**

**STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>Capital and reserves</b>				
Opening balance	5,269	5,108	4,072	2,852
Surplus/(deficit) for the year	185	161	1,036	1,220
<b>Total capital and reserves</b>	<u>5,454</u>	<u>5,269</u>	<u>5,108</u>	<u>4,072</u>

**Represented by:**

**Assets**

Deposits (Presbyterian Church NSW)	5,454	5,269	5,108	4,072
<b>Total assets</b>	<u>5,454</u>	<u>5,269</u>	<u>5,108</u>	<u>4,072</u>

**STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED  
31 DECEMBER:**

	2003 \$	2002 \$	2001 \$	2000 \$
<b>INCOME</b>				
Interest	159	161	157	115
Publication Income	26	0	879	1,205
<b>Total income</b>	<u>185</u>	<u>161</u>	<u>1,036</u>	<u>1,320</u>
<b>Expenditure</b>				
Printing and Stationery	0	0	0	100
<b>Total expenditure</b>	<u>0</u>	<u>0</u>	<u>0</u>	<u>100</u>
<b>Surplus for the year</b>	<u>185</u>	<u>161</u>	<u>1,036</u>	<u>1,220</u>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
PRESBYTERIAN INLAND MISSION COMMITTEE  
STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Capital and reserves</b>				
Opening balance	2,574,800	2,531,907	2,419,140	2,494,320
Capital funds received	211,491	65,956	0	0
Surplus/(deficit) for the year	(9,765)	(23,063)	112,767	(75,180)
<b>Total capital and reserves</b>	<u>2,776,526</u>	<u>2,574,800</u>	<u>2,531,907</u>	<u>2,419,140</u>
<b>Represented by:</b>				
<b>Current Assets</b>				
Cash at bank	25,601	14,043	30,354	68,840
Interest receivable	1,780	1,659	13,900	29,250
Investments	1,962,555	1,907,730	1,791,505	1,400,000
Sundry debtors	23,549	16,948	2,496	0
<b>Total current assets</b>	<u>2,013,485</u>	<u>1,940,380</u>	<u>1,838,255</u>	<u>1,498,090</u>
<b>Non Current Assets</b>				
Investments	487,981	468,776	549,210	731,083
Property, plant, and equipment	287,220	170,686	177,587	213,014
<b>Total non current assets</b>	<u>775,201</u>	<u>639,462</u>	<u>726,797</u>	<u>944,097</u>
<b>Total assets</b>	<u>2,788,686</u>	<u>2,579,842</u>	<u>2,565,052</u>	<u>2,442,187</u>
<b>Current Liabilities</b>				
Creditors and borrowings	6,008	5,042	5,808	7,829
Provision - employee entitlements	6,152	0	0	0
4 Wheel Drives	0	0	12,530	0
Radios - NSW	0	0	10,334	10,334
Study Bibles	0	0	1,494	1,454
Video Library	0	0	2,979	3,430
<b>Total current liabilities</b>	<u>12,160</u>	<u>5,042</u>	<u>33,145</u>	<u>23,047</u>
<b>Total liabilities</b>	<u>12,160</u>	<u>5,042</u>	<u>33,145</u>	<u>23,047</u>
<b>Net assets</b>	<u>2,776,526</u>	<u>2,574,800</u>	<u>2,531,907</u>	<u>2,419,140</u>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
PRESBYTERIAN INLAND MISSION COMMITTEE**

**STATEMENT OF FINANCIAL PERFORMANCE FOR THE YEAR ENDED  
31 DECEMBER:**

	2003	2002	2001	2000
	\$	\$	\$	\$
<b>Income</b>				
Dividends & Interest received - investments	133,739	121,985	138,119	138,633
Donations received:				
General	94,219	67,015	81,802	75,049
PWA Market Day Proceeds	55,000	0	0	0
Sales - Christmas Cards	9,986	10,254	11,062	14,501
Sales - Beyond the Furthest Fences	479	967	899	0
Sales - The Man from Oodnadatta	1,478	1,018	900	0
Profit on sale of assets	18,047	0	0	0
Other income	410	392	0	0
	<u>313,358</u>	<u>201,631</u>	<u>232,782</u>	<u>228,183</u>
<b>Expenditure</b>				
Administration costs	66,171	48,145	47,311	34,008
Costs - Christmas cards	5,308	5,225	5,231	7,593
Costs - Beyond the Furthest Fences	0	0	2,793	0
Costs - The Man from Oodnadatta	1,599	2,153	539	0
Loss on sale of shares	0	0	14	9,345
Padres Conference	5,092	250	2,196	5,182
Patrols:				
Cairns	0	0	0	1,046
Charleville	50,485	48,673	43,963	54,937
North Queensland	62,620	49,368	51,580	55,363
NSW	31,910	20,745	39,718	38,658
South Australia	36,282	31,471	69,577	70,200
Western Australia	66,816	48,500	53,317	47,031
	<u>326,283</u>	<u>254,530</u>	<u>316,239</u>	<u>323,363</u>
<b>Surplus/(deficit) before bequests</b>	(12,925)	(52,899)	(83,457)	(95,180)
General bequests	3,160	29,836	196,224	20,000
<b>Surplus/(deficit) for the year</b>	<u>(9,765)</u>	<u>(23,063)</u>	<u>112,767</u>	<u>(75,180)</u>

# COMMUNICATIONS

- (iii) **From the Acting Clerk of the General Assembly of the Presbyterian Church in NSW concerning the remit from the 2001 General Assembly of Australia on the administration of the sacraments by elders.**

Memorandum to: Rev. Dr. Paul G. Logan  
Clerk of the General Assembly of Australia

Please find below an extract minute from the recent General Assembly of NSW detailing resolutions concerning proposed changes to the General Assembly of Australia regulations.

John R. Irvin  
Acting Clerk of Assembly

13th September, 2004

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## Presbyterian Church of Australia in the State of New South Wales 2004 GENERAL ASSEMBLY

### Extract Minute:

At Stanwell Tops and within the Tops Conference Centre at 7.00 p.m. on Monday 19 July 2004 the General Assembly of the Presbyterian Church of Australia in the State of New South Wales convened and was constituted with prayer.

*Among other things:*

### **78. Remit from G.A.A. Overture (vii) concerning elders celebrating the Sacraments.**

Pursuant to notice the Rev. P. Moore moved:

That the Assembly:

- (1) Note the report of the Theological Education Committee on the remit from the 2001 General Assembly of Australia (Overture vii) convening elders celebrating the Sacraments (GAA BB 2001 Min. 42).
- (2) Approve the remit.

The motion was seconded and approved.

By leave of the House, the Rev. P.E. Barnes moved in an amended form:

That the Assembly:

Request the General Assembly of Australia in its meeting in September 2004 to insert the word "male" in the declaration embodied in 5:2 of its Constitution, Procedures and Practice, thus reading "Male elders set apart by a presbytery to perform special pastoral work in either a home mission station, vacant charge, or an area requiring missionary activity to commence and develop a church, may be authorised by the ordained minister or interim moderator of the bounds to celebrate the sacraments.", and to grant interim authority while the Barrier Act procedure is followed.

The motion was seconded.

The competency of the motion was challenged.

The Moderator ruled the motion competent.

The motion was approved.

The following recorded their dissent:

Rev. P. Dunstan "Splits the office of elder"; Rev. A. van Ash, T.E. Hobbs, D.K. Robson, S. Jonker, D. Murray, A.H. Adams, D.J. Campbell, I.F. Ransom, A.S. Bartholomew, Rev. Dr. J.S. Woodward, D.L. Ferrington, Rev. J. Bartholomew "The efficacy of a sacrament does not depend upon the piety or intention of the one who administers nor upon the recipient but upon the work of the Holy Spirit, the Word of Institution and the Grace of God.", Mesdames F. McCurdy (in agreement with previous reason), M. Hill (in agreement with previous reason), R. White, J. Schweitzer, J. Stevenson, M. McEwan, M. Fenwick, J. Kelett, E. Truscott, R. Moore, S. Maddrell, Y. Forsyth, J. Thaux, G. McGeorge, M. Marshall, M.J. McGregor, Messrs. J. McIntosh, D. Crawford "You cannot subdivide the office of eldership", Messrs. J. Buckley, J. Read, G. McGeorge.

The meeting was closed in prayer.

Extracted from the records of the General Assembly of Australia in the State of New South Wales this 12th day of August 2004 by me,

John R. Irvin  
Acting Clerk of Assembly

13th September, 2004

- (iv) **From the Clerk of the General Assembly of the Presbyterian Church of Vanuatu conveying greetings to the General Assembly of the Presbyterian Church of Australia.**

8 September 2004

Rt. Rev. Jack Knapp  
Moderator-General of the General Assembly of the Presbyterian Church of Australia  
FAX: (02) 9310 2148 or FAX (612) 9955 0845  
AUSTRALIA

Dear Rev. Jack,

**Re: Greetings**

I am sending Greetings on behalf of the Presbyterian Church of Vanuatu to your General Assembly, which is meeting from Monday 13 September 2004.

Our Greeting comes to you from the Words of Paul to the people of Colossi.

"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humanity, gentleness, and patience. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing Psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the Name of the Lord Jesus, giving thanks to God the Father through him."

(Colossians 3 : 12, 15 – 17)

We give thanks to God for your continuing devotion to the Gospel of our Lord Jesus Christ, and the good News of how you responded to our needs in the face of adversity brought by the cyclone which devastated so much of our Country last February. Thanks be to God for the grace that flows through you to meet our needs.

You continue to be in our prayers as you continue to preach the gospel of Jesus Christ to God's people. May God's blessing and the peace and love of Jesus Christ always be with you.

Peace and love,  
**Pastor Fiama Rakau**  
Assembly Clerk

- (v) **From the Clerk of the General Assembly of the Presbyterian Church of Vanuatu conveying the thanks of that Assembly for the gift of funds for cyclone relief.**

Rt. Rev. Jack Knapp  
Moderator-General of the General Assembly of the Presbyterian Church of Australia  
FAX: (02) 9310 2148 or FAX (612) 9955 0845  
AUSTRALIA

8 September 2004

Dear Rev. Jack,

**Re: Thank You**

I am writing on behalf of the Presbyterian Church of Vanuatu to thank you and the Presbyterian Church of Australia for your generous donation of AU\$38,000 dollars (3,026,686 vatu) towards hurricane relief. The money came through Pastor Andrew Williamson when he was here in Vanuatu representing the Presbyterian Church of Australia at our 56<sup>th</sup> General Assembly which was held at Neram School, Unua Malekula from 21 – 30 August 2004. We are indeed grateful for this big help, which is helping many people in need.

The money has been equally shared to cover all disaster needs. This covers all six presbyteries, and all Church Institutions which experienced damages in the Ivy Hurricane. The Project Officer of PCV Pastor Toy Pearson and Deacon Jara Bani - Financial Secretary are administering the funds to ensure the money is rightly used for its intended purposes.

Lastly, but not least, I want to thank you and the Presbyterian Church of Australia for sending Pastor Andrew Williamson to represent PCA at our General Assembly. Pastor Andrew Williamson made a good representation and shared well with us. Thank you for sending him to us. Please convey our thanks to your Assembly.

With heartfelt thanks,  
**Pastor Fiama Rakau**  
Assembly Clerk

- (vi) From the Convener of the Historical Records and Library Committee of the N.S.W. General Assembly concerning the G.A.A. archives.

**Presbyterian Church of Australia in the State of N.S.W.  
Historical Records and Library Committee**

Convener: Rev. Adrian Van Ash B.A., B.D., Dip. Ed., Dip. Theol. Stud., A.A.L.I.A.  
The Manse, 11A Sherwin Street, HENLEY NSW 2111  
Phone/Fax (02) 9817 0587

Rt. Rev. Dr. Paul Logan  
Clerk, General Assembly of Australia  
Dear Paul,

8<sup>th</sup> September 2004

The Committee wishes to report to the Assembly on its care of the Archive of the General Assembly of Australia. The Archives are housed in The Ferguson Memorial Library which is located in the General Office, 168-180 Chalmers Church, Surry Hills, Sydney. The Committee is fortunate to have Mrs. Sue Pacey as its Archivist, and Mr. Daryl Lightfoot as its Library Officer, through their dedicated service and with the help of many willing volunteers we are constantly improving access to the collection. The Archives are able to offer automated access to much of its collection. All incoming material is checked and if necessary treated to enhance its preservation. The Library is well appointed at the heart of the Church Offices and provides a pleasant surrounding for researchers. Members of the Assembly are invited to visit the Library which is open on Mondays, Wednesdays and Thursdays.

The Archives of the General Assembly of Australia are impressive and do receive a reasonable amount of use. The Archives include:-

- considerable holdings for Australian Presbyterian World Mission
- Christian Education
- Church and Nation
- College Committee and material from Colleges
- Defence Service Chaplains
- Code Committee
- extensive records of the Presbyterian Inland Mission
- Reception of Ministers Committee
- Assembly publications, i.e. Federal Minute (Blue) books and runs of various State Minute (Blue) books
- Trust records

The Archivist acts as the Privacy Officer for the New South Wales Church. The contents of some of the archival material are sensitive and treated as such and where the Privacy Act applies its provisions are being observed.

The collection is used by researchers within and without the Church and recent use has included,

- providing support services for the recent centenary celebrations.
- support Christian through providing service to Rev. Ian Schoonwater.
- assisting Church and Nations with reference enquiries
- providing research materials for PIM publications

The Committee is conscious how easily the archives of the General Assembly can be mislaid when Assembly Office bearer change and the location of its Committees can move from State to State.

Therefore, we appeal to all Committees to lodge all their non-current records with the Ferguson Library. Our staff are able to offer professional advice for the preservation and keeping of the Church records. Furthermore, we can assist Committees by dealing with the necessary statutory obligations under such Acts as the Copyright and Privacy Acts.

The Committee that runs the Library and Archive is the Historical Records and Library Committee of the New South Wales Assembly and consists of Rev. Dr. P.E. Barnes; P.F. Cooper; P.R. Dunstan (Treasurer); T.E. Hobbs; A. Van Ash (Convener); Mrs. J. Angus (PWA); Mr. D. Goudie of Scots Church, and a long time Ferguson Memorial Library volunteer; and Mr. John McFarlane (Secretary) and elder of Beecroft Presbyterian Church.

Yours in Christ's service  
Adrian Van Ash, **Convener**

# DISCUSSION PAPER

## A NATIONAL APPROACH TO DEALING WITH AND PREVENTING ABUSE WITHIN THE CHURCH

### Background

The 2004 General Assembly of New South Wales approved and adopted the document titled *Breaking the Silence Edition 3 Core Document* as the policy and processes to be used in relation to child abuse, including the sexual abuse of children and young people, and the abuse of authority by those in a position of authority within the church.

This core document replaces all existing policies and processes in place in the Presbyterian Church of Australia in the State of New South Wales, which includes all previous editions of *Breaking the Silence* and any policies and processes implemented before the beginning of the 2004 General Assembly.

There are a number of benefits to be gained from a national approach to dealing with and preventing abuse within the church:

- o Use of BTS3 as a foundation document would ensure savings in terms of cost and time.
- o Much of BTS3 has wide application and could be simply adapted for application on a national level.
- o Some States and Territories have relied upon previous versions of *Breaking the Silence*. As these have now been superseded by BTS3 these States and Territories will need to address the appropriateness of their policy and processes.
- o Often instances of abuse can cross State/Territory lines and a national approach would reduce the risk of non-compliance with legislation or confusion of the process from allegation through to restitution.
- o A national approach to prevention would ensure more effective screening and prevention of offenders seeking to relocate inter-State.
- o Active prevention strategies in all States and Territories reduces the risk to other States and Territories, both through effective prevention measures and effective management of negative media.
- o Since the establishment of the Child Protection Unit in NSW several congregations in other States have sought advice and assistance with establishing accurate local policy and processes.

There are two main areas that will need to be addressed as part of any national policy and process:

1. As BTS3 deals with certain disciplinary matters within the church, it is essential that it does not contradict the Code of Discipline, and
2. Ensuring that the policy and processes does not contravene relevant Commonwealth and State legislation.

### **BTS3 and the Code of Discipline**

The principles of the Code of Discipline have been included in the process for dealing with allegations under BTS3. The following have been noted for the purposes of clarity and where no comment is made it may be assumed that the provision is included within the BTS3 process. Please note that the words in bold have a specific meaning within BTS3:

2.03 – The Court ordinarily having jurisdiction over an **alleged offender** is referred to the **supervising body** within BTS3.

1.06 – For the purposes of matters dealt with under BTS3, private hearings shall mean the **supervising body**, that is the court, committee, board or council of **the church** having jurisdiction, meeting as duly constituted without any other person(s) present.

3.01 – Matters dealt with under BTS3 are not considered to be “ordinary” and therefore this provision does not apply to any allegation or incident involving **reportable conduct, child abuse, child or young person sexual abuse or abuse of authority** as defined herein.

3.02 – Matters dealt with under BTS3 are not considered to be “private wrongs” and therefore this provision does not apply to any allegation or incident involving **reportable conduct, child abuse, child or young person sexual abuse or abuse of authority** as defined herein.

BTS3 affirms and complies with the following:

1.02 – BTS3 affirms the position that discipline is exercised by those appointed to rule in **the**



**church** for the glory of God, the purity of **the church** and the spiritual good of the **offender**. Discipline is to be administered in a spirit of faithfulness, love and tenderness.

1.04 – The judgements formed by Church Courts under the processes detailed in BTS3 may be independent of proceedings in other courts, and we affirm this right, however we will not take actions that may interfere with proceedings being taken by an external agency.

1.07 – Determinations, as described in the process for dealing with allegations from allegation to restitution, made by a **supervising body** under BTS3 will be considered to be decisions of the Court.

1.08 – The process from allegation to restitution in BTS3 is the accepted means of ensuring “that substantial justice is done to the accused, and full opportunity allowed for the accused to vindicate innocence or extenuate guilt.”

1.09 – Adherence to the process from allegation to restitution contained within BTS3 ensures compliance with this requirement.

2.09 - Where an investigation involves a member of a congregation, no certificate of disjunction will be granted to a member once an allegation has been made until the matter is concluded. If, during the course of an investigation, the **alleged offender** leaves the district where the **supervising body** has oversight, the **supervising body** shall continue the process to its conclusion.

2.10 to 2.12 and 2.26 – These provisions will be used to determine which presbytery will act as the **supervising body** under BTS3.

2.14 – A presbytery may direct a Session to originate proceedings under BTS3.

2.18 – Where a minister is suspended during the process it will be done under this provision.

2.21 and 2.29 – For the purposes of matters dealt with under BTS3, a case may be referred to a higher court as part of the Review of Process described in *Section 25: Further Action*.

3.04 – All complaints made under BTS3 will be dealt with in terms of the process set out in *Section 12: Making a Complaint*. This process takes into consideration the concerns of this clause.

In adhering to the policy and process set out in BTS3 the requirements of the following parts of The Code of Discipline will be met:

Part 4	Part 8
Part 5	Part 9
Part 6	Part 10
Part 7	Part 11

There is one issues arising from the Code of Discipline that will need to be addressed regardless of wether a national approach is adopted or not. It concerns the Code of Discipline 1.05 that states “if an alleged offence has subsided and lain dormant for a period of five years it shall not be revived or form the subject of discussion unless the party concerned is accused of later and grave wrongdoing.”

This provision cannot reasonably apply to any allegation made under BTS3. It is reasonable to expect that there will be circumstances surrounding instances of abuse that may well involve lengthy periods of inactivity, particularly where minors are concerned.

#### **BTS3 and child protection legislation**

BTS3 has been written to comply with the relevant Commonwealth legislation and the legislation in New South Wales and the Australian Capital Territory. The following is a summary of the applicable legislation on a national basis:

- o Commonwealth - *Family Law Act 1975*
- o New South Wales - *Children & Young Persons (Care and Protection) Act 1998*
- o Victoria - *Children & Young Persons Act 1989*
- o Queensland - *Child Protection Act 1999*
- o Western Australia – *Child Welfare Act 1947 and Community Services Act 1972*
- o South Australia – *Family and Community Services Act 1972 and Children’s Protection Act 1993*
- o Tasmania – *Children, Young Persons and Their Families Act 1997*
- o Australian Capital Territory – *Children and Young People Act 1999*
- o Northern Territory – *Community Welfare Act 1983*

In addition, BTS3 gives consideration to privacy legislation and the principles of procedural fairness:

There are a number of legislative differences between the States and Territories. Primarily these concern the definition of “in need of care and protection” however the essence of these definitions as far as they impact BTS3 is very similar.

Mandatory reporting and the level of perceived risk are the two areas where the States and Territories differ significantly.

- o New South Wales – Mandatory reporting has been legislated since 1977 and was significantly expanded in 2000 to cover a broad range of professions and children's services providers. Requirements for reporting covers physical abuse, sexual abuse, medical neglect, physical neglect, psychological harm and witnessing domestic violence.
- o Victoria – Legislated in 1993, mandatory reporting covers suspected cases of physical and sexual abuse. The categories of mandatory reporters are more restricted than that applying in NSW.
- o Queensland – Medical practitioners and some other children's services providers are mandatory reporters of all suspected cases of physical, psychological, sexual or emotional abuse, neglect or sexual exploitation.
- o Western Australia – There is no mandatory reporting legislation in place and WA relies upon a series of reciprocal protocols based on a duty of care to report.
- o South Australia – Reporting is mandatory for a number of professions and children's services providers (very similar to NSW) where there is a reasonable suspicion that a child has been murdered, injured, abused or neglected.
- o Tasmania – Mandatory reporting requirements extend to a number of professions and children's services providers, again similar to NSW, emphasising the responsibilities for all members of the community.
- o Australian Capital Territory – Mandatory reporting was introduced in 1997 for a limited group of professionals with regard to suspected cases of sexual abuse and non-accidental physical injuries.
- o Northern Territory – Under broad legislation any person who believes that a child is being or has been maltreated is required to make a report.

It is important to note that even where mandatory reporting is not legislated there is nothing to restrict the Presbyterian Church of Australia from applying a policy of mandatory reporting. This has been done by a number of organisations involved with children, for example Education Queensland. The following areas within BTS3 would need to be revised to reflect applicable State and/or Territory legislation:

- o *Section 3: Reportable Conduct* would need to reflect applicable legislative definitions,
- o *Sections 11 to 26: From allegation to restitution* would need to be revised to ensure legislative requirements as to how and when external authorities are involved in the process are met,
- o *Sections 27 : APA: A prevention strategy* would need to be amended to allow for variations in employment practices and screening procedures,
- o Resource information and documents would need to reflect a national audience, and
- o The various BTS3 brochures and other resources would need to be published on a State / Territory basis so that local contact details etc could be included.

#### **Issues for discussion**

In considering a national approach to dealing with and preventing abuse within the church the following requires discussion:

- o The validity of the benefits listed on page 1.
- o The need to address the relationship between the Code of Discipline and BTS3 regardless of whether a national approach is adopted.
- o The costs associated with amending BTS3 as detailed on page 4, which very roughly would be around \$30,000 including salary costs, printing and independent legal advice to ensure full compliance with state legislation.
- o The impact of a national approach on the BTS3 process from allegation to restitution which currently includes significant involvement of the NSW CPU. Ongoing staffing and costs should be considered.
- o Implementation of the APA (abuse prevention accreditation) strategy on a national basis, including training, screening, appointment processes etc and ongoing monitoring of compliance. Ongoing staffing and costs should be considered.
- o Provision of ongoing support services, such as the Contact Persons and counselling referral network, on a national basis. Ongoing staffing and costs should be considered.

6 Provision of ongoing training and implementation support. Ongoing staffing and costs should be considered.

**ELIZABETH McCLEAN**  
Director, Child Protection Unit  
Presbyterian Church in N.S.W.

# OVERTURE

**(iii) From seven members of the Assembly concerning Article 7.9.**

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

Whereas:

- (1) Article 7.9 of the Articles of Agreement states 'Only men shall be eligible for admission to the Ministry of Word and Sacraments in the church and all rules and regulations of the General Assembly and services of ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men'.
- (2) Articles 7.1 to 7.8 refer to academic qualifications and processes of training.
- (3) In the reformed tradition, the responsibility for determining the suitability of candidates for the ministry has always fallen within the jurisdiction of presbyteries.

Now therefore, we the undersigned, being commissioners to the 2004 General Assembly, humbly overture the General Assembly to take these premises into consideration and delete Article 7.9 from the Articles of Agreement, thus leaving the matter in the hands of presbyteries,

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

Mrs. J. Stevenson, Mr. D.M. Crawford, Mr. J.C. Mackillop, Rev. A. Van Ash, Mr. G. Drummond, Dr. H. Clements, Rev. J.F. Bartholomew.

**Mr. D.M. Crawford and the Rev. J.F. Bartholomew were appointed to state the overture.**

## PETITION

(ii) **From the Rev. J.T. Bae to be received as a minister of the Presbyterian Church of Australia.**

To the Venerable the General Assembly of Australia.

This petition humbly showeth:

The Rev. Jin Tae Bae was born on the 10<sup>th</sup> of May 1961 in Korea and is married with three children. Mr. Bae is an Ordained Minister of the Presbyterian Church of Korea and was ordained on the 4<sup>th</sup> of March 1992 at the Presbytery of Yong-joo Korea.

He attended Youngnam Theological College and Seminary, the Presbyterian College and Theological Seminary, and Kangnam University in Seoul, Korea.

He served for Hyochun Presbyterian Church as Youth Pastor, Bonghwa Commercial High School as School Minister, Bonghwa Presbyterian Church as Youth Minister, and Chung-Woon Presbyterian Church as Assistant Minister.

In the year 2001 Mr. Bae was invited to be the Supply Minister of the Sydney Young Nak Presbyterian Church as a Congregation of the Presbyterian Church of Australia and he took up that appointment following of special "setting apart service" by the Presbytery of Sydney North on terms and conditions agreed to by the Presbytery and Ministry and Mission Committee.

He made Application to be received as a Minister of the Presbyterian Church of Australia through the Presbytery of Sydney North which followed the procedures of the GAA (Code 3.14 6) and supported his application.

Mr. Bae was required to meet the standard four point five (4.5) in the IELTS English Test and completed a course of study including "Church, Ministry and Sacraments", which was achieved in the year 2003.

In his final interview with a sub-committee of the Reception of Ministers Committee, Mr. Bae gave unsatisfactory answers to questions re. Infant Baptism which resulted in the Committee NOT supporting his application.

He was interviewed by the Students Committee of the Presbytery of Sydney North at which he expressed strong support for the Westminster Confession of Faith and presented a Statement "My Confession" regarding the matter of Infant Baptism.

He can give strong assent to the Westminster Confession of Faith and can enthusiastically sign the Formula.

Upon receipt of the Transcripts from the Committee he prepared a paper "My Response".

Mr. Bae has a heartfelt desire to serve the Presbyterian Church of Australia within the Sydney Young Nak Korean Church.

Now therefore the REV. JIN TAE BAE prays the Venerable the General Assembly to take these premises into consideration and grant him the status of a Minister of the Presbyterian Church of Australia;

OR do otherwise as in their wisdom they may deem fit;

And your petitioner will ever pray.

**Rev. Jin Tae Bae**

# REPORTS

## CHRISTIAN EDUCATION ADDENDUM

**CHRISTIAN TELEVISION AUSTRALIA (CTA):** At its recent meeting, the committee met with Mr. Greg Gardiner (CEO) and Rev. Peter Barson (Director appointed by the Presbyterian Church of Queensland) of Christian Television Australia to discuss what part the Presbyterian Church throughout Australia might be able to play in the ministry of CTA. It was agreed to request the Business Committee to set aside time in the 2004 Assembly to enable Mr. Gardiner to enlighten the Assembly concerning the work and ministry of CTA.

At present, the Presbyterian Church of Queensland, the Queensland Baptists, the Assemblies of God, the Uniting Church (Qld Synod) contribute financially to the work whilst the Salvation Army and Churches of Christ, although entitled to appoint representatives to the board of CTA, do not, at this point in time, make a financial contribution.

The mission statement of CTA reads as follows:-

"Christian Television Australia is committed to presenting the Gospel of Jesus Christ and contemporary Christianity to a target audience who are not active in the life of the Church.

CTA aims to encourage people to share in the Christian community and respond to Christ in worship and discipline."

This it has sought to implement through programmes such as the Face to Face Series (in which Richard Quadrio is a regular contributor), the popular Talking Point Series, Worldview (current affairs from a Christian perspective), Edges (Mal Fletcher), the music-clips programme One, specials at Christmas and Easter, and various television spots. It is quite staggering just how well these programmes do in the ratings. People do watch them and they are impacting lives.

There may be great opportunities for the Presbyterian Church to be involved in and greatly influence the ministry of CTA so that a credible Christian witness continues to be piped into the homes and lives of many Australians who would not ordinarily step inside a church building. To that end, it is important that Mr. Gardiner, who, together with his family attends the Ipswich Presbyterian congregation, be given the opportunity to address the Assembly as to why and how a greater Presbyterian presence can help carry this ministry forward.

I. SCHOONWATER, Convener.

## FINANCE ADDENDUM

**National Relief Appeals - Administration:** In the past the federal church has experienced confusion when called upon to provide relief for national disasters. It is timely that protocols should be clarified to help the church respond more effectively on such occasions. Following an initiative of Mission Partners (APWM), a Memorandum of Understanding (MOU) has been prepared to clarify the mechanism for issuing and administering appeals for relief. All parties to this MOU have agreed to the protocols outlined herein. However, since these protocols affect the federal operations of the church in formally establishing the process, the MOU is tabled for the information of the General Assembly of Australia.

### MEMORANDUM OF UNDERSTANDING

(The Approach for National Relief Appeals to PCA)

12<sup>th</sup> August, 2004

**Rationale:** Although the primary responsibility of the church is to proclaim the gospel of salvation in Christ, it also has the responsibility for compassion for those in need, and to help provide an encouraging environment for preaching the gospel.

This MOU recognises the church's need to make swift decisions and take action on urgently communicated needs, and to ensure efficiencies, compliance and accountability for monies involved in official relief efforts.

**Parties to this MOU:** Moderator-General, Clerk of GAA, Secretary GAA Property Trust and Finance Committee, Associate Director APWM and CEO Presbyterian Social Services (NSW).

**Structure:** The parties to this MOU form an informal support group to the Moderator-General and the Clerk of GAA for the purposes of administration of relief appeals.

**Roles:** Moderator-General: [Executive Decision] On advice from the Clerk of GAA, Moderator-General decides whether the Church will officially support an appeal and provide the imprimatur of

Moderator-General for any official appeal.

**Clerk of GAA:** [Operational Decision] Requests for appeals are directed to the Clerk of GAA for consultation with Moderator-General. Advises Moderator-General accordingly. Authorises specific distributions on receiving advice from the Associate Director of APWM or CEO Presbyterian Social Services (NSW) as the case may be. Approves distribution of monies through General Office NSW on behalf of GAA Finance Committee sub account specifically established for each separate appeal. Funds to be disbursed promptly via the Clerk of GAA, preferably at fortnightly intervals, as speed is of the essence in providing relief. Seeks final confirmation of application of relief funds from relief recipient governing body for accountability purposes.

**Secretary GAA Property Trust and Finance Committee (GM NSW):** [Promotion and Collection Administration] Utilising the resources of the General Office, the GM NSW coordinates communication from Moderator-General to the wider Church via Church Office Newsletter, email distribution, letters to other state administrative officers, or by other appropriate means. General Office receipts and acknowledges gifts and collects funds in dedicated sub-account of the GAA Finance Committee. Disburses funds at the direction of the Clerk of GAA. Authorised to use up to \$5,000 from GAA Finance Committee funds as an emergency distribution if necessary, to be replenished from appeal funds received. Establishes an individual Trust account for each appeal fund, to be closed upon completion and exhaustion of funds of each appeal.

**Associate Director APWM:** [Overseas relief liaison] APWM is often the trigger organisation that receives the calls for **overseas** aid, and that in many cases has the contacts in the church in the place requiring aid, enabling APWM to be the conduit to the relief recipients. The Associate Director APWM identifies "on the ground contacts" in relief area and utilises communication resources to identify bona fide need for the purpose of making recommendation through the Clerk of Assembly to the Moderator-General. Advises the Clerk of Assembly of the appropriate distribution amounts and recipients based on relief area communications established.

**CEO Presbyterian Social Services NSW:** [National relief liaison] PSS is often the trigger organisation that receives the calls for **non-overseas** aid, and that in many cases has the contacts in the church to liaise with interstate colleagues where relief is required. PSS have an emergency fund already established for NSW events and can readily exercise their resources to assist nationally if needed. The CEO identifies "on the ground contacts" in relief area and utilises communication resources to identify bona fide need for the purpose of making recommendation through the Clerk of Assembly to the Moderator-General. Advises the Clerk of Assembly of the appropriate distribution amounts and recipients based on relief area communications established.

**PROCURATOR:** On 8 April 2002 the Procurator of the General Assembly of the Presbyterian Church of Australia wrote to the Clerk of Assembly resigning as Procurator upon his appointment as a Judge of the Federal Court of Australia and for one year President of the Administration Appeals Tribunal.

The Executive of the Finance Committee at its meeting on 6 February, 2003 resolved:-

- (a) **Receive the letter dated 8 April 2002 from Hon. Garry K. Downes, AM, QC, noting that as a consequence of his appointment as a Judge of the Federal Court of Australia and, for one year, as President of the Administrative Appeals Tribunal, it is regrettable necessary for him to tender his resignation as Procurator of the Presbyterian Church of Australia.**
- (b) **Express appreciation to Mr. Justice Hon. Garry Downes, AM, QC, for his service to the Church as Procurator since 1994.**
- (c) **Congratulate Mr. Justice Hon. Garry Downes, AM, QC, on his appointment as Judge of the Federal Court of Australia and, for one year, as President of the Administrative Appeals, Tribunal."**

The Clerk of the General Assembly reported to the Executive of the Finance Committee that in accordance with the Regulations of The Code of the General Assembly of Australia he had notified all State Assemblies of the resignation of Mr. Downes as Procurator and invited nominations from the various State Assemblies for consideration by the Finance Committee for appointment of an Acting Procurator until the next General Assembly of Australia on 13 September, 2004. The Clerk further reported that he had received only one nomination from New South Wales recommending Mr. G.K. Burton, the New South Wales Procurator, for appointment as Acting Procurator of the Presbyterian Church of Australia until the next General Assembly.

The Executive of the Finance Committee resolved:

**"Appoint Mr. Gregory Keith Burton, BCL (Oxon), BA (Hons.) LLB (Hons.) Sydney,**

**Barrister at Law, Acting Procurator of the Presbyterian Church of Australia until the next meeting of the General Assembly of Australia."**

The Finance Committee at its meeting on 4 February, 2004 received a report from the Clerk of the General Assembly that in accordance with the Regulations of The Code of the General Assembly of Australia he had notified the State Assemblies of the resignation of Mr. Downes as Procurator and invited nominations from the various State Assemblies for consideration by the Finance Committee for appointment of a Procurator. The Clerk further reported that he had received only one nomination from New South Wales recommending Mr. G.K. Burton, the New South Wales Procurator, for appointment as Procurator of the Presbyterian Church of Australia.

Therefore the Finance Committee recommends to the General Assembly that Mr. Gregory Keith Burton, BCL (Oxon), BA (Hons.) LLB(Hons.) Sydney, Barrister at Law, be appointed Procurator of the Presbyterian Church of Australia.

J. MILL, Convener.

**PRESBYTERIAN INLAND MISSION [TO REPLACE REPORT IN THE WHITE BOOK]**

**COMMITTEE:** Your Committee concluded its report to the Centenary G.A.A. with the following statement, "Like Dr. Flynn we too have a dream, a dream that one day PIM patrols will transverse the length and breadth of this great continent. The harvest is plentiful, but the labourers are few; therefore beseech the Lord of the harvest to send out labourers into His harvest." To that end the Presbyterian Inland Mission stands committed. We too have a dream ... will you help us fulfill it?

I am delighted to report that the membership of the PCA have accepted that challenge and thus far nearly \$100,000.00 has been received in just twelve months for the establishment of a new patrol in the Pilbara-Kimberley regions of Western Australia. Praise God for those who have sacrificially given to this new venture in faith.

Since the last meeting of the General Assembly the PIM Executive has met in Brisbane on eighteen occasions and the Full Committee on three occasions, twice in Brisbane and once at Bacchus Marsh in Victoria. The Committee has asked that the names and number of meetings attended by Committee members should be recorded in this report to the General Assembly; accordingly they are listed hereunder:

*Executive (21 meetings including 3 Full Committee Meetings)*

K.C. Booker (21), J.J. Knapp (21), A. MacNicol (17), J.C. Nicol (9), Mrs. A.F. Petherick (19), R.W. Pilkington (15), G.R. Samuel (20), R.C. Scott (14), R.C. Clark (4 of 6), Mrs. H.M. Ross (5 of 5), B.T. Scott NQ corresponding member.

*Full Committee (3)*

NSW – P.A. Burke (2), L.G. Fowler (2); VIC – M.D. de Pyle (3), R.S. Duncanson (3); NT – L.H. Greenwood (2); SA – A.S. Clarkson (3); WA – D.B. Thatcher (3); TAS – A.D. Turner (3); Ex-Officio – P.G. Logan (3), P.J. Barson (2), B.M. Meller (2). The Rev Stuart Bonnington was in attendance at the Committee meetings in an advisory capacity and his helpful contribution is acknowledged.

There have been three resignations during the past triennium: Rev. A.S. Clarkson replaced Rev. R. Schwartz in SA; Mrs. H. Ross replaced Rev. R.C. Clark, who had earlier replaced Elder B.T. Scott in Queensland. Mrs. Ross had previously served as the representative of the PWA of Australia as an observer on the Committee. We acknowledge her dedicated service in that role which resulted in valuable information concerning PIM activities and needs being disseminated through her correspondence with State Units. Mrs. B. Horgan has assumed the role vacated by Mrs. Ross and has been welcomed to the PIM family.

The Committee has been called upon to make some difficult decisions during the past three years. Because of our financial constraints it was decided to draw up a business plan to meet the criteria of the Genesis Foundation, a Sydney based Christian organisation that gives financial assistance to ministries such as PIM. An honorary consultant, Elder Alf Crawford, was engaged and numerous people who have had an association with the PIM were consulted. The submissions were analysed and a strategic review presented to the Executive for their consideration. This document generated a great deal of discussion and became the focus of the three Committee meetings held in 2003-04. The Committee became aware that the present PIM Regulations restrict the Executive to the State of Queensland. Therefore, we are asking the General Assembly to enact new Regulations in accordance with deliverance 9 to enable the PIM to function in accordance with Chapter 3 of the



Constitution Procedure and Practice of the PCA. Our deliverances also reflect other major decisions, and we would ask commissioners to carefully read the proposed regulations.

The following members of the PIM Committee have indicated their willingness to serve a further term, and are nominated accordingly. In addition, the Committee would like to nominate Mrs. E Mill as the third NSW member of the Committee. *(Please note this does not preclude further nominations being made by commissioners in the usual manner.)*

New South Wales	Mr. P.A. Burke, Rev. L.G. Fowler, Mrs. E. Mill
Queensland	Mrs. H.M. Ross, Rev. G.R. Samuel, Mr. K.C. Booker
Victoria	Rev. M. de Pyle, Rev. R.S. Duncanson
South Australia	Rev. A.S. Clarkson
Tasmania	Mr. A.D. Turner
Western Australia	T.B.A.
Northern Territory	Dr. L.H. Greenwood
Convener	Rev. S.M. Bonnington

A Western Australia Patrol Extension Sub-Committee was established in 2002, with the Victorian members of the Committee taking responsibility for raising funds for the establishment of a new patrol. It was anticipated that by God's grace, a new patrol would be established in the Pilbara-Kimberley regions of Western Australia. Nearly \$100,000.00 has been received to date, and a potential padre interviewed for this position. Please continue to pray for ongoing finance for this patrol ministry.

Widely publicised, a pamphlet entitled "Time for Change" brought countless responses and sincere thanks are extended to all who have responded by giving money for the replacement of patrol vehicles. The safety of our patrol teams is of paramount importance to us.

We are extremely grateful that our submission to the PWA of NSW Market Day Committee was successful. The \$55,000.00 proceeds from the 2003 Market Day enabled us to purchase a new vehicle for the NW NSW patrol. It was a very poignant and special moment at the Annual PWA Conference when Padre Terry Sadler thanked the ladies for their most generous gift. We are also indebted to the ladies of the PWA for their thoughtfulness in providing gifts of toiletries to their sisters "beyond the furthest fences". Our patrol teams were greatly encouraged by this support and many of the recipients were moved to tears of gratitude. Some churches have provided us with finance to pay outstanding accounts to Telstra or the local store for those suffering the ravages of drought conditions. We receive correspondence indicating people are overwhelmed that the church has not forgotten them. To those churches and countless others throughout the land who have assisted us in so many practical ways we say, on behalf of countless recipients, *Thank You* most sincerely.

We are disappointed that our Social Mission work is still seriously curtailed by the lack of finances, nevertheless, it still remains a high priority on the Committee's agenda. A proposal presented by Rev Stuart Bonnington is currently being evaluated and we are hopeful that our next report to the General Assembly will have a more positive note. We want to reassure the General Assembly that the Committee stands committed to fulfilling its charter to the people in the outback.

**SUPERINTENDENT:** The Rev. J.J. Knapp continues in the dual role of Convener/ Superintendent, for which he is reimbursed \$12,000.00 per annum; this equates to approximately a 25% appointment. Apart from the oversight of the patrol teams Mr. Knapp is also involved in deputation, planning, publicity, some administration and seeking potential padres for when vacancies occur or new patrols are commenced.

When the G.A.A. set up the ad hoc A.I.M. Committee at the time of Church Union, Mr. Knapp was elected to that Committee representing Queensland. In 1986 he became Convener upon the resignation of the late Very Rev. Norman Monsen. In 1988 Mr. Knapp assumed the dual role of Convener/Superintendent and this has continued to the present day. Mr. Knapp has informed the Committee of his intention not to offer himself for re-election as Convener at the 2004 GAA and intends to retire as Superintendent on 31 March 2005. The Committee therefore recommends to the General Assembly the Superintendent's appointment be extended until 31 March 2005 and the Committee be authorised to make an appointment of a Superintendent to replace Mr. Knapp upon his retirement.

**LEGAL MATTERS:** We are indebted to the Law Officers of the GAA, Mr. Gregory Burton BCL BA LLB and Mr. Simon Fraser BA LLM, together with the Clerk of the G.A.A., Rev. Dr. Paul Logan, for their wise counsel and assistance in drawing up new Regulations and an Appointment Contract to be signed by patrol padres upon commencement with the PIM. Their advice was invaluable to the Committee.

At the present time there are no matters in relation to bequests involving ourselves and the Uniting Church that remain outstanding. However, it is gratifying to know that the Law Officers and Trustees of the GAA are there to give wise counsel and advice when requested. They are sincerely thanked for their ongoing interest and guidance.

**FINANCE:** The accounts of the Committee have been audited annually and submitted to the trustees of the GAA for their perusal. The Committee also submits its Financial Statements to the General Assembly giving thanks to Almighty God for the way His people have provided for the financial needs of the Mission. We would be delighted if Commissioners would encourage members of their congregations to consider the provision of legacies and bequests to PIM so that further extension of God's Kingdom may occur in that great region we call "The Outback". We are indebted to those families whose loved ones have left a bequest for the work in the Inland. To all those church groups, congregations and individuals who have prayerfully and financially supported our ministries during the past triennium, *Thank You* so much.

With our investment portfolio in place and the upward trend in the markets, we have been able to turn around the sizeable deficits previously experienced and have been able to achieve a small surplus over the past three years. We do, indeed, praise God for His every provision.

**ADMINISTRATION:** The Financial Accounting of the Mission's work continues to take place within the office of the Presbyterian Church of Queensland. Although burdened with the heavy demands and schedules of his role with the Queensland Church our Secretary, Elder Keith Booker, continues to efficiently and competently handle the demands placed upon him by the Executive. Elder R.W. Pilkington continues as Treasurer, a position in which he has served since 1988. Both gentlemen are to be commended.

The States' Home Missions Boards continue to act as the PIM representative within their jurisdiction. We are very grateful for the co-operation and assistance we receive from the State Home Mission Superintendents. We rely heavily upon them for the dissemination of information and publicity to the wider church.

The Administrative Sub-Committee in Darwin, which had ceased to function when the previous Chairman left the Territory, has recommenced under the guidance of Dr Len Greenwood. A previous Chairman for a number of years, Dr Greenwood brings a wealth of experience to the position and we covet your prayers on his behalf. The PIM has not been in a position to fund any ministry in Darwin for many years and this is a cause of concern to the Committee.

**PUBLICITY:** Each year the PIM brings a Communication to the State Assemblies for their information and prayerful consideration. We trust that, in turn, the State Assemblies keep the wider church informed of the nature and scope of the Mission's work.

Production and sale of Christmas cards has continued under the dedicated leadership of Elder Craig Scot and his diligent band of workers. After 15 years of faithful service Mr. Scott found it necessary to relinquish his position as Card Convener at the end of 2003. The cards will now be produced in Victoria under the supervision of the Rev. Robert Duncanson. Reflecting Australian outback scenes, it is anticipated the cards will continue to attract excellent sales and introduce our work to a wider circle of friends. A clause in our deliverances expresses appreciation to Mr. Scott and his faithful helpers.

The production of the Mission's quarterly newsletter "*On Track*" is now produced with the cooperation of the National Journal and distributed as an insert in that publication three times a year. Copies are also sent to Presbytery Clerks to be handed to presbyters for photocopying and distributing to congregational members. Please help us keep our church membership informed of our ministries for it has been said, "the PIM is the best kept secret in the Presbyterian Church". We are thankful to Rev. Stuart Bonnington for his editorial work on the production of our newsletter.

We continue to advertise our ministry within the Law Journals and our own National Journal, praying that gifts or bequests might become available through the generosity of Christian benefactors.

The PIM remains on the Internet with many people visiting the site seeking information on our work. We invite commissioners with Internet access to visit us at [www.pim@pcq.org.au](http://www.pim@pcq.org.au).

A brief history of the AIM/PIM entitled "*Beyond the Furthest Fences*" written by Stuart Bonnington has been published. This informative work gives a glimpse into our past heritage and brings us up to the present day. We commend this concise publication to the wider church and thank Mr. Bonnington for his excellent work.

Publicity material is available from the Queensland Church Office on (07) 3252 1114 or PO Box 1508 Fortitude Valley, QLD 4006. Brochures, sets of transparencies, booklets, PIM coffee mugs, dress shirts with the PIM motif embroidered on the pocket are available among other things. A video

of our ministries is in the process of completion and we trust congregations and church groups will avail themselves of the opportunity of viewing it.

The Padres and Superintendent continue to take every opportunity, as time permits, to undertake deputation work on behalf of the Mission. It is very encouraging to receive letters from members of a congregation saying how much they have appreciated a Padre's visit. Please communicate with the Superintendent if you would like a visit from a Padre; we will be delighted to bring to church gatherings the scope of the work encompassed by the Inland Mission.

The Committee is currently looking at ways to raise the awareness throughout the Church of PIM's ministries through the establishment of an annual fund raising event for some specific project related to social mission outreach. We covet your prayers and support for this venture.

**THE FIELD:** The Committee wishes to place on record its appreciation of the enthusiasm and dedication of the patrol teams, the men and women who give unstintingly of themselves as they seek to be faithful to Christ's mandate "to go into all the world". There is no doubt that the enormous kilometres travelled on patrol, the lack of spiritual fellowship, coupled with primitive personal facilities, loneliness, extremes of heat (45+) and cold (10-) and the demands of counselling people whose lives have been shipwrecked either by the storms of life or the harsh environment in which they live, place a heavy burden on the patrol teams. Nevertheless, to speak to a Padre and his wife is to share their joy at being able to bring rivers of living water to dry and desolate lives and rejoice with them as they tell of lives being transformed by the glorious Gospel. However, to return to home base where there is no Christian fellowship is not conducive to spiritual health and vitality. The incoming Committee will need to address this situation as a matter of urgency.

There have been three resignations since our last report to the General Assembly. After 5 years of service Pastor Ross Brinkman returned to ministry within the Church of Christ. Rev Laurie Peake retired to his farm at Wandoan in Queensland. However, Laurie has re-emerged as the Pastor at Wandoan and conducts a part-time patrol in the surrounding district as well as raising cattle and planting grain. That's some retirement after 13 years with the PIM!

With a great deal of reluctance Pastor Bill Gray left the NQ Patrol to take up an appointment as a Home Missionary with the Queensland Home Missions Department. It was a very sad day as I sat and talked with them about their decision and to hear Bronwen Gray say, "I feel like a bird with a broken wing". Seven years of patrol ministry had taken its toll. Such is the dedication of our patrol teams that we have not, as yet, received one complaint.

Several of our PIM family have suffered serious medical problems during 2003 - 2004. Bill Gray sadly retired from patrol ministry as a result of Bronwen's recurring illness over several years. Bronwen showed great courage in continuing on in spite of constant pain and was an inspiration to the property owners whom they visited. Owen Oakes has a recurring heart problem that may well affect his long-term ministry with the PIM. Terry Sadler had a small lump removed from the corner of his eye which, praise God, was not malignant. Finally, David Hart underwent a quadruple by-pass operation from which he is satisfactorily convalescing. On a happier note, Barry and Cheryl Rossiter (Flynn Patrol SA) are awaiting the birth of their first child in June. We commend these members of our family to your prayerful thoughts and encouragement.

Two applicants have been interviewed and accepted for ministry with the PIM. They are currently completing some preliminary studies prior to placement. Their names and patrol areas will be available to Commissioners at the General Assembly.

In October 2001 the Padres and their wives along with the Superintendent and his wife gathered at Windorah in far South Western Queensland for their fellowship retreat on the banks of the picturesque Cooper River. These retreats are held approximately every 18 months and give opportunity for the sharing of ideas, and training programmes demonstrating equipment techniques to new Padres, but just as importantly, spiritual renewal. These times are greatly appreciated by the patrol teams. The Rev Rudi Schwartz led inspirational Bible studies each day and all who attended were most appreciative of his teaching. It is anticipated the next retreat will be held in the latter part of 2004, and is eagerly awaited by the patrol teams.

The triennial Padres Conference was held at Bacchus Marsh, Victoria in March 2003. We are indebted to Rob and Jeanette Duncanson, Martin and Kaylene de Pyle, and their team of supporters for taking care of us so wonderfully - including the most delightful meals. The full Committee decided to meet in conjunction with the Conference giving opportunity for the padres to share their thoughts with Committee members over several days. We are extremely grateful to Rev Stuart Bonnington for his Biblical expositions which were greatly appreciated.

An Open Day when all of our vehicles and camp-o-matics went on display to the public brought

a most surprising result. A most generous gift of \$25,000 to purchase a camp-o-matic for our only Padre without such a "luxury" brought tears to the eyes of the grateful recipient. The culmination of the week was the 90<sup>th</sup> Anniversary Celebration of the founding of the AIM by the late Very Rev. Dr. John Flynn held in Scots Church Melbourne. What an inspirational night it was, with the address given by the Very Rev. Dr. Trevor Morrow, the past Moderator of the Presbyterian Church in Ireland. Our patrol teams journeyed home rejoicing for they were both challenged and inspired, sincere thanks are extended to all involved in that memorable week.

The following patrols and ancillary services are currently being conducted by the PIM Committee:-

**PIM PATROL AREAS (September 2004)**

**NEW SOUTH WALES**

*South Western Patrol*  
Home Base  
Part-Time

Rev. Michael and Yvonne Willsmore (2 children)  
Mildura, Sunraysia Charge  
Cnr Fifth St & Koorlong Ave, (PO Box 261)  
NICHOLS POINT VIC 3501

*North Western Patrol*  
Home Base  
Part-Time

Phone (03) 5021 3456  
Rev Terry & Judy Sadler  
PO Box 178  
NARRABRI NSW 2390  
Phone (02 6792 2888

**QUEENSLAND**

*North Queensland*  
Home Base

Vacant  
PO Box 22  
RICHMOND QLD 4822  
Phone (07) 4741 3383  
Pastor Owen and Sally Oakes  
56 Galatea St  
CHARLEVILLE QLD 4470  
Phone (07) 4654 3188

*South Western Patrol*  
Home Base

Rev. Laurie and Gwen Peake  
"Cherwomdah"  
WANDOAN QLD 4419  
Email lgpeake@bigpond.com  
Phone (07) 4627 4157

*Leichhardt Patrol*  
Home Base  
Part-Time

**SOUTH AUSTRALIA**

*Flynn Patrol*  
Home Base  
Part-Time

Pastor Barry and Cheryl Rossiter  
PO Box 2251  
PORT AUGUSTA SA 5700  
Email cbrossiter@bigpond.com  
Phone (08) 8642 2059

**TASMANIA**

*Stanley/Rocky Cape*  
Home Base

Vacant  
Base dependent upon appointee's Charge

**WESTERN AUSTRALIA**

*David Shearer Patrol*  
Home Base

Pastor David and Doreen Hart (Roving Patrol)  
460 West Tamar Road  
RIVERSIDE TAS 7250  
Mobile Phone 0419 513 433  
Email ddhart@bigpond.com  
Contact can be made at all times using these numbers.  
Appointment pending (Roving Patrol)

*Pilbara-Kimberley Patrol*  
Home Base  
*Country Ministries*  
Home Base

Rev. Paul and Dawn Bloomfield  
13 Blencoe Place  
Woodbridge Estate  
COOLOONGUP WA 6168  
Phone (08) 9592 4079  
Free Call 1800 199 842

*Perth Enquiry Centre*

## NORTHERN TERRITORY

Darwin

Home Base

Vacant

PIM Sub-Committee Chairman

Dr. Len Greenwood

Email [pragma@bigpond.net.au](mailto:pragma@bigpond.net.au)

Phone (08) 8945 2023

**SUMMARY:** In concluding the Committee's report to the 2001 General Assembly, we stated "Expansion, though urgently required, is not a possibility in the foreseeable future". At that time we had four full-time patrols and two part-time patrols in operation. We rejoice that our Sovereign God has made available through His committed people, capital for the expansion of our ministry to the Inland. God's timing is always perfect. We are delighted to report that currently we have three full-time and six part-time patrols. We have certainly been richly blessed from God's great storehouse of grace. Praise God that our dream is coming a little closer to reality.

In conclusion, I wish to thank the General Assembly for their prayers and encouragement across the past 27 years. It has indeed been a humbling experience to have walked in the footsteps of the late Very Rev Dr John Flynn. I shall cherish all the memories locked in my heart, and no doubt across future years will remember them with laughter - and sometimes with tears. I acknowledge that every experience in life can be used as stepping-stones of faith, drawing us closer to our Saviour.

I commend once again the patrol teams to your prayers, encouragement and financial support. To the Committee members I have worked with across the years, I express my sincere thanks, acknowledging I have not always been easy to work with. To any that have been grieved by any word or action, I crave your forgiveness. Thank you for your patience and understanding but most of all for your passion and love of the ministry of the PIM. I want to assure the General Assembly and those elected to the Committee that they will have my fullest cooperation, guidance and support during this transition period and all to the Glory of God and the extension of His wonderful Kingdom.

J.J. KNAPP, Convener.

### RECEPTION OF MINISTERS COMMITTEE ADDENDUM

As in previous years, the Committee has dealt with many applications.

1. **Ministers who have signed the Formula.** The following ministers who applications were before the 2001 (or earlier) meeting of the General Assembly of Australia have completed all requirements and have signed the Formula:-

Keith BLACK	Stephen Hilgard JONKER
Paul BLOOMFIELD	Won Hyoung MOON
Botros (Abdella) now BOTROSDIEF	Kuang Wu (Ezra) TSENG
David CAMPBELL	David WATSON
Jeffrey Colin COVER	

2. **Ministers Received.** Applications by the following ministers have been approved under Clause 12 of the Regulations (minister under call):-

Bruce LOWE  
Graeme MCKAY  
Joni TJIONG

3. **Studies completed (or not required) but Formula not signed and recommended to be received - (see confidential white paper):**

Rev Paul Charles CORNFORD  
Rev J Marvin HAGANS  
Rev Harold Hyong OH  
Rev Dr Chong Suk PARK  
Norman George SHELLARD

4. **Studies not completed therefore the Formula not signed and recommended to be received - (see confidential white paper):**

Rev Michael W DEAL  
Rev Hee Chuan GOH  
Rev Kyu Bum LEE  
Rev Barry W SWANN

5. **Studies not completed and therefore the Formula not signed.** Clause 14 of the

Regulations reads, in part: *If an applicant has not completed the study requirements within 3 years from being advised of them, the continuance of his application will be reviewed by the Committee and a recommendation be made to the General Assembly.*

The Committee reports to the Assembly that the following applicants have not completed the study requirements within 3 years of being advised of them, and it is recommended that their Candidature be terminated:

Rev Robert CLOW  
Sun-Ho JEON  
Myeong-Gu LEE  
Rev Daniel Ting Pong NG

6. **Application withdrawn.** Rev Rudi DJAJADI.

7. **Negative Recommendations.** Committee policy is as follows: if the Committee makes a negative recommendation about a particular applicant then he will be advised of his right to petition, and if the Committee makes a positive recommendation in spite of reservations expressed by some of its members (or other people), then the applicant will be advised to be present at the meeting of the GAA in case he is needed. The Committee believes that if these procedures are followed then justice should be done and the time of the Assembly used wisely. The Committee has not approved the applications of the following: Rev Jin Tae BAE and Rev Kainano OPETAIA.

8. **Additional documents.** To avoid unnecessary delays in the processing of applications, the Committee requests Presbyteries to obtain a recent Certificate of Status and Academic Transcripts of tertiary study by applicants and to forward these to the Committee attached to the Application Form. The Committee advises Presbyteries to consider carefully such Certificates of Status (or the absence of them) when they process applications.

9. **Changes to Regulations.**

**Regulation 12:**

Delete the words "full-time" at the end of the first line of clause (b) and add a new clause (b) and renumber the existing clause (b) as clause (c) so that the Regulation will read:-

12. **Minister (or Licentiate) under Call:** If an applicant is:

- (a) a minister (or licentiate) of another Presbyterian church, or
- (b) a minister who has resigned from the ministry of the Presbyterian Church of Australia and who is seeking readmission to the ministry of the Church, and
- (c) that person is under call to a congregation of the Church, or under an appointment made to a congregation or an institution of the Church, or made by the General Assembly, a State Assembly, or a committee or board thereof,

the decision to approve the application may be made by the Committee, which approval may be subject to condition for further study if prescribed by the College Committee. The Committee shall report any such approvals to the General Assembly.

**Regulation 17:**

Add words and a new clause (c) so that the regulation will read:-

17. **Australian Residency:** When an applicant has neither Australian citizenship nor permanent residency, any decision by the General Assembly to approve such an application will only take effect when the applicant, receives and accepts either:

- (a) a call to a congregation of the Church, or an appointment made to a congregation or an institution of the Church or by the General Assembly, a State Assembly, or a committee or board thereof,
- (b) satisfies the Committee that he has been granted Australian citizenship or permanent residency in Australia, and
- (c) subsequently signs the Formula.

10. **Nominations for the Committee.** The Committee, following the schema set down in the regulations, nominates to the Assembly the following, bearing in mind that the Assembly Officers, the Principals of the three recognised Theological Halls and the Convener of the College Committee are ex-officio members:-

W.A.	Rev. Alan Perrie
S.A.	Rev. Allan Clarkson
Tas	Mr. A David Turner
Qld	Rev. Guido Kettniss
	Mr. Neville Taylor
Vic.	Mr. John Searle

NSW      Rev. David Innes  
          Rev. Moses Hahn  
          Rev. Sami Gerges  
Convener: Rev. Guido Kettmiss

### RELATIONS WITH OTHER CHURCHES ADDENDUM

If the G.A.A. accepts the recommendation to leave the REC, this will mean that as a denomination we have no formal ecumenical links. As an alternative the committee has considered the proposal to recommend joining the World Reformed Fellowship. This body, largely the work initially of the Presbyterian Church of America, now has members in over 40 countries. It has a doctrinal basis broader than the REC in that any church of Reformed persuasion can join, as long as they subscribe to one of the historic Reformed creeds, including the London Confession of 1689. A fellowship is also a looser organisation than a council. It is worth quoting from the Preamble to the constitution of the WRF.

A fellowship provides a context in which churches, ministries and institutions may become acquainted with each other, and where their leaders may develop friendships and trusting relationships leading to a closer, mutually beneficial cooperation. Members of a fellowship are not obligated formally to be responsible for one another's positions or actions, but in an atmosphere of free association, may lovingly influence each other toward greater consistency in Biblical faith and witness.

At present the Executive Secretary of the WRF is Dr. Paul Gilchrist (and former Stated Clerk of the Presbyterian Church of America), and the chairman Dr. Rick Perrin, minister of Cornerstone Presbyterian Church (PCA), Columbia, Georgia. The Vice-Chairman of the WRF is Dr. Andrew McGowan, Principal of the Highland Theological College in Scotland, an evangelical Church of Scotland minister. Next June Dr. Sam Logan, presently President of Westminster Theological Seminary, is to become Executive Secretary. The cost of membership is \$US1,000 per annum (compared with approx. \$4000 for the REC).

The next major meeting of the WRF is planned for Durban, South Africa, early in 2006. Already regional groups exist, and the WRF would like to see such a group involving Australia, New Zealand and South-East Asia.

Closer attention must be given in the coming triennium to evaluation our relationships with many different churches. Some of these have traditional ties with the PCA stemming from missionary work (e.g. Vanuatu), or we have come into association with them more recently through APWM contacts, or special relationships with a state assembly. Authority is therefore sought from the GAA to carry out a more detailed examination of inter-church relations and to report with recommendations to the next Assembly. If we join the WRF, this may give us a forum to develop our ties with other churches in our country and region.

A.M. HARMAN, Convener.

MINUTES OF PROCEEDINGS OF THE GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

THE FORTY FIFTH GENERAL ASSEMBLY

FIRST SEDERUNT

1. **Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, at 7.00 p.m. on Monday 13 September, 2004, the General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend the Moderator, the Rev. J.J. Knapp. Thereafter the Assembly was constituted with prayer.

2. **Roll of Assembly:** The Clerk laid on the table the list of commissioners appointed to this Assembly by the State assemblies and presbyteries of the Church. It was resolved that the list of commissioners as made up be the roll of this Assembly.

3. **Apologies:** Apologies for absence were received and accepted from the Very Rev. J. Mullan, the Very Rev. E.R. Pearsons, the Very Rev. M.J.K. Ramage, Messrs. J. Rooimans and D. Selman.

4. **Associate:** The Rev. Mr. Thangdela, Moderator of the Synod of the Presbyterian Church of Mizoram was associated and welcomed by the Moderator.

5. **Election of Moderator:** The 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. C.R. Thomas, Minister at St. Kilda, Melbourne, Victoria, as Moderator of the Assembly. The Rev. C.R. Thomas was welcomed and inducted into office with prayer by the past Moderator, took the chair and delivered an address.

6. **Motion of Loyalty:** The following Motion of Loyalty, submitted by the Business Convener, was approved.

To the Queen's Most Excellent Majesty:

May it please Your Majesty, Your faithful subjects, Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly at Sydney on the thirteenth day of September, Two Thousand and Four, take leave to assure Your Majesty of our loyalty and devotion to Your Person and to the Throne.

We pray that the Lord Jesus Christ, who is King of kings and Lord of lords, and the only Saviour of mankind, may, by His grace, sustain and uphold Your Majesty in His providential care, and that He may grant to Your Majesty personally all the gifts needful for the discharge of the exacting duties of Your Majesty's high office.

We also pray that Christ, through His unchanging Word and by the guidance of His Spirit, will grant to Your Majesty, in your demanding position of leadership in church and nation, wisdom and integrity, courage, and faithfulness to Him.

We have the honour to be Your Majesty's faithful servants, Ministers and Elders of the Presbyterian Church of Australia.

Signed in our name and in our presence at our appointing.

C.R. THOMAS, Moderator.

7. **Prayers for the Australian Parliament:** Pursuant to notice the Business Convener moved:

That the Assembly:

Forward to the Speaker of the House of Representatives and the President of the Senate of the Australian Parliament assurances of the regular prayers of the people of the Presbyterian Church of



Australia for the nation's elected representatives in the exercise of their responsibilities.  
The motion was seconded and approved.

**8. Representatives of Other Churches:** The following representatives of other churches, being present, were welcomed by the Moderator:

Rev. Dr. John Reid, representing the President of the Baptist Union of Australia; Rev. T. Leggott, Moderator of the Synod of the Presbyterian Church of Eastern Australia; Rev. F. Vanderbom, Convener of the Inter Church Relations Committee of the Christian Reformed Churches of Australia, representing the Christian Reformed Churches of Australia; Rev. T. Corkin, Assembly General Secretary of the Uniting Church in Australia, representing the Uniting Church in Australia; Rev. D. Bayne representing Grace Presbyterian Church of New Zealand; Lt. Col. I.E. Hamilton, representing the Salvation Army; Sr. G. Farquer, Executive Director of the Commission for Ecumenism and Interfaith Relations of the Roman Catholic Archdiocese of Sydney, representing the Roman Catholic Church; Rev. S. Esterby of the Evangelical Movement within the Uniting Church in Australia Lt. Col. I.E. Hamilton responded to the Moderator's welcome on behalf of the representatives of other churches.

**9. Communication (iv):** A communication was received from the Clerk of the General Assembly of the Presbyterian Church of Vanuatu conveying greetings from that Assembly to the General Assembly of the Presbyterian Church of Australia.

Pursuant to notice the Clerk moved:

That the Assembly:

Thank the General Assembly of the Presbyterian Church of Vanuatu for its greetings and, in its witness to the gospel in Vanuatu, assure that Assembly of the continued prayer and support of the Presbyterian Church of Australia.

**10. Business Committee:** The report of the Business Committee was laid on the table and received.

The Rev., P.J. Barson submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) (a) Determine the hours of meeting to be:-

Morning Sederunt.....	9.30 a.m. to 1.00 p.m.
Lunch Interval.....	1.00 p.m. to 2.00 p.m.
Afternoon Sederunt.....	2.00 p.m. to 5.30 p.m.
Tea Interval.....	5.30 p.m. to 7.00 p.m.
Evening Sederunt.....	7.00 p.m. to 9.30 p.m.
- (b) Determine that morning and afternoon tea breaks may be taken for up to 20 minutes, the taking of each recess to be at the discretion of the Moderator.
- (2) Declare speeches to be limited as follows:-

Convener of Committee speaking to report.....	15 mins.
All other speakers.....	5 mins.
Overturists and Petitioners.....	10 mins.
Appellants, Complainants, and Respondents - per party.....	15 mins.
- (3) Declare that the total time allowed for questions during the presentation of each report, overture, petition, appeal, or complaint, be limited to 30 minutes such time to be subject to extension by resolution of the house.
- (4) Appoint the Ballot Committee as follows:-

Very Rev. B.H. Christian (Convener), Rev. B.M. Gorton, A. Clarkson,  
Messrs. K. Booker, A.D. Turner, J. Searle, with power to co-opt.
- (5) Appoint the members of the Ballot Committee as Tellers of the Assembly.
- (6) Appoint the Committee to scrutinise the minutes as follows:-

Rev. J.R. Irvin (Convener), L.J. Hall, G. Lawry, Mr. A.D. Turner with power to co-opt.
- (7) Declare that notices of motion must be in triplicate.
- (8) Appoint Mr. P.J. Graham, OAM as Assembly Officer.
- (9) Declare that video and/or audio recording of Assembly business (except for the opening service and the communion service) shall not be permitted for the purposes of reproduction or broadcasting without the express permission of the Assembly.

(10) Approve the Order of Business as follows for Tuesday 14<sup>th</sup> September, 2004 onwards:-

**SECOND SEDERUNT**

**Tuesday 14<sup>th</sup> September, 2004**

**9.30 a.m.**

The Sacrament of the Lord's Supper

**11.00 a.m. Business:-**

Report of Retiring Moderator

Returns to Remits

Code Committee

Finance Committee

The Trustees

Notices of Motion

**THIRD SEDERUNT**

**2.00 p.m.**

Appeals

Dissents and Complaints

Relations with Other Churches

Notices of Motion

**FOURTH SEDERUNT**

**7.00 p.m.**

Australian Presbyterian World Mission

Presbyterian Inland Mission

O.D. (8 p.m.) – Close of Nominations  
for the Ballot

Unfinished Business

Notices of Motion

**FIFTH SEDERUNT**

**Wednesday 15<sup>th</sup> September, 2004**

**9.30 a.m.**

P.W.A. Delegation

Christian Education

Public Worship and Aids to Devotion

Church and Nation

Unfinished Business

Notices of Motion

**SIXTH SEDERUNT**

**2.00 p.m.**

Deputations

College Committee

Defence Forces Chaplaincy

Overtures and Petitions

O.D. (5.00 p.m.) – Ballot

Unfinished Business

Notices of Motion

**SEVENTH SEDERUNT**

**7.00 p.m.**

National Journal

Reception of Ministers

Ballot Committee

Unfinished Business

Notices of Motion

**EIGHTH SEDERUNT**

**Thursday 16<sup>th</sup> September, 2004**

**9.30 a.m.**

Ad Hoc on Women's Ministry

Ad Hoc on Sabbath

Ad Hoc on Logo

Unfinished Business

Appointment – Time and Place of 2007  
Assembly

Close

(11) Declare that the Assembly should not receive, as a communication, a document which could be submitted in another form but may receive as a communication:-

(i) the resignation of an Assembly Officer;

(ii) any other communication approved by the Business Committee.

(12) Appoint the Moderator-General or his representative as the Assembly's representative to the Assemblies of overseas churches without any commitment to costs.

**11. Notices of Motion:** Notices of Motion 1 to 28 were laid on the table.

**12. Adjournment:** Thereafter the Assembly adjourned to meet tomorrow, Tuesday 14 September, 2004 at 9.30 a.m. in the Chinese Presbyterian 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.

C.R. THOMAS, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.

## SECOND SEDERUNT

**13. of Holy Communion:** At Sydney and within the Chinese Presbyterian Church on Tuesday 14 September, 2004 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 Rev. D.A. Burke, P. Robertson, the Rev. Dr. G.R. Goswell, the Rev. J.E. Webster, and the following elders Messrs. P. Boggs, P.A. Burke, A. Byleveld, D. Hare, L. Jackson, T. Johnson, W. Lawrence, L. Leighton, W. Posthuma, I. Robbie, G. Roberts, R. Romeo, N. Sharp, G. Smith, N. Taylor and A.D. Turner.

**14. Assembly Constituted:** At the conclusion of the Solemn Service the Assembly was constituted with praise, the reading of scripture and prayer, the Moderator presiding.

**15. Associates:** The Rev. D.A. Burke, a member of the Synod of the Presbyterian Church in Singapore and the Rev. D. Bayne, a member of the General Assembly of the Grace Presbyterian Church in New Zealand, being present were associated and welcomed by the Moderator.

**16. Memorial Minute:** Pursuant to notice the Clerk moved:  
That the Assembly:

- (1) Note the death of the Very Rev. Alan C. Stubs, former Moderator-General of the General Assembly of the Presbyterian Church of Australia (1988-1991), on 13 November, 2001.
- (2) Give thanks to God for the life and faithful ministry of Alan Stubs in pastoral ministry in Tasmania, Victoria, South Australia and N.S.W., for his service as Moderator of the General Assemblies of Tasmania, Victoria and South Australia; and as Moderator of the General Assembly of the Presbyterian Church of Australia.

The motion was seconded and approved.

At the request of the Moderator, the Clerk led the Assembly in prayer.

**17. Report of the Retiring Moderator:** The report of the retiring Moderator was laid on the table and received.

The Very Rev. Jack J. Knapp addressed the House.

Pursuant to notice the Clerk moved:

That the Assembly:

- (1) Record its thanks to God for the ministry of the Very Rev. Jack J. Knapp as Moderator-General over the past three years and for the able support of Mrs Knapp in the exercise of his duties.
- (2) Assure Mr. and Mrs. Knapp of the Assembly's continued prayers in their retirement from full-time ministry.

The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to Mr. Knapp.

**18. Documents in the Dissent and Complaints against decisions of the Victorian Assembly:** Pursuant to notice the Rev. Dr. D.C. Mitchell moved:

That the Assembly:

Permit the Complainants in the complaints against decisions of the General Assembly of Victoria to distribute a written summary of their arguments in support of their dissents and complaints.

The motion was seconded and disapproved.

**19. Communication (i):** A communication was received from Mr. G.K. Downes, Q.C., resigning as Procurator of the Presbyterian Church of Australia on his appointment as a Judge of the Federal Court of Australia.

Pursuant to notice Mr P.J. Graham moved:

That the Assembly:

- (1) Accept with regret the resignation of the Honourable G.K. Downes, AM, QC as Procurator of the General Assembly of the Presbyterian Church of Australia.
- (2) Congratulate His Honour, Mr. Justice G.K. Downes, AM on his appointment as a Judge of the Federal Court of Australia and President of the Administrative Appeals Tribunal.
- (3) Give thanks to God and acknowledge with gratitude the contribution made to the Presbyterian Church of Australia by the Honourable G.K. Downes, AM, QC whilst Procurator of the General Assembly.

The motion was seconded and approved.

**20. Communication (ii):** A communication was received from the Secretary to the Finance Committee of the General Assembly of Australia concerning the appointment of a Procurator. Pursuant to notice Mr. P.J. Graham moved:

That the Assembly:

Appoint Mr. Gregory Keith Burton, BCL (Oxon), BA (Hons), LLB (Hons) Sydney, Barrister at Law, Procurator of the General Assembly of the Presbyterian Church of Australia.

The motion was seconded and approved.

**21. Returns to Remits:** The report on Returns to Remits was laid on the table and received.

The Rev. Dr. Paul Logan submitted the deliverance.

Clause (1), and Clauses (3) to (7) were approved.

The debate was adjourned. (Min. 99)

**22. Code:** The report of the Code Committee was laid on the table and received.

The Rev. Dr. Paul Logan submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Record its thanks to the Very Rev. Dr. K.J. Gardner for his services to this Committee over a number of years.
- (2) Authorise the publication of Constitution, Procedure and Practice taking into account the changes made since 1993 including those enacted at this General Assembly.
- (3) Record the thanks of the Committee to Mr Justice G. Downes for his service to the Committee during his term as Procurator.
- (4) Approve the following editorial changes to Constitution, Procedure and Practice following the enactment of new Articles of Agreement at the 2001 General Assembly recognising that the Articles were approved under Barrier Act procedure:
  - (a) Amend the Code of Discipline 1.01 by the deletion of both references to "Article IV" and the insertion of the words "Article 2.1" in their place.
  - (b) Amend the Code of Discipline 2.01 by the deletion of the words "and the Judicial Commission as established under the Articles of Agreement".
  - (c) Amend the Code of Discipline 2.17(a) so that it reads "practices which, in the opinion of the Presbytery, do not subvert the order, unity and peace of the Church, or".
  - (d) Amend the Code of Discipline 2.20 by the deletion of the words "Articles of Agreement VI" and the insertion of the words "Articles of Agreement 13" in its place.
  - (e) Amend the Code of Discipline by the deletion of rules 2.31-2.37 concerning the Judicial Commission and the renumbering of all subsequent sections.
  - (f) Amend the Code of Discipline 8.06 by the deletion of the words "State Assembly, the General Assembly or the Judicial Commission" and the insertion of the words "State Assembly or the General Assembly" in its place.
  - (g) Amend the Chapter on the Declaration on the Spiritual Freedom of the Church section 8 by the deletion of all words after the word "Jurisdiction".
- (5) Amend Chapter 3 of Constitution, procedure and Practice on regulations for the election of standing committees by the addition of the following regulation:

**13. Quorum:** A quorum for meetings of standing committees shall be four representing at least three states.

- (6) In terms of Article 13 appoint the following ministers and elders as assessors to assist any presbytery or State Assembly which may seek their assistance in any matter:-

Very Rev. Prof. A.M. Harman, Rev. J.R. Irvin, S.M. Bonnington, P.F. Cooper, D. Mihailovic, J.W. Langbridge, D.B. Thatcher, P.P. Thorneycroft, Messrs G. Hercus, K. Booker, J.A. Goodman, R.W. Pilkington, J. Searle, K. Childs, C.M. Langford and G.K. Roberts.

**23. Overture (i):** An overture from the Code Committee concerning Standing Order 90 was taken up and received.

The Rev. L.J. Hall and the Rev. Dr. Paul Logan stated the overture.

Questions were asked of the overturists.

Pursuant to notice the Rev. L.J. Hall moved:

That the Assembly:

Sustain the overture.

The motion was seconded and approved.

Pursuant to notice the Rev. L.J. Hall moved:

That the Assembly:

- (1) Amend Standing Order 90 by the addition of the following words at the end of the Standing Order:

The Moderator shall call the parties to the bar at the time when the Business Convener announces that the relevant matter is the next item of business to be considered by the Assembly. Parties at the bar shall have the right to challenge the competency of the matter before the House.

- (2) Declare the newly amended Standing Order 90 to take effect forthwith.

The motion was seconded and approved.

**24. Finance:** The report of the Finance Committee and an addendum to the report was laid on the table and received.

Mr. J. Mill submitted the deliverance.

Clauses (1) to (14) were approved.

Pursuant to notice Mr. P.J. Graham moved:

That the Assembly:

- (15) Record with deep appreciation the service of Mr. John Mill as Convener and member of the Finance Committee of the Presbyterian Church over a very long period of time and note that he is not seeking re-election to the Committee or as Convener at this Assembly.

- (16) Note that Mr. D.R. Brierley is not seeking re-election to the Finance Committee of the Presbyterian Church of Australia and thank him for his contribution to the work of the General Assembly of Australia as a Member and Convener of the Finance Committee over a very long period of time.

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, 2003 and associated Statements of Income and Expenditure.
- (2) Receive the following Audit Reports:-
  - (a) From Mr. R.C. Williams, FCA, on the accounts of the Presbyterian Church of Australia.
  - (b) From PKF Chartered Accountants and Business Advisers, on the accounts of the Presbyterian Inland Mission.
  - (c) From Mr. Robert J. Nixon, FCPA, ACIS, CPA, ACIM on the accounts of the National Journal Committee
- (3) Appoint the Official Auditor of the Presbyterian Church of Australia in the State of New South Wales to audit the accounts of the Presbyterian Church of Australia 1 January, 2005 until 31 December, 2007.
- (4) Appoint Mr. Robert J. Nixon FCPA, ACIS, CPA, ACIM to audit the accounts of the National Journal Committee 1 January, 2005 to 31 December, 2007.
- (5) Request the Finance Committee to appoint an Auditor to audit the accounts of the Presbyterian Inland Mission 1 January, 2005 to 31 December, 2007 upon a recommendation of the Executive of the Presbyterian Inland Mission.
- (6)
  - (a) Agree that the General Assembly of Australia through the Finance Committee meet the accommodation costs of Commissioners not resident in the city in which the General Assembly is held.
  - (b) Request the Secretary of the Finance Committee and the Clerk of Assembly to secure advantageous accommodation rates for lodging Commissioners during the General Assembly.
  - (c) Continue to pay accommodation during the course of the General Assembly for the Moderator, Clerks and Business Convener.
  - (d) Approve the reimbursement of the actual expenses incurred for Commissioners travelling to the General Assembly (excluding the Presbyteries of The Hawkesbury, Illawarra, Sydney, Sydney North and Sydney South) on the following basis:

- Commissioners who travel more than 750k, by air each way return air fares at the rate set by the Committee.
  - Commissioners having to travel 750 km or less by rail (or coach where a train does not run return rail fares) return.
  - Commissioners using their own car a payment of 20¢ per km will be paid (maximum 1,500 km)
- (e) Remind all Commissioners travelling by air that they should make their bookings in advance to achieve the maximum cheapest flight available.
- (7) (a) Until such time as the General Assembly determines otherwise approve payment of Honoraria as follows:-
- |                      |                                   |
|----------------------|-----------------------------------|
| Clerk of Assembly    | \$2,000 for each General Assembly |
| Deputy Clerk         | \$ 600 for each General Assembly  |
| Assistance to Clerks | \$ 400 for each General Assembly  |
| Business Convener    | \$ 850 for each General Assembly  |
- (b) Authorise the Finance Committee to pay appropriate honoraria to one or more persons acting in positions listed above.
- (8) (a) Approve the following provisions for the Moderator assuming office in September 2004 and for succeeding Moderators until such time as the General Assembly determines otherwise:-
- (i) An allowance of up to \$25,000 to cover costs of travel, accommodation, telephone, postage, stationery;
  - (ii) An allowance sufficient to cover the cost of moderatorial dress.
  - (iii) Costs of pulpit supply during Moderator's absence on moderatorial duty.
  - (iv) An honorarium of \$2,000 per annum.
- (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.
- (d) Agree to increase the Moderator's allowance by CPI adjustments as at 30 September each year.
- (9) Reappoint Rev. Mike Wharton as Webmaster for the Presbyterian Church of Australia for another three (3) years on a retainer of \$12,000 per annum.
- (10) Approve the reimbursement of the travelling expenses incurred by members of committees attending committee meetings on the same basis as determined for meetings of the General Assembly of Australia, that is, as in Clause (6) above, with incidental expenses as determined by each committee.
- (11) (a) Approve the following allocations for 2005/2007 for the Committee's listed:-
- |                                       | Triennium<br>Total | 2005          | 2006          | 2007           |
|---------------------------------------|--------------------|---------------|---------------|----------------|
| National Journal                      | 62,081             | 20,085        | 20,688        | 21,308         |
| National Journal - additional funding | 6,000              | 6,000         | -             | -              |
| Website hosting                       | 36,000             | 12,000        | 12,000        | 12,000         |
| General costs                         | 39,000             | 13,000        | 13,000        | 13,000         |
| Assembly costs                        | 73,150             | -             | -             | 73,150         |
| Code                                  | 8,000              | 2,666         | 2,667         | 2,667          |
| Moderators expense                    | 35,482             | 11,333        | 11,393        | 12,756         |
| Reception of Ministers                | 8,000              | 2,667         | 2,667         | 2,666          |
| Relations with other Churches         | 15,390             | 5,130         | 5,130         | 5,130          |
| College                               | 16,000             | 5,333         | 5,333         | 5,334          |
| Church & Nation                       | 2,000              | 667           | 667           | 666            |
| Presbyterian Inland Mission           | 5,000              | 1,667         | 1,667         | 1,666          |
| Defence Force Chaplaincy              | 2,000              | 666           | 667           | 667            |
| <b>Total G.A.A. Committees</b>        | <b>308,103</b>     | <b>81,214</b> | <b>75,879</b> | <b>151,010</b> |
- (b) Authorise the Finance Committee to approve additional expenditure that may arise after consultation with any committee, reporting details to State Finance or equivalent committees.
- (c) Authorise the Finance Committee to approve payment of audit fees, office service

charges and other necessary administrative expenses and include such costs with committee expenses to be recovered from State assemblies.

- (12) Request the State Assemblies when called upon to do so, to reimburse the Finance Committee without delay expenditure in connection with the holding of the 2004 General Assembly of Australia, the expenses of committees of the General Assembly of Australia, and expenditure of the Moderator in the proportion of commissioners as approved.
- (13) Request the Trustees to finance expenditure authorised by the Finance Committee, pending reimbursement by state Finance or equivalent committees.
- (14) Determine that as from 1<sup>st</sup> January, 2005 and until determined otherwise by the General Assembly, expenditure of the General Assemblies of Australia be allocated between states in the following manner:-
  - Western Australia, South Australia and Tasmania each be required to pay 1.5% of total expenditure with New South Wales, Victoria and Queensland required to pay the remaining 95.5% in proportion to the actual membership thereof coming from each of those states as recorded in the Roll of Assembly.
- (15) Record with deep appreciation the service of Mr. John Mill as Convener and member of the Finance Committee of the Presbyterian Church over a very long period of time and note that he is not seeking re-election to the Committee or as Convener at this Assembly.
- (16) Note that Mr. D.R. Brierley is not seeking re-election to the Finance Committee of the Presbyterian Church of Australia and thank him for his contribution to the work of the General Assembly of Australia as a Member and Convener of the Finance Committee over a very long period of time.

**25. Notices of Motion:** Notices of motion 29 to 35 were laid on the table.

**26. Adjournment:** Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

### THIRD SEDERUNT

**27. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, Corner Crown and Albion Streets, Surry Hills, on Tuesday 14<sup>th</sup> September, 2004 at 2.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

**28. Bible Exposition:** The Rev. S.M. Bonnington delivered an exposition of Psalm 117:1.

**29. Trustees:** The report of the Trustees of the Presbyterian Church of Australia was laid on the table and received.

Mr. J.R. Falls submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

Advise the Presbyterian Inland Mission Committee that the funds of the Presbyterian Inland Mission shall be administered by The Presbyterian Church (New South Wales) Property Trust acting as Trustees for the Presbyterian Church of Australia following the 2004 General Assembly of the Presbyterian Church of Australia.

**30. Dissent and Complaint (i):** A dissent and complaint from the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria made on Wednesday 9<sup>th</sup> October, 2002, to sustain Overture 1 anent "the Fellowship", together with accompanying documents, was laid on the table and received.

**31. Dissent and Complaint (v):** A dissent and complaint from Mr. R.E. Barker against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria taken on Wednesday 9<sup>th</sup> October, 2002, to sustain Overture 1 anent "the Fellowship", together with accompanying documents, was laid on the table and received.

**32. Dissent and Complaint (vi):** A dissent and complaint from Associate Professor David L. Hare against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria taken on 9<sup>th</sup> October, 2002 sustaining Overture 1 on "The Fellowship" together with accompanying documents, was laid on the table and received.

**33. Dissent and Complaint (i), (v) and (vi):** The Clerk moved:

That the Assembly:

(1) Deal with Dissents and Complaints (i), (v) and (vi) together.

(2) Hear two complainants and two respondents in the matter of the Dissents and Complaints.

The motion was seconded and approved.

The members of the General Assembly of the Presbyterian Church of Victoria were placed at the bar including the Rev. Dr. D.C. Mitchell, Procurator of the General Assembly of Victoria.

The Rev. Dr. D. Mitchell challenged the decision to place him at the bar.

The Moderator ruled Dr. Mitchell was not at the bar.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was disagreed with and Dr. Mitchell was placed at the bar.

For the complainants, the Rev. P.D. Mercer and Associate Professor D.L. Hare addressed the Assembly.

For the respondents, the Rev. P.W. Phillips and G. Lawry addressed the Assembly.

The complainants were heard in reply.

Questions were asked of both the complainants and the respondents.

The Rev. Dr. P.G. Logan moved:

That the Assembly:

(1) Dismiss Dissents and Complaints (i), (v) and (vi) on the following grounds:

The decision to sustain an overture:

(a) Means that the court is prepared to discuss the matter further.

(b) Does not imply that the court accepts the premises of the overture.

(c) Does not mean that the court will enact the course of action the overture proposed.

(2) Recommend to the General Assembly of the Presbyterian Church of Victoria that it request the



Moderator-General to appoint assessors from the panel appointed under Article 13 to assist the Victorian Assembly in mediating on matters relating to the Fellowship.

The motion was seconded and approved.

The Moderator informed the parties of the decision and removed them from the bar.

**34. Dissent and Complaint (ii):** A dissent and complaint from the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria made on Wednesday 9<sup>th</sup> October, 2002, to pass clause 3 of Overture 1, together with accompanying documents, was laid on the table and received.

The complainant, the Rev. P.D. Mercer, addressed the Assembly.

For the respondents, the Rev. P.W. Phillips, addressed the Assembly.

The complainant was heard in reply.

Questions were asked of both the complainant and the respondents.

The Rev. Dr. Paul Logan moved that the Assembly sustain the Dissent and Complaint.

The motion was seconded and approved.

The Rev. Dr. Paul Logan moved:

That the Assembly:

Advise the General Assembly of the Presbyterian Church of Victoria that in advising sessions and presbyteries to commence disciplinary proceedings against individuals it is inappropriate to indicate a desired outcome for such proceedings, as it could be seen to be seeking to influence the lower courts in undertaking their duties under the Code of Discipline.

The motion was seconded and approved.

The Moderator informed the parties of the decision and removed them from the bar.

**35. Dissent and Complaint (iii):** A dissent and complaint from the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria taken on Wednesday 9<sup>th</sup> October, 2002, to pass clause 4 of Overture 1, together with accompanying documents, was laid on the table and received.

The complainant, the Rev. P.D. Mercer, addressed the Assembly.

For the respondents, the Rev. P.W. Phillips, addressed the Assembly.

The complainant was heard in reply.

The Rev. P.F. Cooper raised a point of privilege.

The Moderator ruled there was a matter of privilege.

The Rev. P.W. Phillips raised a matter of privilege.

The Moderator ruled there was a matter of privilege.

It was moved that the Assembly:

Resume consideration of Dissent and Complaint (iii) as the first item of business in the evening sederunt.

The motion was seconded and approved.

The debate was adjourned (Min. 40)

The parties were removed from the bar.

**36. Adjournment:** Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## FOURTH SEDERUNT

**37. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, Corner Crown and Albion Streets, Surry Hills, on Tuesday, 14<sup>th</sup> September, 2004 at 7.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

**38. Anglican Archbishop:** The Most Rev. P. Jensen, Archbishop of the Anglican Diocese of Sydney, addressed the Assembly.  
The Moderator conveyed the thanks of the Assembly to Archbishop Jensen for his address.

**39. Procurator:** The Moderator conveyed to Mr G.K. Burton the resolution of the Assembly to appoint him Procurator of the General Assembly of the Presbyterian Church of Australia.

**40. Dissent and Complaint (iii):** Debate was resumed on Dissent and Complaint (iii) (Min. 35).

The Parties were recalled to the bar.

The complainant completed his response.

The Rev. P.F. Cooper raised a matter of privilege that the privileges of the House had been breached by a person who was at the bar speaking to the respondents.

The Moderator ruled there was no breach of privilege.

The Rev. G. Lawry made a personal explanation.

The Rev. P. Mercer made a personal explanation.

The Rev. Dr. P.G. Logan moved that the complaint be sustained.

The motion was seconded and approved.

The Rev. Dr. P.G. Logan moved that the Assembly:

Advise the General Assembly of the Presbyterian Church of Victoria that though that Assembly uses the word "advise" in its resolution (GAV BB 2002 Min. 65(2)) in that form the resolution indicates the desire of the Assembly to exert influence, outside the standards of the Church, upon inferior courts of the Church as to who they should appoint to all offices, pastoral and teaching responsibilities and therefore is trespassing on the authority of those inferior courts.

The motion was seconded and approved.

**41. Private Sitting:** The Assembly sat in private.

**42. Translators:** The Rev. Dr. Paul Logan moved:

That the Assembly:

Allow Mr T. Kim and the Rev. B. Ryu to assist the Rev. J.T. Bae with translation and to remain in the House during the hearing of the Petition.

The motion was seconded and approved.

**43. Petition (ii):** A petition from the Rev. J.T. Bae to be received as a minister of the Presbyterian Church of Australia together with copies of a letter from the Session of the Young Nak Korean Presbyterian Church to the Presbytery of Sydney North; a letter from the Session Clerk of the Young Nak Korean Presbyterian Church to the Clerk of the General Assembly of the Presbyterian Church of Australia; a copy of a statement by the Rev. J.T. Bae entitled 'My Position', and a statement and report of interview by the Reception of Ministers Committee, was taken up and received.

There appeared for the petitioner the Rev. J.T. Bae.

Questions were asked of the petitioner.

It was moved and seconded that the Assembly grant the prayer of the petition.

The motion was approved.

The Rev. B.M. Meller recorded his dissent.

It was resolved that this sederunt continue until the resolution of this matter.

The Rev. B.M. Meller moved:

That the Assembly:

Disapprove the application of the Rev. T.J. Bae to be received as a minister of the Presbyterian Church of Australia.

The motion was seconded.

The Very Rev. B.H. Christian moved:

That the Assembly:

Authorise the Reception of Ministers Committee to re-interview the Rev. T.J. Bae after twelve months and make a decision concerning his application.

The motion was seconded.

The Moderator declared the motions to be counter motions.

The motion of the Very Rev. B.H. Christian having received the majority of votes on being put as the motion was approved.

The Rev. B.M. Meller recorded his dissent.

The petitioner was advised of the decision and removed from the bar.

**44. Open Court:** The Assembly resumed in open court.

**45. Notices of Motion:** Notices of motion 36 to 37 were laid on the table.

**46. Adjournment:** Thereafter the Assembly adjourned to meet tomorrow, Wednesday 15<sup>th</sup> September, 2004, at 9.30 a.m. in the Chinese Presbyterian Church whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.

## FIFTH SEDERUNT

**47. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, Corner Crown and Albion Streets, Surry Hills, on Wednesday 15<sup>th</sup> September, 2004 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.

**48. Presbyterian Women's Association:** The report of the Presbyterian Women's Association of Australia was laid on the table and received.

Mrs. H. Ross, retiring Secretary; Mrs. J. Thuaux, President; Mrs. E. Mill, Senior Vice President; Mesdames S. Johnson, E. Merchant, members of the Federal P.W.A. Executive, Mrs. G. Hyland of the retiring Executive, Mrs. R. Moore, Secretary; and Miss P.M. Watts, Treasurer; were presented to the Moderator and at his invitation Mrs. H. Ross addressed the House.

Pursuant to notice the Clerk moved:

That the Assembly:

- (1) Give thanks to God for the work of the Presbyterian Women's Association of Australia and commend it to state assemblies, presbyteries and charges.
- (2) Thank the outgoing executive for its work since 2001 and assure the incoming executive of its prayer and support.

The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to the PWA.

**49. Reference:** A reference was received from the Presbytery of Torrens concerning the report of the Assembly's ad hoc Committee on Freemasonry and other Fraternal sects (GAA BB 1991 pp. 27-34 Min. 94).

The Rt. Rev. Dr. R. Mathews and the Rev. J.J.T. Campbell stated the reference.

Questions were asked.

The reference was sustained.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Advise the Presbytery of Torrens as follows:

- (1) A resolution to receive a report constitutes formal receipt by a court of the church that the report has been received. It does not imply acceptance or approval of the report.
- (2) A resolution to 'receive and approve' a report is more than 'a mere technical processing of the document'. The approval of the report is a statement by the Assembly that, at least in general terms, the reasoning and conclusions of the report are endorsed by the Assembly.
- (3) The approval of a report does not create any binding obligation on any member of the Church. Further action would be required under Barrier Act procedure for recommendations of a committee report to be converted to rules of the Church.
- (4) The General Assembly of Australia has jurisdiction in certain matters (Article 2.1 of the Articles of Agreement); matters of government are within the province of state assemblies. If there is doubt about whether something is a matter of government or not it may be dissented from and complained to the General Assembly of the Presbyterian Church of Australia or appealed to the General Assembly of the Presbyterian Church of Australia for determination.
- (5) Draw the attention of the Presbytery to the speech by the Law Agent to the 1997 General Assembly of the Presbyterian Church of Australia on constitutional issues (GAA BB 1997 pp. 138-143).

The motion was seconded and approved.

**50. Christian Education:** The report of the Christian Education Committee and an addendum to the report was laid on the table and received.

The Rev. I.R. Schoonwater submitted the deliverance.

At the invitation of the Assembly Mr. G. Gardiner, Director of the Christian Television Association of Australia addressed the House.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Thank Presbyterian Youth (NSW) for its investment of significant human and financial resources in 21C.

- (2) Commend the ministry of 21C to the wider Church.
- (3) Encourage the Committee to continue to visit the smaller States.
- (4) Commend the publications "Making Friends for Life" and "At the Coal Face" as resources for local congregations.
- (5) Affiliate with Christian Television Australia.
- (6) Refer any affiliation fees for Christian Television Australia to the Finance Committee for distribution amongst the States.
- (7) Instruct the Christian Education Committee to formulate a policy document on a national approach to child protection and prevention of abuse within the Church and authorise the Committee to co-opt the Director of the Child Protection Unit of the Presbyterian Church in N.S.W. to the Committee for this purpose.
- (8) Empower the Commission of Assembly to approve such policy document.
- (9) Request the Finance Committee to make available an amount of up to \$10,000 towards the costs of preparing and publishing such a document.
- (10) Request the Code Committee to consider whether any amendments may be required to the Code of Discipline arising from the national policy on child protection and report with recommendations if any to the next Assembly.
- (11) Encourage the Christian Education Committee to continue to work through the 21C committee to develop a national approach to developing godly young leaders.
- (12) Encourage Christian Education Committee to continue to support a 21C biannual national conference and to develop leadership training events on a State and/or regional basis.
- (13) Encourage presbyteries and sessions to identify developing young leaders and to encourage and support their attendance at 21C.
- (14) Request State Assemblies and the Trustees to provide financial support to 21C leadership training events.

**51. Grace Presbyterian Church New Zealand:** At the request of the Moderator the Rev. D. Bayne, Stated Clerk of the General Assembly of the Grace Presbyterian Church, New Zealand, addressed the Assembly.

The Moderator led the Assembly in prayer for the Grace Presbyterian Church, New Zealand.

**52. Senate Enquiry on "Forgotten Australians":** Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Authorise the Commission of Assembly to make any response that may be required on a national level to matters arising from the Senate enquiry on "Forgotten Australians".

The motion was seconded and approved.

**53. Public Worship and Aids to Devotion:** The report of the Committee on Public Worship and Aids to Devotion was laid on the table and received.

The Rev. R. Van Delden submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note with satisfaction the publication of *Pray* online, and recommend it as a useful tool to ministers, home missionaries, lay preachers, and elders in their conduct of public worship, and as an aid to the church in general for private and family devotions.
- (2) Recommend the Rejoice! backing music CDs (under the name of **Psalm Tree Music**), produced by the Rev. Jim Brown from the Mackay Presbyterian Church as a practical resource for churches who are without organists or other musicians, to assist them with their hymn singing.
- (3) Authorise the Committee to invite people to submit new tunes for *Rejoice!* Hymns to the Committee for review and appraisal, with a view to making them available to the Church.
- (4) Thank Mary Beavan, our long-standing and very faithful Hymnbook distributor, for her ongoing service to our Church.
- (5) Amend Regulation 3.13 concerning the Public Worship and Aids to Devotion Committee Clause 2 to increase the size of the committee from twelve to fourteen by increasing the number from Queensland by an extra two members so that the new regulation would read:-  
"The Committee shall consist of 14 members, five from NSW, three from Victoria, three

from Queensland and one each from Western Australia, South Australia and Tasmania."

**54. Church and Nation:** The report of the Church and Nation Committee was laid on the table and received.

The Rev. A.M. Clarke submitted the deliverance.

Clauses (1) to (5) were approved.

Pursuant to notice the Rev. M.S. Jensen moved:

That the Assembly:

- (1) Give thanks to God for the ministry of the Church and Nation Committee in addressing important issues of righteousness in the nation.
- (2) Encourage the Church and Nation Committee to recognise the principle of national restoration given in 2 Chronicles 7 and Joel 2 with its call for prayer and fasting among the people of God.
- (3) Request the Church and Nation Committee to call for a National Day / Period of Prayer and Fasting to seek the presence of God in keeping with the teaching of 2 Chronicles 7 and Joel 2.

Clause (1) was seconded and approved.

Clause (2) was seconded.

The Previous Question was moved, seconded and approved.

Clause (3) was seconded.

By Leave of the House the Rev. J. McClean moved as an amendment that all words after "God" be deleted.

The amendment was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Approve the regulations for the Church and Nation Committee.
  1. **Committee:** There shall be a committee of the General Assembly known as the Church and Nation Committee dealing with social issues.
  2. **Membership:** The membership of the Committee shall consist of a representative from each State's corresponding committee.
  3. **Consultant Advisers:** The Committee shall have discretion to co-opt qualified and gifted people to help with the Committee's research work, preferably possessing a good knowledge of the scriptures and in sympathy with the teachings of the Church's standards.
  4. **Convener:** The Committee shall elect a Convener from amongst its own members.
  5. **Meetings:** The Committee shall meet at least twice a year by the most cost-efficient and expedient means possible.
  6. **Responsibilities:** The Committee's responsibilities are:
    - (a) To ensure the detailed exchange of information regarding the activities of the corresponding state committees.
    - (b) To promote the optimum co-ordination of, and co-operation by, the corresponding state committees as they address issues of state, interstate, national, and international concern.
    - (c) To present reports to the General Assembly outlining the work undertaken, suggesting matters on which the Church take action, and recommending appropriate strategies for the Church to adopt as it addresses issues of significant national and international concern.
    - (d) To compose and issue statements, both at and between meetings of the General Assembly, containing pastoral advice, denominational policy/positions and/or considered opinion on issues of significant national and international concern.
  7. **Statements:** Statements may be issued with the aims of:
    - (a) Equipping Church members and other Christians to make an informed contribution to the discussion/debate on issues concerning the nation's life from a Christian, Biblical, reformed position.
    - (b) Informing government and other appropriate authorities of the Presbyterian Church's approach to issues of significant interstate, national and international concern.
    - (c) Liaising with others of like mind in contributing to the discussion/debate on issues of significant interstate, national and international concern.

- (d) Statements may be issued on the Church's behalf either by the Moderator-General, the Convener, or jointly by the Moderator-General and the Convener.
- (e) Such statements require authorisation by direct resolution of the General Assembly or between meetings by a majority of the Committee in which case the statements are formulated in consultation with the Moderator-General at his request or on the initiative of the Committee.

(2) Declare:

We, the Commissioners of the 2004 General Assembly of the Presbyterian Church of Australia, affirm our commitment to the Bible's message of the love of God for sinners and the good news of the forgiveness of sin, of a new beginning, and of eternal life. This is God's gift to those who repent of their sin and trust in the saving work of the Lord Jesus Christ.

We affirm our commitment to the Bible's message that those who experience this forgiveness and new beginning gladly seek to live a life that pleases God. This means choosing a lifestyle that conforms to God's standards, which includes abstinence from sexual intercourse before marriage and faithfulness within marriage. Marriage consists of one man and one woman in a lifelong and exclusive commitment.

We affirm our commitment to the teaching of the Bible that condemns homosexual activity and desire, and therefore absolutely precludes the ordination of those continuing to practice or endorse homosexual activity and desire.

We express our deepest regret at the decisions of other denominations that allow for the ordination of those continuing to practice or endorse homosexual activity and desire, and we declare this to be a most grievous departure from the Bible's message concerning the nature of sin and the repentance necessary for salvation.

We believe that Jesus Christ is the answer to the underlying problems of those who struggle with homosexual activity and desire - such as the problem of loneliness, the longing for loving relationships, the meaning and control of our sexuality, and the quest for personal identity. As our Creator-God Jesus Christ is also our Saviour and Friend who is able to restore our humanity at every level by healing us in our inner dispositions and social relationships.

In the name of the Lord Jesus Christ, we call upon all those who profess faith in Him to stand with us in this commitment to God's Word and we offer any assistance that we are able to give to this end.

- (3) Publish the preceding declaration for the information of all members of the Presbyterian Church of Australia, other churches, and the general public; requesting the Moderator-General to act as press officer, as necessary, in relation to this declaration.
- (4) Encourage Moderators-General at their discretion to participate regularly in the activities of the Heads of Churches but not authorise them to participate in multi-faith services.
- (5) Thank Rev. Stefan Slucki, the Very Rev. Jack Knapp, and all past and present members for their contribution to the committee.
- (6) Give thanks to God for the ministry of the Church and Nation Committee in addressing important issues of righteousness in the nation.
- (7) Request the Church and Nation Committee to call for a National Day / Period of Prayer and Fasting to seek the presence of God.

**55. Assistance to smaller States:** Pursuant to notice the Rev. D.B. Thatcher moved:

That the Assembly:

- (1) Request the larger state churches of NSW, Victoria and Queensland to consider the smaller State churches of Tasmania, South Australia and Western Australia as mission fields requiring help in the areas of finance, material and personnel.
- (2) Request the larger churches to exercise brotherly love in seeking to support their weaker brethren.

The motion was seconded and approved.

Pursuant to notice the Rev. S.M. Bonnington moved:

That the Assembly:

- (3) Request the Moderator to consult with the General Assemblies of Tasmania, South Australia and Western Australia concerning practical and detailed ways of providing assistance to those States, liaise with the appropriate committees and report to the next General Assembly.

The motion was seconded and approved.

**56. Dissent and Complaint (iv):** A dissent and complaint from the Rev. P.D. Mercer against a decision of the 2002 General Assembly of the Presbyterian Church of Victoria taken on Wednesday 9<sup>th</sup> October, 2002, to pass clause 6 of Overture 1, together with accompanying documents, was laid on the table and received.

The Rev. P.D. Mercer intimated that he fell from his Dissent and Complaint.

The Rev. P.W. Phillips took protestation that the Dissent and Complaint by the Rev. P.D. Mercer against a decision of the General Assembly of the Presbyterian Church of Victoria, had been fallen from and that the decision of the Victorian General Assembly in that matter was final and requested the Clerk of Assembly to forward extract minutes.

**57. Minutes:** The Minutes of the First sederunt were confirmed.

**58. Adjournment:** Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.



## SIXTH SEDERUNT

**59. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Wednesday 15<sup>th</sup> September, 2004 at 2.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

**60. Bible Exposition:** The Rev. S.M. Bonnington delivered an exposition of Psalm 117:2.

**61. Pastor Choul:** At the invitation of the Moderator Pastor Choul, minister of the Sudanese Congregation meeting at Cheltenham Presbyterian Church, Melbourne, addressed the Assembly.

**62. Appeal (i):** An appeal from the Kirk Session of St. Andrew's Adelaide, against a decision of the 2003 General Assembly of the Presbyterian Church of South Australia taken on 7<sup>th</sup> May, 2003 to grant the appeal of the Presbytery of Torrens to refuse to accept the prayer of the petition proffered by the Kirk Session of St. Andrew's, Adelaide, concerning the subscription to a certain eight-point declaration of doctrine, together with accompanying documents, was laid on the table and received.

The parties were called to the bar.

Messrs. B. Redpath and D. Mailler addressed the Assembly.

The Rev. J.J.T. Campbell and G. Ware, respondents on behalf of the General Assembly of the Presbyterian Church of South Australia, addressed the Assembly.

Messrs. B. Redpath and D. Mailler responded.

Questions were asked of the appellants and the respondents.

It was resolved that the Assembly allow the parties in the dispute to remain within the House during the debate on the Appeal.

The Appeal was sustained.

The debate was adjourned (Min. 63)

The parties were removed from the bar.

**63. Appeal (i):** Debate was resumed on Appeal (i) (Min. 62):

The parties were recalled to the bar.

It was moved that the debate be adjourned.

The motion was seconded and disapproved.

The Rev. B.M. Meller moved:

That the Assembly:

Advise the General Assembly of South Australia that:

- (1) The right of admission to the pulpit belongs to the inducted minister or interim-moderator of a pastoral charge, or the moderator of a home mission station, each being for this purpose referred to as the Moderator.
- (2) A presbytery is entitled to give guidance to the Moderator regarding the selection of persons who may occupy the pulpit or conduct services of worship, but it should not direct that Moderator in the exercise of the Moderator's responsibilities.
- (3) If the pulpit is to be made available to a minister or elder of the Presbyterian Church of Australia, the Moderator should accept the signing of the Formula by that minister or elder as indicating doctrinal adherence to the standards of the Church.
- (4) The Moderator is entitled to withhold access to the pulpit to any person for any reason thought relevant by that Moderator.
- (5) It is not the practice of the Church to require a person invited to preach, as a condition of that invitation, to sign a document confirming adherence to specified doctrines. A Moderator who has reservations about a person should not issue an invitation to that person to occupy the pulpit or conduct services of worship.
- (6) Moderators should expect persons permitted to preach or conduct services of worship to uphold the doctrinal standards of the Church and a presbytery may, if those standards appear not to have been upheld, counsel the Moderator and, if thought necessary, remove and replace a moderator of a home mission station or an interim-moderator of a vacant pastoral charge. If violations are repeated, a presbytery may initiate disciplinary proceedings against a Moderator

on the basis that the Moderator has failed to "support, maintain and defend the doctrine, worship and government of the Presbyterian Church" to "the utmost of their power within their station."

The motion was seconded and approved.

The parties were informed of the decision and acquiesced in it.

The parties were removed from the bar.

**64. Australian Presbyterian World Mission:** The report of the Australian Presbyterian World Mission was laid on the table and received.

Dr. D. Pilgrim submitted the deliverance.

At the invitation of the Moderator the Rev. Thangdela Moderator of the Presbyterian Church of Mizoram addressed the Assembly.

The debate was adjourned (Min. 76).

**65. Ballot:** A ballot was held for the following committees of the Assembly: Presbyterian Inland Mission, Queensland Members; Reception of Ministers, Ministers; Code Committee, Victorian Members; Defence Force Chaplaincy Convener.

**66. Notices of Motion:** Notices of motion 37 to 39 were laid on the table.

**67. Adjournment:** Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## SEVENTH SEDERUNT

**68. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Wednesday 15<sup>th</sup> September, 2004 at 7.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

**69. Private Sitting:** The Assembly sat in private.

**70. Reception of Ministers:** The report of the Reception of Ministers Committee was laid on the table and received.

The Rev. G. Kettniss submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that the following have been received as Ministers of the Presbyterian Church of Australia under Clause 12 of the Regulations: Bruce Lowe, Graeme McKay and Joni Tjong.
- (2) Receive the Rev. Paul Cornford as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Paul Cornford has completed a course of theological training equivalent to the standard set by the College Committee, the decision to take effect when he signs the formula.
- (3) Receive the Rev. M.W. Deal as a Minister of the Presbyterian Church of Australia, subject to his successful completion of the study determined by the College Committee, the decision to take effect when the study is successfully completed, when he satisfies the Reception of Ministers Committee that his views on baptism are consistent with those of the Presbyterian Church, and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a committee or board thereof, and subsequently signs the formula.
- (4) Receive the Rev. Hee Chuan (Gaius) Goh as a Minister of the Presbyterian Church of Australia, subject to his successful completion of the study determined by the College Committee, the decision to take effect when the study is successfully completed, when he satisfies the Reception of Ministers Committee that his views on baptism are consistent with those of the Presbyterian Church, and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a committee or board thereof, and subsequently signs the formula.
- (5) Receive the Rev. J. Marvin Hagans as a Minister of the Presbyterian Church of Australia, satisfied that the Rev J Hagans has completed a course of theological training equivalent to the standard set by the College Committee, the decision to take effect when he signs the formula.
- (6) Receive the Rev. Kyu Bum Lee as a Minister of the Presbyterian Church of Australia, the decision to take effect when he has completed the study as set by the College Committee, passed the IELTS Test for English and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a committee or board thereof, and subsequently signs the formula.
- (7) Receive the Rev. Harold (Harry) Hyong Oh as a Minister of the Presbyterian Church of Australia, the decision to take effect when he satisfies the Reception of Ministers Committee that his views on baptism are consistent with those of the Presbyterian Church, and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a committee or board thereof, and subsequently signs the formula.
- (8) Receive the Rev. Dr. Chong Suk Park as a Minister of the Presbyterian Church of Australia, satisfied that Dr Park has completed a course of theological training

equivalent to the standard set by the College Committee, the decision to take effect when he signs the formula.

- (9) Receive the Rev. Norman George Shellard as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Norman Shellard has completed a course of theological training equivalent to the standard set by the College Committee, the decision to take effect when he signs the formula.
- (10) Receive the Rev. Barry W Swann as a Minister of the Presbyterian Church of Australia, the decision to take effect when he has completed the study as set by the College Committee and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a committee or board thereof, and subsequently signs the formula.
- (11) Note that the following applicants have not completed the study requirements within 3 years of being advised of them, and that their Candidature be terminated:  
Rev. Robert Clow  
Sun-Ho Jeon  
Myeong-Gu Lee  
Rev. Daniel Ting Pong Ng

- (12) Alter the Regulations of the Reception of ministers Committee, by the deletion and addition of words, so that they will read in part:-

**RECEPTION OF MINISTERS COMMITTEE**

**12. Minister (or Licentiate) under Call:** If an applicant is:

- (a) a minister (or licentiate) of another Presbyterian church; or  
(b) a minister who has resigned from the ministry of the Presbyterian Church of Australia and who is seeking readmission to the ministry of the Church; and  
(c) that person is under call to a congregation of the Church, or under an appointment made to a congregation or an institution of the Church, or made by the General Assembly, a State Assembly, or a committee or board thereof,

the decision to approve the application may be made by the Committee, which approval may be subject to condition for further study if prescribed by the College Committee. The Committee shall report any such approvals to the General Assembly.

**17. Australian Residency:** When an applicant has neither Australian citizenship nor permanent residency, any decision by the General Assembly to approve such an application will only take effect when the applicant:

- (a) accepts a call to a congregation of the Church, or an appointment made to a congregation or an institution of the Church or by the General Assembly, a State Assembly, or a committee or board thereof;  
(b) satisfies the Committee that he has been granted Australian citizenship or permanent residence in Australia; and  
(c) subsequently signs the Formula.

**71. Petition (i):** A petition from the General Assembly of the Presbyterian Church of Tasmania concerning the readmission of the Rev. N.G. Shellard as a minister of the Presbyterian Church of Australia was taken up and received.  
The petition was fallen from.

**72. Open Court:** The Assembly resumed in open court.

**73. National Journal:** The report of the National Journal Committee was laid on the table and received.

The Rev. P.W. Hastie submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that the Editorial Team of the National Journal Committee has delivered the National Journal, *Australian Presbyterian*, to the constituency on time each month.  
(2) Note that most of the *Australian Presbyterian* is produced by volunteers.  
(3) Thank Rev. Peter Hastie and Mr. Barney Zwartz for shouldering such a heavy load in making sure that the AP has been produced with excellence.

- (4) Thank all those who have taken the responsibility in specific areas of *Australian Presbyterian* production: Rev. Phil Campbell (Film, Video and Culture Watch); Peter Barnes (Book Reviews and Essays); Bruce Christian (Daily Devotions); John Campbell (Prayer); Messrs Stuart Bonnington and Walter Bruining (News and Directory); and many others who have so graciously helped supply materials for the Journal.
- (5) Thank Mr Walter Bruining and his wife Diny for Business Management, Advertising and all the promotion work.
- (6) Thank Rev. Mike Wharton for the way he has continued to act with such competence in the production of the Year Book so that again this year we can applaud the Assembly Year Book as one that is as good as any that have been produced and for maintaining our website in a resourceful and effective way.
- (7) Note that the National Journal Committee has operated satisfactorily from a financial point of view during the past 3 years.
- (8) Note that the National Journal Committee presently not only produces the national journal *The Australian Presbyterian*, it also up-dates, produces and distributes a Yearbook, publishes a quarterly Church Directory, prints and distributes Mission Partners for the Australian World Mission and the Victorian State Newsletter "Fellow Workers", and produces and distributes "On Track" for the Presbyterian Inland Mission Committee.
- (9) Note that despite every effort on the part of the National Journal Committee it has not been able to maintain the subscription level but that there has been a drop in subscriptions of 4% during the 3 years, but note also that in the months leading up to the Assembly 18 new subscriptions have been received.
- (10) Note the Committee's thanks for the Assembly's provision of the annual Communication Service Fee and that, despite the Committee's efforts, to reduce the overall cost of production, it has been unable control either its ever-increasing costs or a decline in subscriptions for many and varied reasons, and therefore continue the annual Communication Fee and tie it to the Consumer Price Index as from the 1<sup>st</sup> January, 2005.
- (11) Note that the Committee will require around \$6,000 this year for conducting interviews with prominent theologians, authors and others, as well as upgrading its photo-files and computer hard and software.
- (12) Thank retiring Committee member, Mrs. L. Kennedy, for her service to the Committee.
- (13) Encourage all commissioners to both subscribe to the National Journal and promote the reading of *Australian Presbyterian* at a congregational level.

**74. College:** The report of the College Committee was laid on the table and received.

The Rev. Prin. J.A. Davies submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Authorise the use of Trinity Theological College for the training of candidates for the ministry from Western Australia, subject to:-
  - (a) the continued approval of the General Assembly of the Presbyterian Church of Western Australia.
  - (b) the annual approval of a full curriculum for candidates for the ministry by the College Committee.
- (2) Note that the Faculty of the Presbyterian Theological College, Melbourne, is deemed to be the faculty for Western Australian candidates under the College Committee Regulations.
- (3) Approve the continued cooperation of the Reformed College of Ministries (Queensland Theological Hall) in the Consortium of Reformed Colleges subject to:-
  - (a) the College Committee's satisfaction that the confessional and academic standards of the Presbyterian Church of Australia will be maintained; and
  - (b) the agreement of the Queensland Assembly.
- (4) Amend Regulation 4 (a) (ii) by deleting the words "if 30 years or over" so that the whole clause will read:-
  - (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) 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; and
- (d) shall demonstrate competence in English.

**75. Ballot:** The report of the Ballot Committee was laid on the table and received.

The Very Rev. B.H. Christian submitted the deliverance.

The deliverance as a whole was approved as follows:

(1) Confirm the following elections:-

**AUSTRALIAN PRESBYTERIAN  
WORLD MISSION**

**Members:**

Mr I. Campbell  
 Rev. J.M. Elliott  
 Rev. C.J. Letcher  
 Mr D. Lewis  
 Mrs J. Oakley  
 Rev. P.B. Simmonds  
 Mrs R. Williamson

**Convener:**

Dr. D.H. Pilgrim

**CHRISTIAN EDUCATION**

**Members:**

**New South Wales**

Very Rev. B.H. Christian  
 Rev. J. McClean  
 Rev. I. Schoonwater  
 2 vacancies

**Queensland**

Mr J. Mansfield  
 Rev. J. Nicol

**Victoria**

Rev. S.M. Bonnington  
 Rev. Dr. G.R. Goswell

**South Australia**

Rev. J.J.T. Campbell

**Tasmania**

Rev. N. Shellard

**Western Australia**

Rev. A. Robinson

**Convener:**

Rev. I. Schoonwater

**DEFENCE FORCE CHAPLAINCY**

**Members:**

Rev. G.J. Abbas  
 Rev. S. de Plater  
 Very Rev. Prof. A.M. Harman  
 Rev. Dr. R.S. Keith  
 Rev. J. Macintyre  
 Rev. Dr. R. Mathews  
 Rev. P.W. Phillips  
 Rev. A. Robinson

**Convener:**

Very Rev. Prof. A.M. Harman

**FINANCE**

**Members:**

Mr P.A. Burke  
 Rev. J.R. Irvin  
 Mr W.J. Lennon  
 Mr W.D. Richards

**Convener:**

Mr J.R. Falls

**NATIONAL JOURNAL**

**Members:**

Mrs J. Bell  
 Rev. S.M. Bonnington  
 Mr W. Bruining  
 Rev. G.K. Kettmiss  
 Rev. D. Thatcher  
 Rev. R. Waterhouse  
 Rev. M. Wharton  
 Mr B. Zwart  
 1 vacancy

**Convener:**

Rev. P.W. Hastie

**PRESBYTERIAN INLAND MISSION**

**New South Wales**

Mr P.A. Burke  
 Rev. L.G. Fowler  
 Mrs E. Mill

**Queensland**

Mr K.C. Booker  
 Rev. R. Schwartz  
 Mrs H.M. Ross

**Victoria**

Rev. S.M. Bonnington  
 Rev. M. de Pyle  
 Rev. R.S. Duncanson

**South Australia**

Rev. A. Clarkson

**Tasmania**

Mr A.D. Turner

**Western Australia**

Rev. A. Robinson

**Northern Territory**

Dr. L.H. Greenwood

**Convener:**

Rev. S.M. Bonnington

**PUBLIC WORSHIP AND AIDS****TO DEVOTION****New South Wales**

Rev. S. Andrews

4 vacancies

**Queensland**

Mrs J. Brown

Rev. R. van Delden

1 vacancy

**Victoria**

Rev. D. Brown

Rev. P.D. Mercer

Rev. M.A. Wharton

**South Australia**

1 vacancy

**Tasmania**

Rev. G. Munro

**Western Australia**

Rev. K.W. Morris

**Convener:**

Rev. R. Van Delden

**RECEPTION OF MINISTERS****Ministers:**

Rev. A. Clarkson

Rev. A. Perrie

Rev. R. Waterhouse

Rev. G.K. Kettniss

Rev. M.J. Hahn

**Elders:**

Mr J. Searle

Mr N. Taylor

Mr A.D. Turner

2 vacancies

**Convener:**

Rev. G.K. Kettniss

(2) Authorise the Convener to destroy the ballot papers.

(3) Thank and discharge the committee.

**RELATIONS WITH OTHER****CHURCHES****New South Wales**

Rev. R.P.F. Benn

Very Rev. B.H. Christian

**Queensland**

Mr R. Farr

Rev. R. Schwartz

**Victoria**

Very Rev. Prof. A.M. Harman

Mr J.H. Searle

**South Australia**

Rev. Dr. R.R. Mathews

**Tasmania**

Rev. R.W. White

**Western Australia**

Rev. K.W. Morris

**Convener:**

Very Rev. Prof. A.M. Harman

**CODE****Persons:****New South Wales**

Rev. B.M. Gorton

Rev. P.W. Hastie

Rev. J.R. Irvin

**Queensland**

Rev. R.C. Clark

Rev. L.J. Hall

Rev. D.R. Schwartz

**Victoria**

Very Rev. Prof. A.M. Harman

Rev. J.P. Wilson

Rev. Dr. A. Bird

**South Australia**

Mr R.W. Arstall

**Tasmania**

Rev. Dr. D.C. Mitchell

**Western Australia**

Rev. K.W. Morris

**76. Australian Presbyterian World Mission:** Debate was resumed on the report of Australian Presbyterian World Mission (Min. 64):

Clauses (1) to (28) were approved.

Pursuant to notice the Rev. A.C. McMillan moved:

That the Assembly:

Request the Aboriginal Ministry Sub-Committee to follow-up on resolutions 80.6f and 80.6g(i) of the 1997 Assembly and report to the 2007 Assembly on any involvement of the Presbyterian Church of Australia in the policy of separating Aboriginal and Torres Strait Islander children from their families. The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Express its thanks to God for the increasing number of missionary candidates coming forward from our churches.
- (2) Praise God for the growing interest in and support for world mission by many of our churches.
- (3) Express its thanks to Rev. R.W. (Bill) and Mrs. J. Lutton for their untiring service during the last

- three years.
- (4) Re-appoint the Rev. R.W. (Bill) Lutton as National Director of APWM for a further term of three years, under the following Terms of Appointment:-
    - (a) Basic stipend for Ministers as determined from time to time by the General Assembly of the Presbyterian Church of Australia in the State of NSW, plus 20 per cent.
    - (b) A metropolitan travel allowance, plus 15 cents per kilometre where the car is used for travel outside Sydney, plus reimbursement of all Mission business costs incurred in other forms of travel approved by the Convener.
    - (c) Provision of a Manse, including floor coverings, curtains, washing machine and refrigerator.
    - (d) Superannuation and Long Service Leave as provided for Ministerial appointments in NSW.
    - (e) Personal sickness and accident insurance as provided for Ministerial appointments in NSW.
    - (f) One week's study leave per annum, cumulative to a maximum of four weeks.
    - (g) Four weeks' annual leave.
    - (h) Payment of all professional expenses for the conduct of Mission business including postage, stationery, telephone rental and calls.
    - (i) The appointment may be terminated by three months notice in writing by either party.
  - (5) Endorse the action of APWM in creating the position of Associate Director in the National Office with the roles of collaboration with the Director in the promotion of the missionary task of APWM, and of responsibility for administration and finance. The position should preferably be filled with an ordained minister, or if not, by a suitably qualified Home Missionary, Elder or Returned Missionary. The appointee must be capable of assisting the Director in preaching and deputation and other of his duties, thus expanding the capabilities of the National Office.
  - (6) Endorse the appointment of Rev. P. Simmonds to the position of Associate Director, the current term to extend to the next GAA.
  - (7) Request APWM to write to all presbyteries encouraging them to consider the continuing need for the financial and prayer support of the National Director and Associate Director, recognising that home-based missionaries are frequently overlooked in the church's praying and giving.
  - (8) Draw the attention of sessions and presbyteries to the addition to APWM policies of new policies and protocols regarding: Partner Church Agreements, Study Leave, Separation/Divorce/Remarriage, and Privacy.
  - (9) Note that it is intended to include "Partnership in Mission" on the APWM website now under construction, together with amendments and additions as adopted from time to time.
  - (10) Note that it is also intended to put the Missionary and Prayer Directory on the APWM website with frequent updates to keep the information current and that this will be done taking due account of privacy and security concerns in sensitive areas.
  - (11) Encourage the use of the Missionary and Prayer Directory, the "Mission Partners" mini-magazine insert in the "Australian Presbyterian" magazine, and the APWM "Email Update" in church services and home groups and by individuals as a means to informed prayer for our missionaries and their ministries.
  - (12) Encourage commissioners, sessions and local Missions Committees to:-
    - (a) promote responsible support for the Church's cross cultural mission program;
    - (b) actively promote and creatively support the MISSIONChallenge 1:5 appeal (incorporating "Meal for Mission") which is planned to meet approximately 20% of the Federal APWM Committee's financial obligations for 2004.
  - (13) Encourage churches to pray for and support the special needs of cross-cultural and indigenous ministries in Australia.
  - (14) Endorse the adoption of "Mission Partners" as the operational name of APWM, retaining the formal identity, "Australian Presbyterian World Mission" as the descriptive element of the name.
  - (15) Express its thanks to God for the service of the following Partner Church Missionaries:-
 

*Overseas*

    - Rev. C. and Mrs. L. Balzer have served at Talua MTC under the Presbyterian Church of Vanuatu since early 2003, Chris as Dean of Students. They plan to return to Australia at the end of 2004.



- Miss Nerida Bell has served in association with Mission to the World under our Partner Church, the Presbyterian Church in Japan since February 2003.
- Miss N. Gibson has served in association with Mission to the World under our Partner Church, the Presbyterian Church in Japan since March 2002. She returned to Australia in July this year.
- Rev. A. and Mrs. R. Williamson and family returned in May 2002 from Talua MTC where they had served since March 2000, Mr Williamson as Dean of Students.

*In Australia*

- Rev. F. Iskander has continued his ministry to Muslims and to the Australian Church informing it about Islam.
- Rev. W. Lutton, with Mrs. J. Lutton, commenced duty as National Director in the National Office in September 2001.
- Rev. H and Mrs H. Price resigned in 2002 after having returned from Japan in July 1999 to minister to the Canterbury Japanese congregation in Victoria.
- Rev. P. Simmonds, with Mrs Simmonds, commenced duty as Administrator in the National Office in early 2003.
- Rev. A. Williamson has undertaken a study program since returning to Sydney in May 2002. In addition to caring for her mother and family, Mrs. Williamson has prepared commentaries on Old Testament books in Bislama for Talua MTC as well as acting as a member of the Federal, Executive and Administration and Policy Committees of APWM since March 2003.
- Rev. R. Manton conducts Aboriginal ministry in the western suburbs of Sydney.
- Mr. R. and Mrs J. Lyons who work in Cape York under the Home Missions Committee of Queensland have an association with APWM.

- (16) Express its thanks to God for the service of the following Partner Society Missionaries who have completed their assignments during the period since the last GAA:-

Barbara Arnold	Pioneers, PNG
Keith and Norma Briggs	Pioneers, PNG
Peter Dimond	Operation Mobilisation
Wendy Eyles	OMF, NSW
Carolyn Finamor	WBT/SIL, Canada
Gwen Gibson	WBT/SIL, PNG
Rev. Peter & Mrs Cassandra Morphew	Scripture Union, NSW
Susan Sandral	OMF, Indonesia and WEC, East Timor
Graham and Sue Single	WEC, Spain
Harold and Gladys Skinner	WBT/SIL, Darwin
Steve and Jan Turner	SIM, NSW

- (17) Note the deaths during the period of the following three Partner Society missionaries:-

Stewart Dinnen	WEC, Tasmania
Dr Ian Scott	The Leprosy Mission, Queensland
Dale Stock	Interserve, Pakistan,

and convey the sympathy of the GAA to their wives and families.

- (18) Note the changes to the Executive and thank for their service those members who have resigned: Rev. P. Ridgewell and Mrs. J. Turner.
- (19) Thank Rev. K. and Mrs W. Allen for their 34 years of involvement in many aspects of Presbyterian missions, including Mr Allen's terms on the Federal Committee which finished this year.
- (20) Thank the State Committees of APWM for their faithful service in supporting missions, and especially the work of State Conveners.
- (21) Thank the Presbyterian Ladies' College Sydney for its involvement in East Timor.
- (22) Urge Sessions and Presbyteries to appoint Mission Secretaries or Conveners and preferably Mission Committees to promote the work of missions.
- (23) Request Sessions to actively encourage suitable members of their congregations to consider missionary service, and to take an active role in their application for service.
- (24) Alert Sessions with members who are candidates or who are already in missionary service to the need for and value of Support Coordinators.
- (25) Encourage Presbyteries and Sessions to promote the concept of short term mission opportunities as well as, and as a means towards, long term commitment to mission service.

- (26) Remind Presbyteries and Sessions of the need to hold decommissioning services for returning missionaries in order to acknowledge their ministry service on behalf of the church.
- (27) Amend Regulation 3.1.3 (APWM), to read:  
**3.1.3 COMPOSITION**  
**A. The Committee shall consist of:**  
 (a) A Convener appointed by the General Assembly of Australia  
 (b) The National Director  
 (c) The Associate Director  
 (d) The Convener of each of the APWM State Committees of Tasmania, South Australia and Western Australia  
 (e) Two representatives appointed by each of the APWM State Committees of Queensland, Victoria and New South Wales, one of whom in each case shall be the State Convener  
 (f) Seven additional members elected by the General Assembly of Australia  
 (g) Such members appointed by the Executive as required to make up the seven for that body from the State in which the National Office is located, as specified under (e) of B "The Executive" below  
 (h) Ex-Officio appointments from the General Assembly of Australia.  
**B. The Executive shall consist of:**  
 (a) The Convener  
 (b) The National Director  
 (c) The Associate Director  
 (d) One representative appointed by each of the APWM State Committees of Victoria, Queensland and New South Wales.  
 (e) Seven additional members from the State in which the National Office is located, being the members from that State elected to the Committee by the General Assembly of Australia, with such other members appointed by the Executive if necessary to make up the seven required. Any such members, being appointed to the Executive, would also become members of the Federal Committee.
- (28) Approve the ministry of Rev. F. Iskander, being a ministry to and for Arabic people which crosses State boundaries, remaining the responsibility of the Federal Committee of APWM.
- (29) Request the Aboriginal Ministry Sub-Committee to follow-up on resolutions 80.6f and 80.6g(i) of the 1997 Assembly and report to the 2007 Assembly on any involvement of the Presbyterian Church of Australia in the policy of separating Aboriginal and Torres Strait Islander children from their families.

**77. Communication (v):** A communication was received from the Clerk of the General Assembly of the Presbyterian Church of Vanuatu conveying the thanks of that Assembly for the gift of funds for cyclone relief.

**78. Defence Forces Chaplaincy:** The report of the Defence Forces Chaplaincy Committee was laid on the table and received.

The Rev. Dr. Paul G. Logan submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Amend the regulations of the Defence Forces Chaplaincy Committee by:-  
 (a) Inserting the following words at the end of Regulation 1 "The Convener shall be appointed by the General Assembly from among the elected members".  
 (b) by deleting Regulation (4) and inserting the following:  
 The Convener of the Defence Forces Chaplaincy Committee being a minister of the church shall be the Presbyterian Member of the Religious Advisory Committee to the Services (RACS).
- (2) Encourage ministers to consider service in the Australian Defence Force as Chaplains.  
 The motion was seconded and approved.

**79. Overture (ii):** An overture from the Code Committee concerning an amendment to the

Code of Discipline by the addition of a new rule 3.10 was taken up and received.

Mr S.H. Fraser stated the overture.

Questions were asked of the overture.

Pursuant to notice Mr S.H. Fraser moved that the Assembly sustain the overture.

The motion was seconded and approved.

Pursuant to notice Mr S.H. Fraser moved:

That the Assembly:

- (1) Send the Overture to State assemblies and presbyteries under Barrier Act procedure with replies to be in the hands of the Clerk of Assembly by 31st December 2006.
- (2) Grant the Overture interim authority.

The motion was seconded and approved.

**80. Presbyterian Inland Mission:** The Report of the Presbyterian Inland Mission was laid on the table and received.

The Very Rev. J.J. Knapp submitted the deliverance.

Clauses (1) to (11) were approved:

Pursuant to notice the Rev. S.M. Bonnington moved:

That the Assembly:

- (a) Note that the Very Rev. J.J. Knapp will retire as Convener of the Presbyterian Inland Mission (PIM) upon the rising of the House and as Superintendent of the PIM from 31 March, 2005.
- (b) Give joyful thanks to God for the growth and extension of the PIM under Mr. Knapp's leadership.
- (c) Place on record its sincere thanks to God and the Church's deep appreciation to the Very Rev. J.J. Knapp for his many years of dedicated and faithful service as Convener and Superintendent of the PIM and commend both Mr. and Mrs. Knapp to God's grace in their future together.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Praise God for the ministry of the following patrol teams and field workers, and commend them to the prayers of the Church: Rev. P. and Mrs. D. Bloomfield, Pastor D. and Mrs. D. Hart, Pastor O. and Mrs. S. Oakes, Rev. L. and Mrs. G. Peake, Pastor B. and Mrs. C. Rossiter, Rev. T. and Mrs. J. Sadler, Rev. M. and Mrs. Y. Willsmore and family, Pastor B. and Mrs. P. Pierce, Pastor H. and Mrs H. Tiemans.
- (2) Acknowledge with gratitude the dedicated and faithful service of former PIM patrol teams Pastor B. and Mrs. B. Gray, and Pastor R. and Mrs. L. Brinkman.
- (3) Express appreciation to the Rev. R. Clark, Elder B. Scott, Rev. R. Schwartz, Very Rev. Dr. K.J. Gardner and Rev. S. Bonnington for their many years of faithful service to the Committee.
- (4) Sincerely thank members, congregations and other organisations within the Church who have made donations to the PIM, and encourage them to prayerfully consider making further donations as a part of their ongoing commitment to the work in the Inland.
- (5) Praise God for the establishment of the new Pilbara-Kimberley Patrol and thank the Western Australia Patrol Extension Sub-Committee for overseeing this project.
- (6) Note the pleasing financial result achieved by ABN AMRO Morgans and thank the GAA Trustees for their cooperation and assistance in setting up our managed portfolio.
- (7) Extend to Elder C. Scott sincere thanks for managing the selection and distribution of the PIM Christmas cards over the past 15 years, and acknowledge with gratitude the contribution made by his circle of friends during that time.
- (8) Express sincere thanks to Elder A. Crawford for his honorary consultancy work in connection with the compilation of the PIM Strategic Review, and acknowledge his many hours of dedicated work.
- (9)
  - (a) Note the decision taken at the PIM Committee meeting held on 25<sup>th</sup> June, 2003, to transfer the executive of the Committee to Victoria as from 1<sup>st</sup> January, 2005.
  - (b) Note that the PIM Committee will make the necessary arrangements for the operation of the executive from the close of this Assembly to 1<sup>st</sup> January, 2005.
- (10)
  - (a) Extend the appointment of the Very Rev. J.J. Knapp as Superintendent of the Presbyterian Inland Mission to 31<sup>st</sup> March, 2005.

- (b) Authorise the PIM Committee to appoint a new Superintendent as from 1<sup>st</sup> April, 2005, on terms and conditions approved by the Finance Committee.
- (11) Enact the following new Regulations to enable the PIM Committee to function in accordance with Chapter 3 of the Constitution Procedure and Practice of the PCA:-

**PRESBYTERIAN INLAND MISSION COMMITTEE**

1. **Name:** There shall be a Standing Committee of the General Assembly of Australia called the Presbyterian Inland Mission, successor in the Presbyterian Church of Australia to the Australian Inland Mission founded in 1912, which is responsible to the General Assembly for its work.
  2. **Object:** The function of the Committee is to provide for the advancement of the Gospel through the establishment of patrol ministries and Christian mission in the remote and sparsely populated areas of Australia (generally known as the Inland).
  3. **Social Mission:** The Committee shall endeavour to create, maintain, and improve religious, educational and philanthropic charitable agencies and institutions - including the provision of relief from suffering and hardship, conducive to the advancement of religion.
  4. **Responsibilities:** The Committee's responsibilities shall include:-
    - Recruiting and appointing patrol padres;
    - Promoting the physical and spiritual well-being of all patrol teams;
    - Promoting the work of the PIM throughout Australia;
    - Encouraging all Presbyteries to support the work of the PIM;
    - Financial responsibility for the various patrols throughout Australia; and
    - Reporting to each General Assembly.
  5. **Membership:** The Committee shall consist of thirteen (13) members (including the Convener) elected by the General Assembly - three (3) each from New South Wales, Queensland and Victoria, and one (1) each from South Australia, Tasmania, Western Australia and the Northern Territory. The Superintendent will be an ex-officio member of the Executive.

**The Committee shall meet at least annually as determined by the Executive or by requisition from a majority of the members of the Committee.**
  6. **Superintendent (Executive Officer):** The Committee shall appoint a Superintendent (Executive Officer) with title, terms and conditions as agreed upon by the Committee; such appointment to be reported to the General Assembly of Australia following the appointment.

**A vacancy occurring between meetings of the General Assembly may be filled in accordance with the regulations.**
  7. **Funds:** The Committee shall administer the funds of the Presbyterian Inland Mission, and those funds together with the assets of the Presbyterian Inland Mission are to be held under the authority of the Trustees of the Presbyterian Church of Australia.
  8. **Appointments:** The Committee shall determine the terms and conditions of employment of those appointed to patrol ministries and other positions within the Presbyterian Inland Mission.
  9. **Co-operation with State Assemblies:** The work of the Committee shall be carried out with the concurrence of the relevant State Assembly authorities and/or Presbytery. Once such concurrence has been given, the work may be conducted under the sole administration of the Committee, jointly with the relevant State Assembly authority and/or Presbytery, or by subsidising such work already undertaken by the State Assembly.
- (12) (a) Note that the Very Rev. Jack Knapp will retire as Convener of the Presbyterian Inland Mission (PIM) upon the rising of the House and as Superintendent of the PIM from 31 March, 2005.
- (b) Give joyful thanks to God for the growth and extension of the PIM under Mr. Knapp's leadership.
- (c) Place on record its sincere thanks to God and the Church's deep appreciation to the Very Rev. Jack Knapp for his many years of dedicated and faithful service as Convener and Superintendent of the PIM and commend both Mr. and Mrs. Knapp to God's grace

in their future together:

**81. Minutes:** The minutes of the Second, Third, Fourth and Fifth sederunts were confirmed.

**82. Notices of Motion:** Notices of motion 40 to 42 were laid on the table.

**83. Adjournment:** Thereafter the Assembly adjourned to meet tomorrow, Thursday 16<sup>th</sup> September, 2004 at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

#### EIGHTH SEDERUNT

**84. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Thursday 16<sup>th</sup> September, 2004 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.

**85. Acting Clerk of Assembly:** It was resolved that the Assembly appoint the Rev. P.J. Barson Acting Clerk of the Assembly for the hearing of the dissent and complaint from the Rev. F. Avent against a decision of the General Assembly of the Presbyterian Church in N.S.W. The Rev. P.J. Barson made the declaration to faithfully discharge the duties of the office.

**86. Dissent and Complaint (vii):** A dissent and complaint from the Rev. F. Avent against a decision of the General Assembly of the Presbyterian Church of N.S.W. taken on 8<sup>th</sup> July, 2003, to amend the definition of "Leave of the House" to say "Leave of the House" means "Leave by a majority of the House", together with accompanying documents, was laid on the table and received. The Rev. P. Cooper challenged the competency of the Assembly to hear the complaint on the grounds that the substance of the complaint concerns a matter of government and therefore it is not competent for the General Assembly of Australia to hear the complaint. The Moderator ruled the complaint to be incompetent.

**87. Ad hoc Committee on the Ministry of Women:** The report of the ad hoc Committee on the Ministry of Women was laid on the table and received. The Rev. K.R. Ridley recorded his dissent to the reception of the report. The Very Rev. B.H. Christian submitted the deliverance. The Very Rev. B.H. Christian moved: That the Assembly: Approve the publishing of the report of this committee in booklet form and appoint the G.A.A. Christian Education Committee to attend to the publication and distribution of the booklet. The motion was seconded and disapproved. The following recorded their dissent: Rev. A. Van Ash, J.F. Bartholomew, T.E. Hobbs, P.F. Cooper, M. Wharton, I.F. Ransom, Dr. J.S. Woodward, Dr. Paul G. Logan, Mesdames G. Forsyth, M. McEwan, Z. Hasselmann, R. Moore, J. Stevenson, M. McGregor, Dr. H. Clements, Lt. Col. K.A. McQuarrie, Mesdames S. Maddrell, J. Kelett, Messrs. P.J. Graham, J.A. Goodman, C.C. Short, G. Paton, D. Crawford, G. Drummond, B. McDowell, J.C. Mackillop, A. Byleveld and M.C. Beveridge. Clauses (1) to (2) were approved. The Very Rev. B.H. Christian moved: That the Assembly: Encourage sessions to consider the models of leadership presented as an answer to Task (c) in this report and assess how they may widen the participation of non-elders in the decision-making procedure of their congregations. The motion was seconded. Leave was granted for the Rev. P.W. Phillips to move as an amendment arising from the debate: That the Assembly:

Delete the words "consider the models of leadership presented as an answer to Task (c) in this report and" so that it would read:

- (3) Encourage sessions to assess how they may widen the participation of non-elders in the decision-making procedure of their congregations.

The amendment was seconded and approved.

The motion as amended was approved.

Clauses (4) to (6) were approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Encourage Sessions to acknowledge more widely in the church the broad range of possible ministry roles (for both men and women) and their importance in building up the body of Christ.
- (2) Encourage Sessions to give more widespread public recognition of the ministry roles to which people (both men and women) are appointed.
- (3) Encourage Sessions to assess how they may widen the participation of non-elders in the decision-making procedure of their congregations.
- (4) Request State Assemblies through their relevant Committees to put women in touch with other women, particularly those in the workforce, so that they can use the unique opportunities they have of presenting the gospel to those with whom they come into contact.
- (5) Encourage congregations, sessions, presbyteries and assemblies to have the courage to act when an unsuitable candidate for an office is presented at the congregational, session, presbytery or assembly level.
- (6) Thank and discharge the committee.

**88. Overture (iii):** An overture from seven members of the Assembly concerning Article 7.9 was taken up and received.

Mr. D.M. Crawford and the Rev. J.F. Bartholomew stated the overture.

Questions were asked of the overturists.

Pursuant to notice Mr. D.M. Crawford moved that the Assembly sustain the overture.

The motion was seconded and disapproved.

The overture was dismissed.

**89. Suspension of Standing Orders:** Pursuant to notice the Rev. B.M. Meller moved: That the Assembly:

Suspend Standing Orders to allow further clauses to be added to the advice given to the General Assembly of South Australia at Minute 63 concerning Appeal (i).

The motion was seconded and approved.

**90. Appeal (i):** The parties were recalled to the bar.

Pursuant to notice the Rev. B.M. Meller moved:

That the Assembly:

Further advise the General Assembly of South Australia that:

- (7) Inasmuch as the General Assembly of Australia has supreme legislative, administrative and judicial authority in matters relating to doctrine, worship and discipline, the foregoing clauses (1)-(6) subordinate any decision or direction of a state assembly or a presbytery. To the extent that a decision or direction of the General Assembly of South Australia or a presbytery under its jurisdiction involves a matter of government and not of doctrine, worship or discipline, the foregoing clauses are subject to the provisions of the Code of the Presbyterian Church of South Australia, particularly rules 111-113.
- (8) The speech by the Law Agent to the General Assembly of Australia in 1997 on constitutional issues (GAA BB 1997, pp. 138-143) may be referred to for guidance.

The whole resolution would thus read:

That the Assembly:

Advise the General Assembly of South Australia that:

- (1) The right of admission to the pulpit belongs to the inducted minister or interim-moderator of a pastoral charge, or the moderator of a home mission station, each being for this purpose referred to as the Moderator.
- (2) A presbytery is entitled to give guidance to the Moderator regarding the selection of persons

- who may occupy the pulpit or conduct services of worship, but it should not direct that Moderator in the exercise of the Moderator's responsibilities.
- (3) If the pulpit is to be made available to a minister or elder of the Presbyterian Church of Australia, the Moderator should accept the signing of the Formula by that minister or elder as indicating doctrinal adherence to the standards of the Church.
  - (4) The Moderator is entitled to withhold access to the pulpit to any person for any reason thought relevant by that Moderator.
  - (5) It is not the practice of the Church to require a person invited to preach, as a condition of that invitation, to sign a document confirming adherence to specified doctrines. A Moderator who has reservations about a person should not issue an invitation to that person to occupy the pulpit or conduct services of worship.
  - (6) Moderators should expect persons permitted to preach or conduct services of worship to uphold the doctrinal standards of the Church and a presbytery may, if those standards appear not to have been upheld, counsel the Moderator and, if thought necessary, remove and replace a moderator of a home mission station or an interim-moderator of a vacant pastoral charge. If violations are repeated, a presbytery may initiate disciplinary proceedings against a Moderator on the basis that the Moderator has failed to "support, maintain and defend the doctrine, worship and government of the Presbyterian Church" to "the utmost of their power within their station."
  - (7) Inasmuch as the General Assembly of Australia has supreme legislative, administrative and judicial authority in matters relating to doctrine, worship and discipline, the foregoing clauses (1)-(6) subordinate any decision or direction of a state assembly or a presbytery. To the extent that a decision or direction of the General Assembly of South Australia or a presbytery under its jurisdiction involves a matter of government and not of doctrine, worship or discipline, the foregoing clauses are subject to the provisions of the Code of the Presbyterian Church of South Australia, particularly rules 111-113.
  - (8) The speech by the Law Agent to the General Assembly of Australia in 1997 on constitutional issues (GAA.BB 1997, pp. 138-143) may be referred to for guidance.

The motion was seconded and approved.

The parties were informed of the decision and removed from the bar.

**91. Resumption of Standing Orders:** Standing Orders were resumed.

**92. Relations with Other Churches:** The report of the Committee on Relations with Other Churches and an addendum to the report was laid on the table and received.

The Very Rev. Prof. A.M. Harman submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Notify the General Secretary of the Reformed Ecumenical Council that the Presbyterian Church of Australia is discontinuing its membership of the REC.
- (2) Agree to affiliate with the World Reformed Fellowship and approve the payment of the annual due of \$US1,000.
- (3) Empower the Relations with Other Churches Committee to authorise one overseas visit by the Moderator-General during the triennium to attend as a voting member/observer at an evangelical-ecumenical gathering with which the Presbyterian Church of Australia already has ties or with which it is considering affiliation.
- (4) Instruct the committee to investigate the various informal links we have with other churches here and overseas, to consult with the APWM Committee and appropriate committees in the state churches, and to report to the next GAA with recommendations aimed at coordinating and strengthening our links with other similar denominations.
- (5)
  - (a) Note with gratitude to God the formation of the Grace Presbyterian Church of New Zealand on 28 February 2003 as a church which upholds the Scriptures of the Old and New Testaments as the Word of God and the only rule of faith and practice, and the Westminster Confession of Faith as its subordinate standard and the sense in which it understands the Holy Scriptures.
  - (b) Commend our brothers and sisters in Christ who constitute the Grace Presbyterian Church of New Zealand for taking their stand upon the Word of God and the historic

faith of Presbyterianism, and assure them of our deep interest.

- (c) Acknowledge Grace Presbyterian Church as a church with close doctrinal similarity to ours and in geographical proximity, and offer whatever assistance can be provided to assist it in its witness for the Gospel.
- (d) Assure the ministers and members of Grace Presbyterian Church of New Zealand of a warm welcome into the fellowship of the Presbyterian Church of Australia whenever they visit us.

(6) Amend the regulations of this committee so that clause 2 will read as follows:-

The Committee shall consist of nine members, elected as follows:-

Queensland .....	2 members
NSW .....	2 members
Victoria .....	2 members
Tasmania .....	1 member
South Australia .....	1 member
Western Australia .....	1 member

The Convener shall be elected by the General Assembly from among the elected members of the Committee.

(7) Request the committee on Relations with Other Churches to investigate, report and recommend to the meeting of the General Assembly in 2007 ways that the Presbyterian Church of Australia might mark and celebrate the 450<sup>th</sup> anniversary of the Scottish Reformation which occurs in 2010.

**93. Notices of Motion:** Notices of motion 43-44 were laid on the table.

**94. Adjournment:** Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.



## NINTH SEDERUNT

**95. Assembly Constituted:** At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Thursday 16<sup>th</sup> September, 2004 at 2.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

**96. Bible Exposition:** The Rev. S.M. Bonnington delivered an exposition of Romans 15:7-13. The Moderator conveyed the thanks of the Assembly to the Rev. S.M. Bonnington for his expositions.

**97. Dissent and Complaints (i) to (vi):** Pursuant to notice the Rev. Dr. D.C. Mitchell moved:

That the Assembly:

Direct the Overturists (of the original Overture giving rise to Dissents and Complaints (i) – (vi) to do as follows:-

If the 2004 meeting of the General Assembly of Victoria, with the assistance of such Assessors (if any) as are appointed by the Moderator-General, fails to dispose of all disagreements relating to the "fellowship" that exist between the Overturists and the Complainants.

- (1) (a) Identify the individuals holding and perpetrating the beliefs and practices referred to in the overture as inimical to the doctrines of the Presbyterian Church;
- (b) Specify the beliefs and practices referred to in the overture as inimical to the doctrines of the Presbyterian Church; and
- (c) Institute proceedings under the Code of Discipline of the Presbyterian Church of Australia against those persons they identify as holding and perpetrating practices inimical to the doctrines of the Presbyterian Church;

or, alternatively,

- (2) (a) Provide a written apology to the Presbyterian Church of Victoria for causing actual or potential division and distress within the Church by raising and presenting allegations and inferences to misconduct that they are unable or unwilling to substantiate; and
  - (b) Provide a public general apology to all individuals who have been or might have been offended or prejudiced by allegations or inferences of misconduct contained in the overture; and
  - (c) Undertake in the foregoing apologies to refrain in future from making allegations or inferences of misconduct that they are unable or unwilling to substantiate.
- (3) Institute proceedings for discipline or make apologies (as the case may be) pursuant to this resolution within six months after the 2004 meeting of the General Assembly of Victoria.

The Previous Question was moved, seconded and approved.

**98. Communication (iii):** A communication was received from the Acting Clerk of the General Assembly of the Presbyterian Church in N.S.W. concerning the remit from the General Assembly of Australia on the administration of the sacraments by elders.

**99. Returns to Remits:** Debate was resumed on the report of Returns to Remits (Min. 21):

The Deputy Clerk moved clause (2).

Clause (2) was seconded.

Pursuant to notice the Very Rev. B.H. Christian moved:

That the Assembly:

- (1) Insert the word "male" in the declaration embodied in 5.2 of its Constitution, Procedure and Practice, thus reading "Male elders set apart by a presbytery to perform special pastoral work in either a home mission station, vacant charge, or an area requiring missionary activity to commence and develop a church, may be authorised by the ordained minister or interim moderator of the bounds, to celebrate the sacraments."
- (2) Send the overture in an amended form to State Assemblies and Presbyteries under Barrier Act Procedure, returns to be in the hands of the Clerk by 31 December 2006.
- (3) Grant the overture interim authority.

The motion was seconded.

The Rev. J.F. Bartholomew challenged the competency of the motion.

The Moderator ruled the motion incompetent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

Clause (2) was approved.

The Rev. B.M. Meller, G.J. Nicholson, P.R. Dunstan, S. North and Rev. Dr. Paul Logan recorded their dissent.

The deliverance as whole was approved as follows:

That the Assembly:

(1) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 30, 114) concerning the administration of the sacraments within the Presbyterian Church of Australia by ministers of other churches enact the following new section 5.2A in Constitution, procedure and Practice:

**5.2A Administration of the Sacraments by ministers of churches other than the Presbyterian Church of Australia.**

Unless other provisions are made by the General Assembly of Australia the sacraments of the Church may be administered only by the following persons:-

- (a) A person who has the status of a minister of the Presbyterian Church of Australia and who is able to perform ministerial functions.
- (b) A Home Missionary granted permission to administer the sacraments in terms of the regulations of the General Assembly of Australia.
- (c) A person who has the status of an ordained minister of a reformed or Presbyterian Church and who has been duly authorized to administer the sacraments by the presbytery of the bounds in particular circumstances e.g., an exchange ministry, an interim ministry during a vacancy, of which circumstances the presbytery shall be the sole judge.

Notwithstanding the previous position, ministers of the Presbyterian Church of Australia may, with the approval of the presbytery of the bounds and in special circumstances, invite a minister of another church to administer the Sacraments.

(2) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 42) concerning Elders celebrating the sacraments enact an addition to Section 5.2 of Constitution, procedure and Practice with the following:-

Elders set apart by a presbytery to perform special pastoral work in either a home mission station, vacant charge, or an area requiring missionary activity to commence and develop a church, may be authorised by the ordained minister or interim moderator of the bounds to celebrate the sacraments.

The minister or interim moderator of the bounds shall be responsible to presbytery for the manner in which these sacraments are celebrated and all such cases are to be duly reported to the presbytery.

Presbyteries are counseled to exercise care so that only elders proven by service to be suitable to take special responsibilities are appointed and given the right to celebrate the sacraments.

In administering the sacraments the elders shall consult and use the forms in the most recently approved book of common order of the Presbyterian Church of Australia.

The elders shall not celebrate the sacraments except in their sphere of work and on occasions fixed by the Kirk Session.

(3) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 49) as to those authorised to administer the Sacraments enact an alteration to 5.2 of Constitution, Procedure and Practice so that it will read:-

**Administration of Sacraments.** The Assembly in view of the fact that in some parts of the Commonwealth it is not meantime possible to obtain the services of an Ordained minister of the Word, hereby authorise as a temporary administrative arrangement, to meet such need, and until such need be supplied, that Home Missionaries who have completed the first year of the Course of training for the Ministry, or other such training as is accepted by the College Committee as equivalent thereto, or have completed five years in the Home Mission or Aboriginal Mission Service, or one year in the service of the Presbyterian Inland Mission, and

have been specially recommended by the presbytery of the bounds, this recommendation having been specifically confirmed by the executive of the state Theological Education Committee and Home Mission Committee or Australian Presbyterian World Mission or the Queensland Aboriginal and Foreign Mission Committee, or the Committee of the Presbyterian Inland Mission as the case may be, and who have further passed an examination arranged by the College Committee on the doctrines of Baptism and the Lord's Supper shall be empowered to administer the Sacraments of Baptism and the Lord's Supper according to the rules of the Church, under the conditions set forth in Rules 2(a)-3 hereunder.

**And amend Regulation 5.2.2(a)(ii) so that it will read:-**

That those exercising such function shall straight away report the details of each case to the Moderator of the Home Mission Station, or if there be no Moderator, to the Clerk of the Presbytery or in the case of a Presbyterian Inland Mission Padre, to the Convener of the Presbyterian Inland Mission Committee.

- (4) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 50) concerning an alteration to Article 5 of the Articles of Agreement enact a new Article 5 as follows:-

The mission of the Church is to take the Gospel to people of all ethnic and cultural groupings. That mission is pursued in Australia and overseas according to the following schema:-

- (a) APWM shall give effect to the responsibility of the General Assembly to initiate and support world mission outside Australia and overseas and indigenous ministry within Australia.
- (b) It shall be the responsibility of the state home mission committees, in conjunction with presbyteries, to pursue the missionary challenge within the states.
- (c) It shall be the responsibility of the Presbyterian Inland Mission Committee to exercise ministry to isolated and remote communities.
- (d) The General Assembly may by way of a consultative committee otherwise seek to encourage cross-cultural ministry within Australia.

- (5) Amend the regulations of Australian Presbyterian World Mission clauses 4 and 5 so that the whole regulations will now read:-

1. There shall be a Committee of the General Assembly known as the Australian Presbyterian World Mission Committee.

2. The Committee shall consist of:-

- A Convener elected by the General Assembly.
- The Convener of each of the APWM State Committees of Tasmania, South Australia and Western Australia.
- Two representatives appointed by the APWM State Committees of Queensland, Victoria and New South Wales, one of whom shall be the Convener of the State Committee.
- The National World Mission Coordinator.
- Seven members elected by the Assembly.
- Ex-officio appointments from the General Assembly.

3. The Executive shall consist of:

- The Convener.
- The National World Mission Coordinator.
- One representative appointed by each of the State Committees of Victoria, Queensland and New South Wales.
- Committee members as elected by the General Assembly who are from the state in which the Convener resides.
- Such other members appointed by the Executive so that there will be a total of seven members from the state in which the Convener resides.

4. It shall be the responsibility of the Committee to:

- (a) Publicise and carry through the General Assembly's policy in regard to the missionary service and outreach of the Church to peoples of other cultures and other countries.
- (b) Enter on behalf of the General Assembly into formal relationships and agreements with other churches and mission bodies in respect of missionary activity with such churches and bodies.

- (c) Establish and maintain partnership relationships with approved overseas churches and, where useful and possible, to work through them on behalf of the Assembly.
  - (d) 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.
  - (e) Support Presbyterian missionaries who are working directly under the authority of the Church either overseas or in Australia or with accredited mission societies approved in accordance with regulations approved by the General Assembly.
  - (f) Oversee the mission work of the Presbyterian Church of Australia and ensure that it is consistent with the Church's doctrine and practice.
  - (g) Formulate mission policy and develop initiatives to which the Lord is calling, especially to un-reached people groups.
  - (h) Encourage at all levels of the Church's life, especially at the level of the congregation, an enlightened and wholehearted personal commitment to the missionary task of the Church.
  - (i) Finally accept missionary candidates after interview and recommendation by their state committee and otherwise to implement any other relevant decisions of the General Assembly.
- (6) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 72) concerning an alteration to the Articles of Agreement 7.5(a) amend Article 7.5(a) by the deletion of the present clause (a) and the insertion of the following:-
- (a) in Queensland – the Reformed College of Ministries.
- (7) In accordance with returns from presbyteries and state assemblies upon a remit sent down under the Barrier Act (B.B. 2001 Min. 103) to enact a new Chapter 8 in Constitution, procedure and Practice of the Presbyterian Church of Australia concerning general rules for overtures, petitions and references enact the new Chapter 8 as follows:-

## **CHAPTER 8**

### **General Rules for Overtures, Petitions and References**

#### **1. GENERAL**

##### **1.01. Authority.**

These Rules are enacted by the Assembly pursuant to its general legislative function as contained in the Articles, in particular Articles 2 and 14.

##### **1.02. Definitions.**

In these Rules:-

**"Articles"** means the Articles of Agreement as contained in the Scheme of Union as amended from time to time.

**"Assembly"** means the General Assembly of the Church.

**"Barrier Act procedure"** means the procedures (which reflect the Barrier Act 1697 of the Church of Scotland) whereby the Articles or any Rules may be added to or altered in any way, being the procedure:

- (a) in the case of Articles - as contained in Article 15
- (b) in the case of the Basis of Union - as contained in Clause III of the Basis of Union
- (c) in the case of a Rule - as contained in Article 2.2

**"Church"** has the same meaning as in the Articles.

**"Committee"** means a committee of the Assembly established under Article 4.1.

**"Overturist"** means the committee, court or persons who bring forward an overture pursuant to Rule 2.03 of these Rules.

**"Rule"** has the same meaning as in the Articles.

##### **1.03. Standing Orders.**

Procedural issues relating to overtures, petitions and references are contained in the Standing Orders of the Assembly. These Rules shall be read in conjunction with the relevant Standing Orders. In the event of any inconsistency between these Rules and the Standing Orders, the provisions of these Rules shall prevail.

## **2. OVERTURES**

### **2.01. Overture.**

An overture is a formal written proposal submitted to the Assembly:-

- (a) for the enactment of any alteration to either the Basis of Union or the Articles;
- (b) for the enactment of any other change (by addition of any new law or repeal or amendment of an existing law) to any Rules of the Church;
- (c) for a declaration or interpretation of the law or practice of the Church on some particular point; or
- (d) to have something done or declared which is for the general benefit of the Church.

Only matters of general interest may be brought by overture.

### **2.02. Form of overture.**

An overture for the enactment of a new law or the amendment of an existing law ought to specify what is desired in the very words in which it would stand if granted. Overtures of vague indefinite proposals, although their aim may seem to be good, may be dismissed as irrelevant.

### **2.03. Who may overture.**

An overture may be made to the Assembly by:-

- (a) a Committee;
- (b) any seven members of the Assembly drawn from at least two of the States;
- (c) a State Assembly; or
- (d) a Presbytery.

### **2.04. Obligations of Overturist.**

An Overturist is required to:-

- (a) see that the overture is in due form;
- (b) include in the recitals to the overture:
  - (i) the opinion of the Overturist that the overture seeks a decision of the Assembly which is within the jurisdiction of the Assembly;
  - (ii) reference to the authority pursuant to which the Assembly may give effect to the overture,
- (c) appoint two members of the Overturist to support it in the Assembly; and
- (d) see that the overture is properly expressed.

### **2.05. Notice to be given.**

An overture shall not be moved unless notice of it has been given:-

- (a) at a previous sederunt of the Assembly; or
- (b) in the papers for the Assembly submitted to members prior to the first sederunt of an Assembly.

### **2.06. Presbytery Overture.**

Any overture from a Presbytery to the Assembly shall be transmitted through the State Assembly which shall forward it with or without comment or with approval or disapproval. A State Assembly is not entitled to refuse to transmit an overture which is presented in proper form. A Presbytery may transmit an overture to the Assembly direct when no regular meeting of the State Assembly intervenes between the meeting of the Presbytery at which it was approved and the Assembly.

### **2.07. Proceedings not judicial.**

The Assembly when considering an overture is not exercising its judicial function and the stating of an overture does not bring parties to its bar or exclude any members of the Assembly from participating and voting in the proceedings relative thereto.

### **2.08. Several overtures.**

If there are several overtures on substantially the same subject only one person is heard in support of each.

### **2.09. Receiving and stating an overture.**

Before an overture can be stated in the Assembly it must be formally received. Only members of the Assembly or others specifically appointed for the purpose by the Overturist from its own members may state an overture. If no one appears to state the overture it falls without motion to that effect. Once an overture is stated it is before the Assembly and must be disposed of.

### **2.10. Questions and motion.**

After the overture has been stated members of the Assembly may put relevant questions to the persons stating the overture through the moderator. After questions have been answered the

persons stating the overture if they are members of the Assembly have the right in priority to other members:-

- (a) to move that the overture be sustained and, if the motion is approved;
- (b) to move that the specific action proposed in the overture or such other necessary action be taken.

#### **2.11. How dealt with.**

An overture is either:-

- (a) sustained by the Assembly and the specific matter proposed in the overture approved in its original or amended form; or
- (b) sustained and sent down to State Assemblies and Presbyteries in its original or amended form under Barrier Act procedure; or
- (c) sustained and sent down to State Assembly and Presbyteries in its original or amended form for consideration and report; or
- (d) dismissed.

#### **2.12. Remit apart from Barrier Act procedure.**

The Assembly may remit any subject to State Assemblies and Presbyteries for their suggestion, opinion and report apart from Barrier Act procedure. Under such a remit State Assemblies and Presbyteries may either approve or disapprove the proposal in its present form or may approve it with amendments. Upon such a remit and the returns thereon the Assembly does not pass the overture into a law of the Church.

#### **2.13. Remit under Barrier Act procedure.**

Before an overture can pass into a law of the Church, it must be approved by the Assembly and sent down to State Assemblies and Presbyteries under Barrier Act procedure. Presbyteries and State Assemblies must either approve or disapprove the overture. Any suggestions from a Presbytery or State Assembly of a possible reconsideration of the subject of an overture under Barrier Act procedure must be kept entirely distinct from the approval or disapproval of the overture.

#### **2.14. Interim Authority.**

If the object of an overture transmitted under Barrier Act procedure is for a change to a Rule the Assembly may consider whether to grant interim authority under Article 2.3. The Scheme of Union does not permit the granting of interim authority for any proposal to enact a change to the Basis of Union or the Articles.

#### **2.15. Declaratory Statements.**

These Rules regarding overtures do not prejudice the right of the Assembly to declare what the Assembly understands the law of the Church to be on any point on which questions have been raised which are within the jurisdiction of the Assembly. Such declarations may be passed by the Assembly itself without reference to State Assemblies and Presbyteries.

### **3. PETITIONS**

#### **3.01. Petition.**

A petition is a written and signed request in approved form made to the Assembly and usually relating only to the affairs of the petitioner. It must be in respectful language and usually includes a statement of the circumstances or reasons which are held by the petitioner to justify the specific request made.

#### **3.02. Who may petition.**

Any inferior court or any congregation, committee or organisation of the Church or any person or group of persons within the jurisdiction of the courts of the Church has the right of approach to the Assembly by petition. The Assembly may at its discretion receive and deal with a petition from any person other than the aforesaid.

#### **3.03. Matter and form.**

Petitions must be what they profess to be. They must pray for something which is within the jurisdiction of the Assembly to grant and which could not have been or cannot be otherwise constitutionally obtained. A petition reviewing the judgment of an inferior court which might have been appealed or complained against is irregular and cannot be received. But petition may competently be used when the petitioner:-

- (a) has been obstructed in the petitioner's right of appeal or complaint in an inferior court;
- (b) is not legally qualified to proceed by appeal or complaint; or
- (c) being a court of the Church, cannot conveniently deal with a matter before it otherwise

than by petitioning the Assembly to take action.

**3.04. Assistance.**

Sessions, Presbyteries and State Assemblies should assist communicants and adherents of the Church in preparing petitions so as to prevent their being rejected on the ground of informality or other defect.

**3.05. Who at bar.**

A petitioner is a party at the bar. If any member of the Assembly is a petitioner to it, singly or with others, the member is at the bar during that business and until it is disposed of. A member cannot present the petition of others.

**3.06. Procedure.**

A petition is read or at least so much is read as to indicate its subject or its character. Such reading may show that it cannot competently or with propriety be received. The first question is whether it is to be received. If this requires to be discussed the petitioner ordinarily is heard but its subject or character may be such that the Assembly may refuse to hear the petitioner even on that. When the petition has been received the Assembly proceeds to consider its answer to the prayer of the petition.

**3.07. Others concerned.**

When a petition affects the interests of others the petitioner must supply them in reasonable time and by either personal delivery or certified mail with

- (a) a copy of the petition, and
- (b) notice of the time and place of the meeting of the Assembly at which the petitioner has asked or will ask that the petition be heard.

The Petitioner must inform the Clerk of the Assembly in writing that this has been done.

If the Assembly after receiving the petition is not satisfied that sufficient intimation has been given to others concerned it orders the petitioner to serve a copy of the petition on them with a citation to attend.

**4. REFERENCES**

**4.01. Reference.**

A reference is a document containing matters of difficulty or of importance which are stated and referred by resolution of an inferior court for opinion or advice by the Assembly, being within the jurisdiction of the Assembly.

**4.02. How transmitted.**

A reference is transmitted in the form of a properly attested extract minute of the resolution to refer accompanied by all relevant documents and if there are persons who have a direct interest in the matter they must be notified by the court referring.

**4.03. Reference stated.**

The reference when taken up is stated by a member of the court from which it has come and the statement shall show what the subject matter is and why it has been referred. No question on a point of form or order can be raised except by the moderator until the reference shall have been stated.

**4.04. How dealt with.**

The Assembly may then decline to entertain the reference or it may sustain the reference which means that the matter is properly before the Assembly and may then be discussed on its merits.

**4.05. Right to vote.**

Any members of the inferior court who are members of the Assembly retain their right both to deliberate and vote.

**4.06. Disapproved but taken up.**

The Assembly may find that there was not sufficient ground for referring the case and that the inferior court should have addressed itself to the adjudication of the same. When any delay has created hardship to any person having a direct interest in the matter the Assembly may proceed to determine the issue.

**4.07. Further procedure.**

Unless the decision of the Assembly determines the issue of the case the inferior court is directed to proceed in it according to the laws of the Church.

**100. ad hoc Committee on Contemporary Lord's Day Observance:** The report of the ad

hoc Committee on Sabbath Observance was laid on the table and received.

The Rev. P. Bloomfield submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Encourage Ministers and Sessions to distribute copies of the report and its guidelines as suitable for the edification of congregations and the peace and harmony of the church.
- (2) Thank and discharge the committee.

**101. ad hoc Committee on an Emblem/Logo for the Church:** The report of the ad hoc Committee on an Emblem/Logo for the Church was laid on the table and received.

The Rev. R. van Delden submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Authorise the Clerk of Assembly to maintain the downloadable Logo and Crest images on the national church website.
- (2) Authorise the Clerk of Assembly to maintain the trade mark registration of the current logo, until such time as it is replaced.
- (3) Thank and discharge the Committee.

**102. Federal Home Mission Structure:** Pursuant to notice the Rev. B.M. Meller moved:  
That the Assembly:

- (1) Note that Article 9 of the Articles of Agreement recognises the desirability of receiving reports on the progress of the gospel through State Assemblies, but that few such reports are received by the Federal Assembly.
- (2) Request the home mission committees of the several states to cooperate in bringing to the next meeting of the Assembly, a proposal for the formation of a home mission committee of the GAA, such committee to have an advisory function and to facilitate the sharing of information across the states.
- (3) Commend to ministers and elders across Australia the conference on church revitalisation, "Embers to a Flame", which is proposed to be held in Brisbane and Melbourne in 2006.

**103. National Church:** Pursuant to notice the Rev. Dr. Paul Logan moved:  
That the Assembly:

Instruct the Code Committee to report to the 2007 General Assembly on the necessary steps to be taken to become a national church by 2010.

The motion was seconded and approved.

**104. Communication (vi):** A communication was received from the Convener of the Historical Records and Library Committee of the N.S.W. General Assembly concerning the G.A.A. archives.

Pursuant to notice the Rev. A. Van Ash moved:

That the Assembly:

Request the Finance Committee to consider providing financial support to the Ferguson Memorial Library as keeper of the records and archives of the General Assembly of Australia.

The motion was seconded and approved.

**105. Appeals, Complaints and Petitions involving a Dispute:** Pursuant to notice the Rev. J.R. Irvin moved:

That the Assembly:

- (1) Request State Assemblies, when an appeal, complaint, or petition involving a dispute is to come forward to the General Assembly of Australia, to invite either the Conciliation Committee (or its equivalent) of another State or members of the assessor panel appointed under Article 13 to negotiate with parties to the appeal, complaint or petition to assist in the resolution of their dispute prior to the hearing of those matters, with travelling and out-of-pocket expenses to be met by the Finance Committee of the General Assembly of Australia, and accommodation expenses to be met by the State assembly.
- (2) Request the Code Committee to report at the next meeting of the Assembly on the matter of



appeals, complaints and petitions involving disputes, including the appropriate grounds for such matters, the process of bringing them before the Assembly and the procedure by which they are heard by the Assembly, together with the concept of "the bar".

The motion was seconded and approved.

**106. Biblical Ministries for Women:** Pursuant to notice the Very Rev. B.H. Christian moved:

That the Assembly:

- (1) Appoint a committee to prepare a position paper on Biblical ministries available to women, without entering into the issue of ordination.
- (2) Request the committee to consult widely throughout the Church and to present the paper to the 2007 meeting of the Assembly.
- (3) Appoint to the committee, the members of the committee known as "Women's Ministries, PCQ" as follows: Mesdames J. Langbridge, L. Eastwell, A. Pryde, C. Orford, L. Nicol, W. Henry, Misses C. Thallon and C. Butler.
- (4) Appoint the Rev. J. Langbridge as Convener of the committee.

The motion was seconded and approved.

**107. Appointment of Next Assembly:** Pursuant to notice the Clerk moved:

That the Assembly:

- (1) Resolve to meet in Sydney and within the Scots Church, 44 Margaret Street, Sydney, on Monday 10<sup>th</sup> September, 2007 at 7.00 p.m.
- (2) Appoint the Business Committee a Commission, of whom four members representing at least three states shall be a quorum, to appoint another time, place or date of meeting should it become impracticable for the Assembly to discharge its functions at the time, place or date appointed.

The motion was seconded.

Pursuant to notice the Rev. J.R. Irvin moved:

That the Assembly:

- (1) Request the Business Committee to investigate the feasibility of the next meeting of the General Assembly of Australia being in a residential format in the Sydney region.
- (2) Authorise the Business Committee to make all necessary arrangements:
  - (a) if the feasibility study is favourable, for a residential meeting of the General Assembly to commence on Monday 10<sup>th</sup> September, 2007 at 7.00 p.m.; or
  - (b) otherwise, for the General Assembly to meet in Sydney and within the Scots Church, 44 Margaret Street, Sydney on Monday 10<sup>th</sup> September, 2007 at 7.00 p.m.
- (3) Appoint the Business Committee a Commission, of whom four members representing at least three states shall be a quorum, to appoint another time, place or date of meeting should it become impracticable for the Assembly to discharge its functions at the time, place or date appointed.

The motion was seconded.

The Moderator declared the motions to be counter motions.

The motion of the Clerk, having received the majority of votes, on being put as the motion was approved.

**108. Minutes:** The minutes of the sixth, seventh and eighth sederunts were laid on the table and confirmed.

**109. Minutes Commission:** Pursuant to notice the Clerk moved:

That the Assembly:

Appoint the Moderator, Clerks, Business Convener, the Rev. L.J. Hall, J.R. Irvin and Mr. A.D. Turner a Commission to examine, correct and confirm the minutes of the ninth sederunt.

The motion was seconded and approved.

**110. Thanks:** It was resolved that the Assembly record its thanks to Mr. L. Wong, Mr. G. Jessup, Caretaker, and the staff of the Chinese Presbyterian Church, Surry Hills, for the use of their premises and the help given; to Mr. W.D. Richards, General Manager, and the staff of Church Offices

in Sydney for their work in preparing for this Assembly and particularly to Miss S.H. Jensen; Mr. P.J. Graham, Assembly Officer; the Rev. J.R. Irvin and K.D. Murray for assistance to the Clerks; Mrs. P. Christian for playing the organ for the opening night and the Communion Service; the combined choir of the Chinese Presbyterian Church for singing on the opening night; Mr. A. Byleveld for making the arrangements for the Communion Service; Mrs. E. Mill and those who assisted her in the provision of morning teas, afternoon teas and lunches; Presbyterian Aged Care, Ashfield, for the provision of the evening meals; and all who assisted in the operations of the Assembly.

**111. Moderator's Address:** The business of the Assembly having been completed, the Moderator addressed the House.

**112. Close:** After prayer, the Assembly joined in singing Psalm 122 verses 6 to 9. The Moderator then intimated in pursuance of the General Assembly's appointment that the next session of the General Assembly will be held at 7.00 p.m. on Monday 10 September, 2007, in the Scots Church, 44 Margaret Street, Sydney, or at such other date, time and place as may be decided (Min. 107).

Thereafter the Moderator in the name and by the authority of the Lord Jesus Christ, the only King and head of the Church, declared this session of the General Assembly closed and pronounced the benediction.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

The minutes of the ninth sederunt, having been carefully corrected are confirmed as authorised in terms of Minute 109 thereof.

C.R. THOMAS, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

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