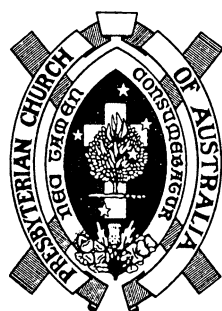


**MINUTES**  
OF  
**PROCEEDINGS**  
OF THE  
**FORTY-FOURTH**  
*44th*  
**GENERAL ASSEMBLY**

OF THE

*Presbyterian Church of Australia*



**HELD IN SYDNEY**  
**JULY 2001**

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# GENERAL ASSEMBLY

OF THE

*Presbyterian Church of Australia*

## 2001

### OFFICERS

**Right Reverend the Moderator:**

REV. JACK J. KNAPP  
50 Harper Road, Bellmere, Queensland 4510  
(07) 5495 1148

**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  
6 Warilda Street, Camp Hill Qld. 4152  
(07) 3398 3607

**Procurator:**

MR. GARRY K. DOWNES, A.M., Q.C., B.A., LL.B.  
180 Phillip Street, Sydney 2000  
(02) 9232 1450

**Law Agent:**

MR. SIMON FRASER, B.A., LL.M.  
Colin Biggers & Paisley, Shell House  
11th Level, 140 Phillip Street, Sydney 2000  
(02) 9221 2022

**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 2012  
Telephone: (02) 9690 9333 Fax: (02) 9310 2148  
DX 22502 Surry Hills

The Assembly will meet on Monday 13<sup>th</sup> September, 2004  
at 7 p.m. in Sydney at a place to be decided

**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



**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
Rev. W.D. Marshall. M.A. ....	1942-1945
Rev. G. Ross Williams. ....	1945-1951
Rev. L. Farquhar Gunn. M.B.E. E.D. M.A. B.D. ....	1951-1957
Very Rev. Edward R. Pearsons. ....	1957-1970
Raymond P.W. Jell, Esq. L.Th. A.R.E.I. A.I.C.M. ....	1970-1974
A.A.I.M. J.P. ....	1974-1985
Very Rev. Kenneth J. Gardner. O.B.E. D.D. ....	1985-1988
Rev. Paul G. Logan. B.A. D.Min. Dip.Ed.Stud. M.A.C.E. ....	1988-1991
	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
Rev. G.W. McAlpine. ....	1942-1945
Rev. J.M. Stuckey. B.A. ....	1945-1951
Rev. C.M. Dyster. M.A. B.D. S.T.M. ....	1951-1962
Rev. L.F.F. Gunn. M.B.E. E.D. M.A. B.D. ....	1962-1964
Rev. A.M. McMaster. B.A. B.D. ....	1964-1970
Raymond P.W. Jell, Esq. L.Th. A.R.E.I. A.I.C.M. A.A.I.M. J.P. ....	1970-1974
Rev. J.J.T. Campbell. B.A. ....	1974-1977
Rev. B.M. Meller. B.D. Th.L. ....	1977-1985
	1985-1988
	1988-1991
	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-

## AUTHORISATIONS, INSTRUCTIONS AND RECOMMENDATIONS

### Assemblies:

- Prompt reimbursement to Finance Committee of Assembly expenses (Min. 27(10))
- Encouragement of ministries which train women in Bible reading and Bible teaching (Min. 60(2))
- Assist women and men to gain a confident and biblical understanding of God's roles for women and men (Min. 58(3))
- Request each state assembly to set up a committee to consider how to make available more opportunities for women in the work of the Church (Min. 58(5))
- Urge state assemblies to encourage elders to engage in courses of Bible survey and similar theological studies (Min. 115(2)(c))

### Presbyteries:

- Commend work of PWA (Min. 20)
- Correct form of Question (11) asked of ministers and licentiates at ordinations and/or inductions (Min. 28)
- Need for prayer and financial support for the Rev. R.W. Lutton, newly appointed National Director of APWM (Min. 46(5))
- Introduction of Rev. R.W. Lutton as National Director of APWM (Min. 46(5))
- 'Partnership in Mission' Handbook of APWM (Min. 46(6))
- Need to hold decommissioning services for returning missionaries (Min. 46(17))
- Appropriate means by which individuals, sessions and presbyteries can communicate their concerns about social issues (Min. 57(5))
- Encouragement of ministries which train women in Bible reading and Bible teaching (Min. 58(2))
- Assist women and men to gain a confident and biblical understanding of God's roles for women and men (Min. 58(3))
- Develop links with the Christian Reformed Churches of Australia (Min. 60(5))
- Questions to be asked at ordinations and inductions are those to be found in Chapter 6 of Constitution, Procedure and Practice and there is no freedom to depart from the wording of these questions (Min. 119(1))

### Sessions:

- Commend work of PWA (Min. 20)
- Promotion of responsible support for the Church's cross cultural mission program and promotion of the Meal for Mission Appeal (Min. 46(9))
- Encourage sessions to appoint missions coordinators (Min. 46(16))
- Need to hold decommissioning services for returning missionaries (Min. 46(17))
- Promotion of short term mission opportunities (Min. 46(18))
- Encouragement not to be apathetic about gratuitous blasphemous references (Min. 57(1))
- Make use of resources published by state assembly Church and Nation Committees (Min. 57(2)(3))
- Appropriate means by which individuals, sessions and presbyteries can communicate their concerns about social issues (Min. 57(5))
- Encouragement of ministries which train women in Bible reading and Bible teaching (Min. 58(2))
- Assist women and men to gain a confident and biblical understanding of God's roles for women and men (Min. 58(3))

### Congregations:

- Commend work of PWA (Min. 20)
- 'Partnership in Mission' Handbook of APWM (Min. 46(6))
- Commendation of APWM Missionary and Prayer Directory and 'APWM World' (Min. 46(7))
- Promotion of responsible support for the Church's cross cultural mission programme and promotion of the Meal for Mission Appeal (Min. 46(9))
- Develop links with the Christian Reformed Churches of Australia (Min. 60(5))

Commend the Certificate of Christian Studies to congregations throughout the Church (Min. 62(3))

**Assembly Committees:**

Approval of funds for Assembly committees for the triennium (Min. 27(9))

**Moderator-General:**

Approval of Moderator-General's expenses (Min. 27(7))

Moderator-General appointed as one of the official representatives of the Church to the next meeting of the Reformed Ecumenical Council (Min. 60(3))

**State Assemblies and Presbyteries under Barrier Act Procedures:**

Overture (iii) concerning the administration of the sacraments within the Presbyterian Church of Australia by ministers of other denominations (Min. 30)

Overture (viii) concerning Elders celebrating the sacraments (Min. 42)

Overture (xii) concerning an alteration to Rule 5.2 as to those authorised to celebrate the sacraments (Min. 49)

Overture (xiii) concerning an alteration to Article 5 of the Articles of Agreement (Min. 50)

Overture (vi) concerning an alteration to the Articles of Agreement 7.5(a) (Min. 72)

Overture (iv) concerning the enactment of a new Chapter 8 in Constitution, Procedure and Practice (Min. 103)

**Whole Church:**

Commend the Centenary Appeal for ministry amongst Aboriginal people in Cape York to the whole Church and encourage gifts and donations for the Appeal (Min. 21(1)).

Encourage churches to remember the special needs of cross cultural and indigenous ministries in Australia (Min. 46(10))

Prayers for Presbyterian Inland Mission padres (Min. 48(1))

Appreciation for donations to the work of the Presbyterian Inland Mission (Min. 48(6))

Encouragement not to be apathetic about gratuitous blasphemous references (Min. 57(1))

The right of all members and adherents of the Presbyterian Church of Australia to raise their concerns about social issues (Min. 57(4))

Approval of a logo/emblem for the Church (Min. 78)

Encourage Church's membership to use the Church web site (Min. 104(7))

Statement of delegates to 21C (Min. 110)

## COMMISSION OF ASSEMBLY

### **New South Wales:**

Rev. T.E. Hobbs  
Rev. G.J. Spence  
Rev. J.E. Webster  
Mr. P.J. Graham

### **Victoria:**

(To be nominated by the  
State Assembly)

### **Queensland:**

(To be nominated by the  
State Assembly)

### **Western Australia:**

(To be nominated by the  
State Assembly)

### **Tasmania:**

(To be nominated by the  
State Assembly)

### **South Australia:**

Rev. W. Zurrer  
Miss M. McGregor

## ASSEMBLY COMMITTEES

### **Australian Presbyterian World Mission**

Seven members elected by the General Assembly:

Mr. I. Campbell	Rev. J.M. Elliott
Rev. C.J. Letcher	Mrs. J. Turner
Mr. D. Lewis	Rev. V. Johnson

1 vacancy

The Convener of each State Australian Presbyterian World Mission Committee.

An additional representative appointed by each of the APWM State Committees of New South Wales, Queensland and Victoria.

Ex-officio:	Assembly Officers
Convener:	Dr. D. Pilgrim

### **Christian Education**

New South Wales:	Very Rev. B.H. Christian, Rev. G.R. Goswell, R. Tsai, 1 vacancy
------------------	--

Queensland:	Mr. J. Mansfield, Rev. J. Nicol
-------------	---------------------------------

South Australia:	Rev. J.J.T. Campbell
------------------	----------------------

Tasmania:	1 vacancy
-----------	-----------

Victoria:	Rev. D. Brown, C.R. Thomas
-----------	----------------------------

Western Australia:	Rev. S.M. Bonnington
--------------------	----------------------

The convener of Christian Education (or a representative) from each State.

Ex-officio:	Assembly Officers
Convener:	Rev. I. Schoonwater

### **Church and Nation**

The convener of each State Church and Nation Committee or equivalent or a member elected by the State General Assembly if there is no such State Committee or where the Convener of the State Committee is unable to fulfill the duties as a member of the Church and Nation Committee of the General Assembly of Australia.

Ex-officio:	Assembly Officers
Acting Convener:	Rev. S. Slucki

**Code**

New South Wales:	Rev. S. Coulton, B.M. Gorton, P.W. Hastie
Queensland:	Very Rev. Dr. K.J. Gardner, Rev. G.J. Nicholson, L.J. Hall.
South Australia:	Mr. R.W. Arstall
Tasmania:	Rev. Dr. D.C. Mitchell
Victoria:	Very Rev. Prof. A.M. Harman, Rev. Dr. A. Bird, Rev. J.P. Wilson
Western Australia:	Rev. K.W. Morris
Ex-officio:	Assembly Officers
Convener:	The Clerk of Assembly

### College

The Conveners of the Theological Education Committee of the State Assemblies of New South Wales, Queensland, South Australia, Tasmania, Victoria and Western Australia. The full-time professors and lecturers at the Theological Colleges or Halls approved by the Assembly.

Ex-officio:	Assembly Officers
Acting Convener:	Rev. Prin. J.A. Davies

### Defence Forces Chaplaincy

Rev. G.J. Abbas	Rev. Dr. P. Swinn	Rev. P.W. Phillips
Rev. J.A. Macintyre	Rev. Dr. R. Mathews	Rev. A. Robinson
Rev. S. de Plater	Rev. Dr. R.S. Keith	
Ex-officio:	Assembly Officers	
Convener:	The Presbyterian Member of the Religious Advisory Committee to the Services.	

### Finance

New South Wales:	Rev. C.D. Balzer, P.F. Cooper, Messrs K.P. Marr
Queensland:	Messrs. R.W. Pilkington, K. Booker
South Australia:	Mr. B. Redpath
Tasmania:	Mr. G.K. Roberts
Victoria:	Very Rev. E.R. Pearsons, Mr. W.D. McGregor
Western Australia:	Capt. A.S. Small
Four members elected by the General Assembly:	
Mr. P.A. Burke	Rev. J.R. Irvin
Mr. W.J. Lennon	Mr. D.R. Brierley
Ex-officio:	Assembly Officers
Convener:	Mr. J. Mill

### National Journal

Nine Members elected by the General Assembly:		
Mr. W. Bruining	Mrs. J. Bell	Rev. M. Wharton
Mr. B. Redpath	Mrs. L. Kennedy	Mrs. T. Gordon
Rev. R. Waterhouse	Rev. S.M. Bonnington	Rev. G.K. Kettmiss
Ex-officio:	Assembly Officers	
Convener:	Rev. P.W. Hastie	

## Presbyterian Inland Mission

New South Wales:	Mr. P.A. Burke, Rev. L.G. Fowler
Northern Territory:	Dr. L.H. Greenwood
Queensland:	Rev. J. Nicol, A. MacNicol, G. Samuel, Messrs. K. Booker, Plkington, Mrs. A. Petherick, R. Craig Scott, B.T. Scott.
South Australia:	Rev. R. Schwartz
Tasmania:	Mr. A.D. Turner
Victoria:	Rev. M. de Pyle, R. Duncanson
Western Australia:	Rev. D.B. Thatcher
Ex-officio:	Assembly Officers
Convener:	Rt. Rev. J.J. Knapp

## Public Worship and Aids to Devotion

New South Wales:	Rev. S.A. Andrews, 4 vacancies
Queensland:	Rev. R. van Delden
South Australia:	1 vacancy
Tasmania:	1 vacancy
Victoria:	Rev. D. Brown, P. Mercer, M. Wharton
Western Australia:	Rev. K.W. Morris
Ex-officio:	Assembly Officers
Convener:	Rev. R. van Delden

## Reception of Ministers

Five ministers and five elders elected by the General Assembly:

Rev. C.D. Balzer	Rev. D.J. Innes	Rev. D.B. Thatcher
Rev. G.K. Ketniss	Rev. W. Zurrer	Mr. D.A. Turner
Mr. N. Taylor	Mr. J. Searle	Mr. W. McClaren
Dr. A.E. Vaughan		

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. Ketniss

## Relations with Other Churches

New South Wales:	Very Rev. B.H. Christian, 1 vacancy
Queensland:	Rev. L.J. Hall, Mr. R. Farr
South Australia:	2 vacancies
Tasmania:	Mr. L. Batchelor, 1 vacancy
Victoria:	Very Rev. Prof. A.M. Harman, Rev. Prof. D.J. Milne
Western Australia:	2 vacancies
Ex-officio:	Assembly Officers
Acting Convener:	Very Rev. Prof. A.M. Harman

## Ad Hoc Committee on the Ministry of Women (Min. 57(1))

Very Rev. B.H. Christian	Rev. J.F. Bartholomew	Rev. P.F. Cooper
Rev. M. Wharton	Dr. C.F. Gauld	Miss S. Maddrell
Mrs. E. Mill	Mrs. N. Moore	Mrs. L. Patston
Mrs. L. Campbell		
Convener:	Very Rev. B.H. Christian	

**Ad Hoc committee on an Emblem/Logo for the Church (Min. 126)**

Rev. R. van Delden  
The Assembly Officers  
Convener:

Rev. D.J. Thurston  
Rev. R. van Delden

Rev. P.M. Campbell



**2001 GAA COMMISSIONERS**

**PRESBYTERIAN CHURCH OF AUSTRALIA**

**ROLL OF COMMISSIONERS  
ELECTED TO THE 2001 GENERAL ASSEMBLY**

**NEW SOUTH WALES**

(Elected by the State Assembly)

**Ministers**

Rt. Rev. B.H. Christian  
Rev. B.M. Meller  
Rev. Dr. Paul Logan  
Rev. R.P.F. Benn  
Rev. P.F. Cooper  
Rev. Dr. P.E. Barnes  
Rev. P.W. Hastie  
Rev. Dr. D.L. Ferrington  
Rev. I.F. Smith  
Rev. Prin. J.A. Davies

**Elders**

Mr. S.H. Fraser  
Mr. D.M. Crawford  
Mr. K.P. Mar  
Mr. J. Mill  
Mr. P.A. Burke  
Mr. C. Llewellyn  
Mr. C. Langford  
Mr. J.C. Mackillop  
Mr. P.J. Graham  
Mr. D.R. Brierley

**Presbytery of Bathurst**

Rev. J. McClean  
Rev. W.M. Stewart

Dr. H. Clements  
Mr. I. Visser

**Presbytery of Canberra**

Rev. J.F. Bartholomew  
Rev. P.A. Davidson

Lt. Col. K.A. McQuarrie  
Mr. B. McDowell

**Presbytery of The Central Coast**

Rev. P.R. Dunstan

Mr. R.D. Menzies

**Presbytery of Dubbo**

Rev. R. Vandervelden  
Rev. Dr. B. Smith

Mr. J. Greig

**Presbytery of The Hastings**

Rev. J.S. Thompson  
Rev. P.C. Moore

Mr. J. Rooimans  
Mr. W.B. Weatherstone

**Presbytery of The Hawkesbury**

Rev. Dr. R.S. Keith  
Rev. L. Tattersall  
Rev. C.J. Letcher

Mr. F. Morrison  
Mr. M.J. Quirk  
Mr. A. Byleveld

**Presbytery of The Hunter**

Rev. J.E.D. Seaton  
Rev. D.M. Seaman  
Rev. T. Cheetham

Mr. W. McLeod  
Mr. B. Burchell  
Mr. F. Gray

**Presbytery of Illawarra**

Rev. D.J. McPherson  
Rev. P.J. Currie

Mr. P. Boggs  
Mr. R. Creighton

**Presbytery of Moree**

Rev. J.Q. Neasey

Mr. P. Phelps

### **Presbytery of The Murrumbidgee**

Rev. P. Gobbo

Mr. D.A. Hocking

### **Presbytery of New England**

Rev. V.J. Johnson

Mr. D. Murchie

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

Rev. S. Marquet

Mr. J. Nuttal

Rev. S. Cree

Mr. R. Dunstan

Rev. P.W. Playsted

Mr. D. Nicholds

### **Presbytery of Sydney**

Rev. C.D. Balzer

Miss S. Maddrell

Rev. R.C. McKean

Mr. L. Harrison-Mordaunt

Rev. Dr. J. Mock

Mr. R. Linney

Rev. I.F. Ransom

Mr. P. Reynolds

Rev. D.J. Thurston

Mr. M.C. Beveridge

### **Presbytery of Sydney North**

Rev. P.E. Boase

Mr. G.G. Drummond

Rev. T.E. Hobbs

Mr. A. Fuller

Rev. A.D. Lang

Mr. J. Goodman

Rev. Dr. R.G. McKinnon

Miss F. Perry

Rev. D. Tsai

Mr. B.G. Robertson

### **Presbytery of Sydney South**

Rev. K.D. Murray

Mr. A.D. Cartan

Rev. R.J. Lee

Mr. J. McGregor

Rev. Dr. E.F. Brown

Mr. D. Jamieson

### **Presbytery of Wagga Wagga**

Rev. D.J.G. Bullen

Mrs. Y. Forsyth

Rev. A.C. McMillan

Mr. L. Jackson

## **QUEENSLAND**

(Elected by the State Assembly)

Rev. P.J. Barson

Mr. R. Lyons

Rev. B. Enchelmaier

Mr. N. Taylor

Rev. G.K. Kettmiss

Mr. D. Lewis

Rev. J.W. Langbridge

Mr. K. Stewart

### **Presbytery of Brisbane**

Rev. P.M. Campbell

Mr. N. Liddell

Rev. L.J. Hall

Mr. J. McClenahan

Rev. J.J. Knapp

Mr. G. Rodgers

### **Presbytery of Central Queensland**

Rev. C. Kennedy

Mr. R. Farr

Rev. J. Brown

Mr. D. Blines

### **Presbytery of The Darling Downs**

Rev. D. Knott

Mr. R. Apsey

Rev. K. Harris

Mr. P. Walker

### **Presbytery of Mowbray**

Rev. D. McDougall	Mr. J. Hopkin
Rev. W. Redgen	Mr. K. Stark
Rev. S.G. Teale	Mr. D. Kennedy

### **Presbytery of North Brisbane**

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

### **Presbytery of North Queensland**

Rev. R. van Delden	Mr. P. Compton
Rev. H. Gallagher	Mr. D. Gallagher

### **Presbytery of Wide Bay-Sunshine Coast**

Rev. N.C. Thomason	Mr. W. White
Rev. D. Cranney	Mr. J. Tucker

### **SOUTH AUSTRALIA**

(Elected by the State Assembly)

Rev. W. Zurrer	Miss M. McGregor
----------------	------------------

### **Presbytery of Penola**

Rev. R. Waterhouse	Mr. B. Johnson
--------------------	----------------

### **Presbytery of Torrens**

Rev. L. Peake	Mr. R. Hanna
---------------	--------------

### **TASMANIA**

(Elected by the State Assembly)

Rev. D.I. Combridge	Mr. G.K. Roberts
---------------------	------------------

### **Presbytery of Tasmania**

Rev. R.W. White	Mr. L.J. Batchelor
-----------------	--------------------

### **VICTORIA**

(Elected by the State Assembly)

Very Rev. Prof. A.M. Harman	Mr. H. Cheetley
Rev. Prof. D.J.W. Milne	Mr. R. Butcher
Rev. K.R. Bell	Mr. K. Johnston
Rt. Rev. P.W. Phillips	Mr. C. Morrow
Rev. C.R. Thomas	Mr. W.D. McGregor

### **Presbytery of Ballarat**

Rev. K.D. Allen	Mr. N. Sharp
-----------------	--------------

### **Presbytery of Benalla**

Rev. Dr. D. Clarnette	Mr. P. Betts
-----------------------	--------------

### **Presbytery of Bendigo**

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

### **Presbytery of Flinders**

Rev. J. Ellis	Mr. R. McCarron
Rev. A. Venn	Mr. C.D. Cutler

### **Presbytery of Geelong**

Rev. T. Parle	Mr. D. Wishart
Rev. A.D. Lendon	Mr. A. Helyar

**Presbytery of Gippsland**

Rev. P.W. Swinn

Mr. L. Leighton

**Presbytery of Kilnoorat**

Rev. P.J. Burns

Mr. D. Hayward

Rev. B. Oakes

Mr. K. Gibson

**Presbytery of Maroondah**

Rev. D. Brown

Mr. W. Lawrence

Rev. H.A. Stamp

Mr. W. Vandenberg

**Presbytery of Melbourne East**

Rev. J.S. Woodward

Dr. D. Hare

Rev. M. Wharton

Dr. J. Hare

Rev. J. Buchanan

Mr. B. Dimelow

**Presbytery of Melbourne North**

Rev. S.O. Cowley

Mr. F. Goodson

Rev. M. Willsmore

Mr. W. Barrington

**Presbytery of Melbourne West**

Rev. S. Kroeger

Mr. G. Bell

Rev. P. Ridgwell

Mr. B. Evans

**WESTERN AUSTRALIA**

(Elected by the State Assembly)

Rev. A. Perrie

Mr. G. Musket

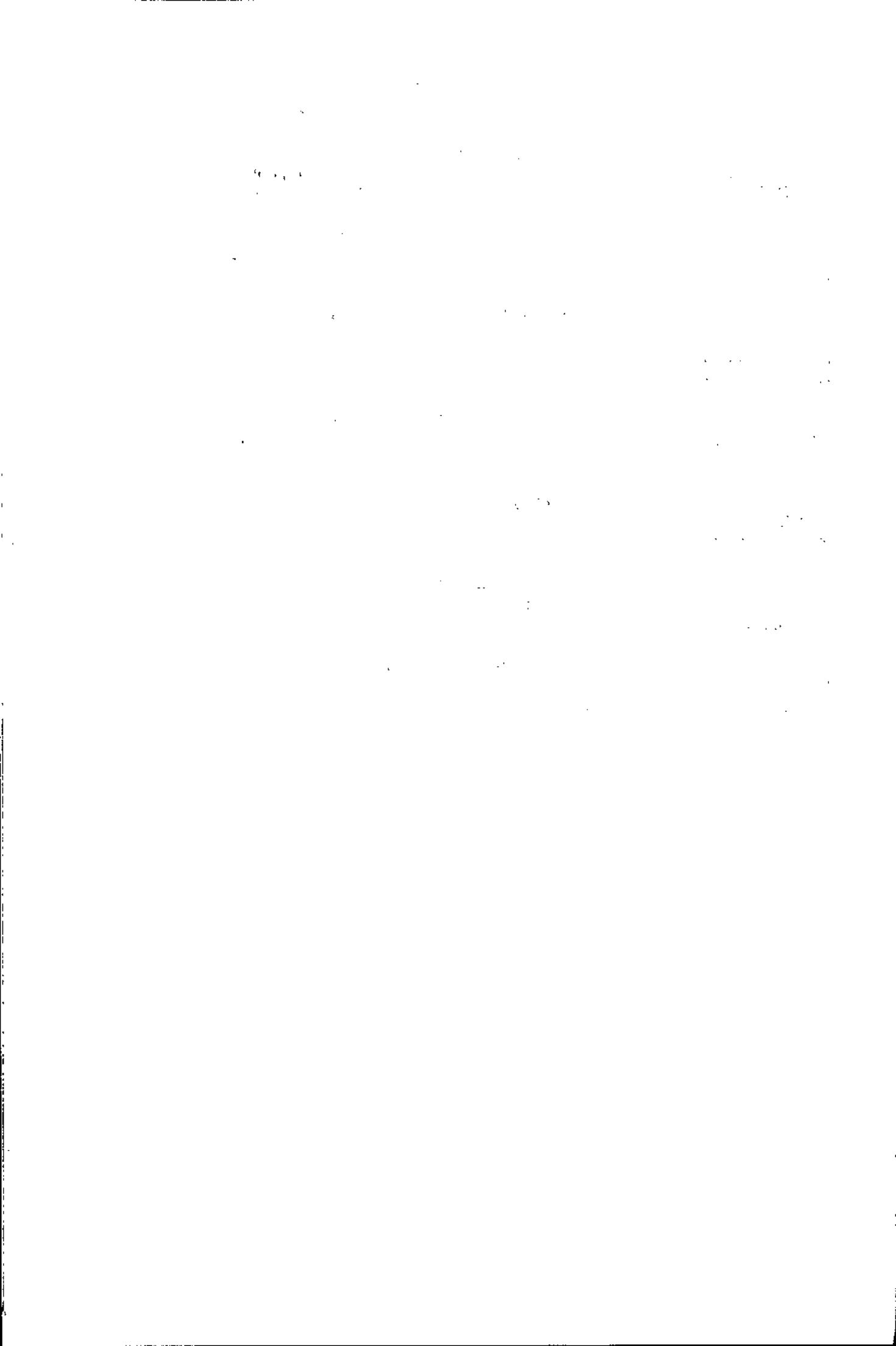
**Presbytery of Western Australia**

Rev. K.W. Morris

Mr. S. Tomlinson

Rev. D.B. Thatcher

Mr. T. Randall



## AUSTRALIAN PRESBYTERIAN WORLD MISSION

In reviewing the work of this Committee over the past four 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.

### The National Director

Rev. Robert Benn resigned as National Director taking effect from 1 June to accept a call to parish ministry from the Springwood-Winmalee Congregation. Robert's desire to serve the Lord in 'one last' parish ministry had been discussed over several months with the Convener and Deputy Convener before he felt led of the Lord to accept the call. He had been a member of the APWM Federal Committee for 20 years and its Director for the last eight years. We wish to acknowledge Robert's outstanding work as National Director, his care for both our Partner Church and Partner Society Missionaries, and his seemingly boundless energy and enthusiasm in promoting the Church's missionary cause throughout Australia. He has also been largely responsible for developing our Church's involvement in a number of overseas countries. On behalf of the Federal Committee and its Executive, it should be added that Robert has been a man of vision and a source of inspiration to us. He has been very easy to work with, involving us in all of his activities and plans. Also, Laurel's contribution is gratefully acknowledged in supporting Robert, in accompanying him on many arduous trips and in maintaining the home-front during many more trips. Laurel will continue to serve as NSW Convener of the PWMU and as a member of the State Committee of APWM. We praise God for Robert and Laurel's outstanding service and pray that their move to Springwood-Winmalee will be blessed by the Lord of the harvest and bring much joy and fulfilment to them both.

The position of National Director has been widely advertised, and it is hoped that the new Director will be selected by the time of the GAA. Robert leaves at the end of April for a month's leave before his resignation takes effect. In the interim period commencing at the start of May, the office staff of Merrelyn Dunkerley and Jenny Cranston will continue to run the office at Picnic Point, reporting temporarily to the National Convener.

### 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, eg PIM, Code;

Field visitation of missionaries.

### The Committee and Executive

Dr. David Pilgrim and Rev. Jim Elliott have continued as Convener and Deputy Convener respectively of APWM during the four-year period, as has Mr. Ian Campbell as Treasurer. The Executive consists of the NSW members of the Committee plus the State Conveners of New South

Wales, Queensland and Victoria. Rev. Paul Nellies resigned early this year due to the pressure of other duties. We thank Paul for his years of service to APWM. Miss Margery Geddes was appointed to the Executive but later resigned due to a clash of meeting times with her other commitments. Mrs. Jan Turner, wife of the NSW State Director of SIM, was added to the Executive in late 2000. We were very sorry to receive Rev. Keith Black's resignation this year as State Convener for Queensland and member of the Executive due to his wife's illness. Keith has made a great contribution to our Church's missionary cause.

Regarding movements of members of the Federal Committee, Rev. Len Pearce left during 2000 for service in the Middle East with Red Sea Team International. All State APWM Conveners are members of the Federal Committee. There were two changes of personnel in 2000. In South Australia, Rev. John Campbell replaced Rev. Rod Waterhouse as Convener, and in Western Australia Rev. Darrell Thatcher replaced Rev. Alan Perrie. We thank Len, Rod and Alan for their contributions to the work of the Federal Committee.

Since the last GAA in September 1997, Annual General Meetings of the whole Committee were held as follows:-

7-8 August 1998

19-20 November 1999

17-18 November 2000

All meetings were held at the Revesby Presbyterian Church.

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

1 in the remainder of 1997

3 during 1998

2 during 1999

2 during 2000

2 during 2001

All meetings were held at the National Office at Picnic Point.

An Administrative Committee consisting of the National Convener, the Deputy Convener, the National Director and the Treasurer has handled day-to-day matters requiring attention, largely by email, with reporting of decisions to the Executive. Two other sub-committees report to the Executive. These are the Policy Sub-Committee convened by Rev. Jim Elliott, and the Aboriginal Ministries Sub-Committee convened by Rev. Cliff Letcher.

#### Administrative Arrangements

During the last four 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 has served as part-time secretary for the whole period. Mrs. Sharon Gordon was also a part-time secretary until her resignation due to family circumstances midway through the period, although she has continued with occasional work for APWM. Following some temporary arrangements, she was replaced by Mrs. Jenny Cranston. These arrangements have proved to be very satisfactory and efficient. We are also very pleased that Mrs. Dunkerley and Mrs. Cranston are happy to continue after Robert Benn leaves, which will greatly facilitate the continuing efficient operation of the Federal Office in the interim period and in the settling-in period of the new Director.

Mrs. Dunkerley acts as Minute Secretary for the AGM and for meetings of the Executive.

The National Director reports only those items of correspondence that are of special interest or that require action by the meetings.

#### Activities of the National Director

During the period since the last GAA, the Director has visited all the State Assemblies and the majority of Presbyteries in Australia for the purpose of mission education - Orders of the Day, Seminars and Retreats. During Presbytery visits he has also taken opportunity to minister to local congregations. Each of the State Theological Colleges has been visited on one or more occasions for the purpose of setting out the church's mission policies and opportunities for service.

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.

Considerable time has been spent in strategic overseas visits and in their organisation, resulting in the furthering of partnerships with developing churches, and in some cases in response to specific needs. Two extensive trips were made to Africa, Cyprus and Mission to the World in

Atlanta, and to Myanmar, Bangladesh, and Cambodia. Robert also visited Partner Churches in Japan and Vanuatu for a General Assembly of the PCV, and also accompanied Ron and Jean Lyons on a reconnaissance trip of the Cape York Peninsula. After the East Timor crisis he twice visited the Protestant Church of ET to establish relations and to evaluate what help the PCA could give. One of these trips was extended to visit the Bali Reformed Church and the REC at Jogjakarta. While these trips consumed a great deal of Robert's time and energy, they have proved to be very valuable in terms of building bridges and consolidating contacts.

Much time and effort has also been spent in communicating with the whole team of missionaries, with special reference to Partner 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 fulfil 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.

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

#### August 1998 Conference Regarding Responsibilities of Committees

The GAA of 1997 resolved (Min 101) to:

"request APWM to convene a conference between APWM, PIM, Home Mission and Evangelism Committees in all States to clarify responsibilities of the Committees with regard to cross-cultural and Aboriginal ministries within Australia, and to investigate more effective ways to develop and support these ministries."

The conference was convened on 10-11 August 1998 at the Presbyterian Theological Centre in Sydney and was attended by:

David Pilgrim, Jim Elliott, Robert Benn, Keith Black, John Tucker, Ewen Brown, Ken Martin, Edith Gaggin (APWM); Jack Knapp (PIM); Ernie Noble, Paul Beringer, Keith Bell, Ron Clark, John Nicol (Ministry and Mission/Home Missions); David Thurston (Evangelism); John Langbridge, Neville and Lyn Heywood, Cliff Letcher and Bruce Meller.

The Conference reached general agreement that the mission of the church is to take the Gospel to people of all ethnic and cultural groupings and that this mission should be pursued in Australia and overseas according to the following schema:-

1. APWM shall give effect to the responsibility of the General Assembly to initiate and support world mission outside Australia and overseas.
2. It shall be the responsibility of the State home mission committees, in conjunction with presbyteries, to pursue the missionary challenge within the States.
3. It shall be the responsibility of the Presbyterian Inland Mission Committee to exercise ministry to isolated and remote communities.
4. The General Assembly may by way of a consultative committee or otherwise seek to encourage cross-cultural ministry within Australia, which shall include ministry to Aboriginal and Torres Strait Islander people.

On 25 May 1999, the Code Committee was requested to comment on the report and propose new Articles of Agreement. In December 1999, all State Conveners and Presbyteries were requested to comment on the draft submission by 30 June 2000. Replies were received from almost all State Committees but less than 40% of Presbyteries. The great majority of replies were in favour of the recommendations, although some concern was noted for the need for coordination of action and funding of missionary work within Australia, particularly with regard to Aboriginal and Torres Strait Islander work.

The recommendations come as an Overture to the GAA.

#### Aboriginal Ministries Conference, November 1998

This was held on 14 November at the home of the National Convener at Hurstville Grove, and was attended by David Pilgrim (Convener), Robert Benn, Keith Black, Jim Elliott, Charles



Green, Neville and Lyn Heywood, John Langbridge, Cliff Letcher, Ron and Jean Lyons, and Barbara Sayers. Apologies were received from Rick and Kayleen Manton.

The conference arose from the resolution of the 1997 GAA discussed in the section above, and a further resolution adopted at that GAA requesting APWM to establish a sub-committee with the responsibilities listed in the section below dealing with Aboriginal Ministries. As noted above, the August Conference recommended that the responsibility for Aboriginal ministries should be passed from APWM to the State Home Mission Committees. This view was presented very strongly by the representatives of the Home Mission Committees and generally agreed to in principle by all present, although some doubts were expressed regarding the practical details of implementation. The August Conference also decided that APWM should convene an Aboriginal Ministries Conference in response to the second GAA resolution and to consider the implications of its recommendation, particularly in view that the change would take some years to be implemented.

Topics discussed at the Conference were:-

- the need for Aboriginal ministry by the PCA
- the diversity among Aboriginals and Torres Strait Islanders
- the objectives of Aboriginal policy
- implications of responsibility residing with State Home Missions Committees
- resources and funding
- motivation of the Church at large
- Aboriginal training policy
- help for States with small church populations.

Details of these discussions are available in the minutes of the Conference which can be obtained from the Convener.

The following recommendations from the Conference were adopted by the APWM Committee:-

1. That a Sub-Committee of the APWM Federal Committee consisting of five people be appointed with responsibilities as outlined in the GAA resolution on Aboriginal ministries.
2. That the Sub-Committee consist of Cliff Letcher (Convener), Rick Manton, Charles Green, Ron Lyons and Neville Heywood.
3. That the Sub-Committee be encouraged to consult with others as necessary.
4. That the Sub-Committee be requested to report regularly to the Director and to report with recommendations which should include items (a)-(h) of the GAA resolutions, to the 1999 mid-year meeting of the APWM Federal Executive at which time the future of the Sub-Committee will be reviewed.
5. That to defray expenses, up to \$2000 be made available to the Sub-Committee from APWM funds for the period up to the mid-year meeting of the APWM Federal Executive.

A section on the work of the Sub-Committee is given later in this report.

#### Finance

Some key financial figures for the last four years are:-

Item	2000	1999	1998	1997
Donations	294,705	243,937	250,122	204,525
Meal for Mission	60,143	52,493	41,080	49,062
Other income	157,523	126,845	135,855	126,276
<b>Total income</b>	<b>512,371</b>	<b>423,275</b>	<b>427,057</b>	<b>379,863</b>
Support of Missionaries	412,790	355,732	348,366	280,791
Other expenditure	116,164	80,544	75,363	99,072
<b>Total expenditure</b>	<b>528,954</b>	<b>436,276</b>	<b>423,729</b>	<b>379,863</b>
<b>Assets at end of year</b>	<b>505,688</b>	<b>553,521</b>	<b>584,817</b>	<b>593,979</b>
Draw-down from Trusts	30,000	-	9,983	-

The increases in Donations and Support of Missionaries are pleasing and result from the addition of the Williamson's to our missionary family. Other Income consists mainly of contributions from State World Mission Committees out of their budgets, together with some

interest and rents. Other Expenditure is made up of administration and promotion costs, and a capital loss on the sale of the Boggabilla property, resulting in the increase in this item for 2000.

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.

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.

#### Meal for Mission

This has been vigorously promoted each year, and has been well supported by the Church. Over the last three years, the annual amounts received have increased from approximately \$40,000 to \$60,000, which has made a considerable contribution to APWM's budget as well as contributing to the funding of the following strategic projects:-

Support for various needs at Talua MTC, Vanuatu

Fayek Iskander and Julios dos Santos in ethnic ministries in Sydney and Perth

New ministry projects in Burkina Faso, West Africa

Development of the young Presbyterian Church in South Bangladesh

The Presbyterian Reformed Church and the Free Reformed Church of

Myanmar (Burma) in evangelism and training of leaders

Peter Ndou of Venda in his study at the Bible Institute of South Africa

Ron and Jean Lyons of Cairns in their ministry to Aborigines on Cape York

Rev. Rick and Kayleen Manton's ministry at Mt. Druitt

The work of the Aboriginal Ministries Committee of APWM

A new generator at the Talua Ministry Training Centre, Vanuatu

#### Cooperation with Overseas Churches

*Vanuatu* - The block grant has now ceased and funding is provided on a project basis, although trust funds are still available for support of pastors' children and travel. Our emphasis has remained on assisting Talua Ministry Training Centre and the training of staff and Pastors. Scholarships have been provided for Ps. Yosef at CLTC in PNG, for Ps Shem Tamara at PTC Melbourne, and commencing this year for Ps Johnny Nual to study for an MA (Theol) through PTC Sydney. Rev. Ian Smith has acted as adviser to the Federal Executive in matters relating to Vanuatu. We praise God for the service given by Rev. Darrell and Margaret Thatcher and by Joanne Cutler, and for Rev. Andy and Rosemary Williamson who are now serving at Talua. We are still seeking a replacement for Joanne to teach English.

A new generator has been given to Talua, mainly through the efforts of Rev. Chris Balzer, and the costs of a vehicle have been supplied. APWM has been represented at each General Assembly of PC Vanuatu, and at the Centenary Assembly in 1998, our Moderator General, Rt Rev. Bruce Christian headed a large Australian contingent. The National Convener represented APWM in a consultation on funding with PC Vanuatu. While visiting the USA in March 2001, Rev. Andy Williamson investigated the possibility of Mission to the World becoming involved in Vanuatu.

A mission was conducted by students and staff of PTC Sydney to Vanuatu, and a very successful visit was made by a group from the Talua MTC to Sydney and Gulgong in 2000.

*East Timor* - APWM has sought to provide assistance to the Protestant Church of East Timor. Robert Benn made two trips to East Timor in 2000. Scotch College Melbourne is planning to send a team and a container of goods to East Timor in mid 2001 to help with rebuilding, depending on a security clearance from UNTAET. Scots College Sydney is considering financing scholarships for students to come to Australia for English study. Rev. Bill McKeith, Principal of PLC Croydon has visited East Timor with a view to assessing the needs for assistance. Negotiations are in progress for Susan Sandral, ex-missionary to Indonesia, to be seconded to WEC for teaching English in East Timor.

*Japan* - The PCA has a Partner relationship with the Presbyterian Church in Japan and works under MTW. After 13 years of work, the Presbytery of Chiba was formed in 1999. Rev. Hugh and Hannah Price returned to Victoria in late 1999 and are now ministering in the Canterbury congregation. We maintain contact with MTW and PCJ and, in 2000, Rev. Fred Reid of MTW and Rev. Seima Aoyagi of PCJ undertook a very successful tour of NSW and Victoria. Several people are moving towards service in Japan.

*Bangladesh* - Short-term ministry visits have been made to the newly formed Presbyterian Church of Bangladesh by Rev. Ewen Brown and Jim Elliott; and by Derek and Maureen Keating (Session Clerk of Burwood) and Mr. Peter Mentiplay (businessman, Burwood Congregation). Rev. Nanok Monirul has spent time in Sydney and attended a meeting of the Executive. The NSW APWM Committee under Rev. Ewen Brown as Convener has made Bangladesh a special focus for mission. A draft Partnership Agreement with the Presbyterian Church of Bangladesh has been prepared.

*Myanmar* - Rev. Dr. George Logan has been appointed as APWM's representative lecturer and official contact person to the Reformed Presbyterian Church of Myanmar and the Free Reformed Church of Myanmar, and coordinator of short-term ministries to Myanmar. Rev. Stuart Bonnington and Dr. Logan gave lecture series in Myanmar in 2000 and 2001 respectively.

*India* - Rev. Dr. George Logan was also appointed APWM's contact person for PTS Dehra Dun.

Rev. John Ellis gave a lecture series in 2000 at Dehra Dun. Contacts and visits have also been made with the Mizoram Church.

*Cambodia* - Regular contact is maintained with Rev. Graham Chipps, Minister to the International Christian Fellowship in Phnom Penh, and with the Clarkes, Ros Gill and the Mawsons also working in Phnom Penh.

*Venda* - The church in Venda has continued to be supported by funding the studies of Peter Ndou at the Bible College of South Africa.

*Korea* - The PCA has a Partner Relationship with the Hap Dong Church. Rev. Bill Lutton visited the church in 2001, but little other contact has been made.

#### Aboriginal Ministry

The Aboriginal Ministries Sub-Committee was formed after the meeting in November 1998 as discussed above, and consists of Rev. Cliff Letcher (Convener), Charles Green, Rick Manton, Mr. Neville Heywood and Mr. Ron Lyons.

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

1. formulate a national policy on Aboriginal issues
2. develop a national strategy for ministry amongst Aboriginal people
3. coordinate and assist presbyteries, congregations and other relevant organizations already involved in Aboriginal ministry
4. encourage and develop new work among Aboriginal people
5. encourage and develop the training of suitable Aboriginal people for Christian ministry
6. liaise with other evangelical organisations involved in Aboriginal ministries including indigenous organisations
7. promote the awareness of Aboriginal needs in local congregations
8. recruit, send and encourage support for Aboriginal ministry

This sub-committee has begun its work. The task is extensive. A review of current work by Presbyterian workers is as follows:-

1. Mr. and Mrs. Ron and Jean Lyons. Originally involved in a part time patrol ministry on Cape York Peninsula, they are now based full time 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 are involved in a church planting venture in Mount Druitt (NSW). This has become a joint venture with the Anglican Church. This was an exit appointment in 1998 for Rick and is under the direction of APWM.
3. There are 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. At the time this Sub-committee was formed Miss Barbara Sayers was involved in Aboriginal ministry at Aurukun (Qld) but has since retired. She is still involved with the community there from time to time.
5. Neville and Lyn Heywood were also involved in Aboriginal ministry at Boggabilla (NSW). They have since moved into ministry in the Anglican Church at Mungindi (NSW) and will continue to have contact with the people of Boggabilla.

The Sub-committee has begun to formulate a national policy. In the interim, as part of the process of developing a policy the following strategies have been adopted:-

1. The Presbyterian Church to work with AEF State Committees as they seek to develop ministries.
2. Continue to develop relationships with Bimbadeen Training College and the AEF College in Perth.
3. Assist youth camping ministries with speakers, leaders and finance.
4. Provide teams to run children/youth programmes to coincide with Aboriginal conventions and rallies etc.
5. Organise, promote and assist with funding national Aboriginal conferences dealing with various issues relating to the development of the Aboriginal church.
6. Examine ways of developing ministry to Aboriginals in gaol without the constraints of the current chaplaincy structure.
7. Develop a strategy of visiting with Presbyteries in conjunction with AEF Aboriginal ministry and general understanding within the local churches. This to include helping churches work with Aboriginal people in their local areas and to inform them of what the Lord is doing across Australia.
8. Encourage and develop new work among Aboriginal people.
9. Encourage and develop the training of suitable Aboriginal people for Christian ministry.
10. Liaise with other evangelical organisations involved in Aboriginal ministry including indigenous organisations.
11. Promote awareness of Aboriginal needs in local congregations.
12. Recruit, send, and encourage support for Aboriginal ministry.

This Sub-Committee has become convinced that Aboriginal ministry must be dealt with at a national level. There is an urgent need for this work to be undertaken in cooperation with other evangelical organisations. The size of the indigenous population and the nature of the Christian ministry being undertaken, demands a national approach. This Sub-Committee cannot see an effective national strategy being undertaken by a State Home Missions Committee because Aboriginal ministry links cross State boundaries. State Committees do not have, nor can they have, a national focus. It is also important to recognise that this Sub-committee was established to formulate a **"national policy on Aboriginal issues"**. Without a committee at the national level it will be impossible to complete that task and implement such a policy. Such a committee will also need on-going funding to enable it to fulfil its task. Up until the present it has received an allocation from the APWM budget.

In discussing these issues at the AGM of the Federal Committee on 17-18 November 2000, the two following motions were passed:

"It was resolved that APWM recognises the need to develop and implement policy and strategy for indigenous ministries on a national basis and requests the GAA to establish a Standing Committee for this purpose and empower this committee to raise appropriate funding, and that the current Aboriginal Sub-Committee of APWM should form the basis of this Standing Committee."

"It was resolved that APWM express to the GAA its displeasure and dismay that Neville Heywood was not able to complete his ministerial studies within the PCA because of the rigidity of the Church's requirements, and that in order to continue his ministry, he was forced to seek opportunity within another denomination."

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

- Development of partnerships - SIM Africa during visit by Robert Benn
- meetings with representatives of the Westminster Presbyterian Church (regarding common missions policies),
- CMS,
- Mission Directors in Sydney and interstate and attendance at inter-mission meetings
- Encouragement of visits overseas by key people, including State Moderators
- Production of Videos available for borrowing - East Timor, Japan, Bangladesh, Cambodia
- Visit of Fred Reid of MTW Japan to 10 Presbyteries and Victorian Assembly
- Sale of the Boggabilla house
- Review of superannuation provision for Partner Society Missionaries

- Decision to provide Emergency Evacuation Insurance cover for Partner Church Missionaries Encouragement of establishment of BookAid in Sydney.
- Appointment of Margaret Price as APWM representative in the ACT
- Re-affirmation of MERF as a Partner Missionary Society.

#### Visits to Overseas Fields

##### *Committee Members*

Rev. Robert Benn: Africa, Cyprus, MTW in Atlanta; India, Myanmar, Bangladesh, Cambodia, Japan, East Timor (twice), Bali, REC Jogjakarta, PNG, Vanuatu to Assembly

Rev. Keith Black: Sudan, Kenya

Rev. Ewen Brown: India, Myanmar, Bangladesh

Rev. Jim Elliott: Bangladesh

Rev. Ken Martin: Venda, Mozambique

Dr. David Pilgrim: PNG (3 times), Vanuatu Assembly

##### *Other Official Visitors*

Rev. Keith Bell: India

Miss Shirley Benn: India, Nepal, Indonesia

Mrs. Sandra Burns: Vanuatu

Mr. Richard Buchanan: India

Rev. Stuart Bonnington: Myanmar

Rev. Bruce Christian: REC Jogjakarta, Vanuatu Assembly, India

Rev. John and Mrs. Lyn Ellis: Dehra Dun

Rev. Dr. Alan Harman: India; REC Jogjakarta

Mrs. Jan Langbridge and Mrs. Betty Thompson: Dehra Dun

Rev. Dr. George Logan: Dehra Dun, Bangladesh, Myanmar

Rev. Bill Lutton: Korea, Japan, CIS

Rev. Les Percy: Middle East

Rev. Peter Phillips: Venda, Mozambique, Kenya

Dr. Michael Raiter: Vanuatu

Rev. and Mrs. Ian Smith: Vanuatu and to Assembly

Rev. Ian Stewart: Vanuatu

Rev. John and Mrs. Lyn Woodward: PNG

#### Partner Church Missionaries - Overseas

Rev. Robert McKean, Pamela and family returned at the end of 1997 from Talua MTC where they had served since September 1992, Robert as Dean of Students.

Rev. Darrell Thatcher, Margaret and family served at Talua MTC from early 1995 until their return to Australia in May 2000. Darrell served as Dean of Students after Robert McKean.

Rev. Andy Williamson, Rosemary and family commenced at Talua MTC in March 2000, where Andy is serving as Dean of Students.

Miss Joanne Cutler served as an English Teacher at Talua MTC from early 1998 to the end of 2000.

Rev. Hugh Price, Hannah and family served as an Associate with Mission to the World in conjunction with the Presbyterian Church in Japan from February 1993 until July 1999 when they returned to Australia to minister to the Canterbury Japanese congregation in Victoria.

Miss Sue Poynter has been appointed as an Associate Missionary with a view to her return to Japan as an English Teacher.

Miss Norah Gibson has been accepted as an English Teacher with the Presbyterian Church of Japan.

Dr. Granville and Mrs. Denny Pillar have been accepted as Missionary Candidates.

#### Partner Society Missionaries

Currently 73 missionary units (singles or families) made up of some 116 individuals are serving with 31 accredited Partner Missionary Societies. Three societies were accredited during the four-year period:-

CMS

MECO

International Teams

#### New Missionaries since last GAA

##### *Partner Church Missionaries*

Rev. Andy and Mrs. Rosemary Williamson Talua, Vanuatu

Ron and Jean Lyons, in cooperation with the Cape York Home Missions Committee of Queensland

*Partner Society Missionaries*

David and Joanne Bell	MAF
David and Lalit Clarke	CMS, Cambodia
Peter Dimond	OM, "Doulos"
Carolyn Finamor	WBT/SIL, PNG
Stephen Mannyx	Student Life, Turkey
Ashley and Sarah Manly	MECO
Christine Platt	SIM
Brett and Ruth Richardson	ECM, Spain
Steve and Jan Turner	SIM, NSW Director
Robin Watson	SIM, Burkina Faso
Stewart and Enid Mawson with WEC have gone to Cambodia	
Rev. Len and Wendy Pearce with the Red Sea Mission have gone to Yemen	

*Associate Missionaries*

Rev. John and Lyn Ellis	Dehra Dun, India
Ros Gill	Cambodia
Julie Kettmiss, previously Africa Inland Mission, on her marriage to Jimmy Mbaisa	

Partner Church Missionaries Who Have Returned Home During the Period

Rev. Robert and Mrs. Pamela McKean	Talua, Vanuatu
Rev. Darrell and Mrs. Margaret Thatcher	Talua, Vanuatu
Miss Joanne Cutler	Talua, Vanuatu
Rev. Hugh and Mrs. Hannah Price	PC, Japan

Partner Society Missionaries Who Have Returned Home/Resigned During the Period

Joan Campbell	WEC, from Indonesia
Janet Cowden	Wycliffe, from Aust Aborigines
Ernest and Marilyn Gunders	Pioneers, from PNG
Sue Harris	OMF, Indonesia
Dr. John and Mrs. Joanne Oakley	Pioneers, from PNG
Barbara Sayers	Wycliffe, from Aust Aborigines
Jean Stewart	Pioneers, from PNG
Dianne Town	Pioneers, from PNG

Orders of the Day

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

Helen Gemeren (Language Recordings), Michael Plant (BookAid), Rev. Graham Chipps, Rev. Graham and Mark Paulson (AEF), Rev. Rick Manton, Rev. Robert and Mrs. Pam McKean, Brett and Ruth Richardson (ECM, Spain), Rev. Andy and Mrs. Rosemary Williamson, Roslyn Gill, Daniel Win (Campus Crusade for Christ), Dr. Rex Burns and Rev. Justin Parman (Pioneers, West Papua), Rt. Rev. Bruce Christian (report on REC Conference), Rev. Nanok Monirul (Bangladesh), Cameron Webster, Mrs. Margaret Thatcher (Vanuatu), Cecily Moar (OMF Prayer Facilitator), Rev. Fayek and Mrs. Samira Iskander.

Partnership in Mission

The policy document of APWM "Partnership in Mission" was approved at the last GAA in September 1997 and was published in August 1998. It has proved to be popular and copies have been exhausted for some time now. A revised version has been produced for approval at this Assembly, although some changes may be necessary depending on the Assembly's decision regarding the Overture on the roles of the various Committees of the Church. The revision contains additional material on the following topics:-

- home assignment of missionaries
- new challenges
- commissioning and decommissioning of missionaries
- several aspects of financial arrangements for missionaries
- aspects of marriage of missionaries and missionary spouses
- short-term missionaries
- role of the support coordinator

## Other Publications

APWM World has generally been published twice per year, and has been widely distributed to our missionaries and to our churches. Regular items have also been included in the AP magazine.

The latest edition of the Missionary and Prayer Directory was published in 1999, and a new edition is being prepared and will hopefully be published in time for the Assembly.

## 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	Mrs. Jan Turner

## **Partnership in Mission Mk II Centenary Edition**

*A Policy Document of the Australian Presbyterian World Mission Presbyterian Church of Australia.  
For approval by the General Assembly of the Presbyterian Church of Australia in July 2001*

Action for Advance in Mission was produced by the APWM and adopted as its policy statement by the General Assembly of Australia in 1991.

During the 90s our missionary work expanded, and it was necessary to continue to consider ways and means of facilitating our people in cross-cultural ministry.

This resulted in the preparation of the policy document Partnership in Mission which was presented for adoption to the General Assembly of Australia in September 1997.

Since then the mission team has grown, and opportunities to serve the Lord in cross-cultural ministry have increased, as has the model in which many serve.

Therefore in Centenary Year 2001, Partnership in Mission Mk II has now been prepared with many additional clauses to guide us as we further develop the missionary work of our church. This will be circulated to all presbyteries, ministers, partner societies, State APWM Committees, missionaries, and candidates for cross-cultural mission.

Even as our Saviour directed us to go to all nations for the purpose of making disciples, so we pray that Partnership in Mission Mk II will be a useful tool in helping us to facilitate that which is our responsibility - making disciples amongst all the world's peoples.

Robert Benn

National Director of APWM

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#### **1. The Australian Presbyterian World Mission Committee**

The Australian Presbyterian World Mission is appointed by the Presbyterian Church of Australia for the purpose of facilitating obedience to the great commission of our Lord Jesus Christ to 'go and make disciples of all nations ....'. In some situations this results in the establishing of Presbyterian churches, and in others, making contributions within teams whose aim it is to draw people to the truth as it is found in Christ alone, and nurture them within the body of Christ at a local level. In order to achieve this purpose, partnerships are formed with approved Mission Societies and with Presbyterian and Reformed Churches whose Biblical, theological, and ecclesiastical understandings are in harmony with those of the Presbyterian Church of Australia. The APWM takes responsibility in encouraging the home side churches to be obedient to their Lord in respect to mission, calling out, giving direction for training, and providing administrative systems and support for missionaries. In all of this there is a close working relationship with local congregations, presbyteries, State APWM Committees, Societies and overseas churches. (For detailed information on the responsibilities and regulations of the APWM see Documents and Appendices 16. and 17.)

#### **2. A History of the Australian Presbyterian World Mission**

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

After the formation of the Presbyterian Church of Australia in 1901, the Australian Presbyterian Board of Mission (APBM) undertook the oversight of this work. This later became the Board of Ecumenical Mission and Relationships (BOEMAR).

In 1977, most missionaries serving under the then BOEMAR transferred their membership to the Uniting Church of Australia (UCA) and continued to serve in mission through that church. There remained no continuing Presbyterian missionaries in Korea or India and only three families with the Presbyterian Church of New Hebrides (now the Presbyterian Church of Vanuatu), namely: Pastor Bill and Mrs. Sue Camden, Pastor Walter and Mrs. Rosemary Zurrer, and Mr. Leon and Mrs. Sue Thorpe. The former extensive Presbyterian work among Aborigines also became part of the UCA mission.

It was realised however, that there were many Presbyterians serving in various parts of the world with Mission Societies. Prior to 1977 these missionaries had received little help or recognition from the Presbyterian Church.

The 1977 General Assembly set up a special Committee on World Mission to supervise the few remaining BOEMAR workers and to make contact with the many Australian Presbyterians working with inter-denominational Mission Societies.

With much hard work and some helpful guidance and information from the Presbyterian Church in America (PC in A) a system of developing partnership with Mission Societies, and dual-membership for the missionaries was established. This resulted in a situation whereby Presbyterians serving in these Societies gained assurance of the



prayerful concern, encouragement, and financial support from their own Church. This new initiative gave substance to the church's obedience in mission, and opened the way for rapid development in advancing the cause of Christ to make disciples in all the world.

Over the years, there has continued to be a steady flow of our people in the direction of cross-cultural mission, the majority serving through the channels of the Mission Societies, and others directly through the Church's APWM Committee. The latter have served in Australia, Vanuatu, South Africa (Venda), and in Japan.

In 1991 the General Assembly of the Presbyterian Church of Australia, gave the APWM authority to appoint a National World Mission Coordinator to work with the State APWM Committees in promoting the cause of world mission within the denomination. In 1993 the Federal APWM Committee appointed a National Coordinator (title was changed in 1997 to National Director) whose job description is set out under Section 14.

### 3. The Environment from which Missionary Candidates arise

#### 3.1 The Church and the Candidate

The local Church should be actively engaged in encouraging involvement in the great commission, through preaching and teaching the duty of all Christians to be 'witnesses for Christ' in the normal course of Christian life.

The local church should also search out the gifts of its membership and encourage the use of these gifts in every part of the Church's mission at the local, national and international levels. The Acts of the Apostles clarifies the scriptural role of the Church as the sending authority, and in that respect, the prayer and financial base for mission. It is significant that in the sending of missionaries in the Acts of the Apostles, the emphasis was upon the initiative of the church leadership being directed by the Holy Spirit (Acts II:22, 25-26; 13:1-4; 15:39-40; 16:2).

It was a wonderful day when, on hearing the news of the growth of the church at the hand of the ordinary Christians, the church leaders identified the appropriate giftedness of Barnabas, and sent him off from the local congregation to serve elsewhere. Equally wonderful was the fact that 'when he saw the evidence of the grace of God he was glad and encouraged them to remain true to the Lord with all their hearts,' and after a year or two, by the sovereign movement of the Spirit of God, he was moved on again to introduce Christ to nations overseas.

Local church leaders will ideally seek out and foster this kind of movement under God.

The APWM Committees will continue to bring possibilities for service before the church. When a Session or Presbytery encourages an individual to respond to opportunities for missionary service, the church accepts the responsibility to provide for that person in prayer, giving, encouragement and commissioning. The missionary is then seen to be a normal extension of the Church's ministry. The church should receive regular reports from the missionary and take an active interest in their work, encouraging regular communication with the missionary.

Missionaries working overseas normally come back to their sending country for Home Ministry Assignment. While recognising the special responsibilities and administrative arrangements of Partner Societies, the missionary's main responsibility is to the Church or Presbytery from which he/she was sent. Through cooperation with APWM, opportunity will be provided for the missionary to share with a significant part of the denomination, thus helping to enlarge the missionary vision of the whole church (see Acts 14:26-28). However, the extent of involvement will depend on the well-being of the missionary (and family).

State APWM Committees, the National Director, and missionaries on Home Ministry Assignment should constantly stir enthusiasm for world mission through prayer, regular visitation, mission education and publications.

#### 3.2 The Candidate

The seeds of mission thinking are sown in the general course of faithful gospel ministry.

The potential 'candidate' is being prepared through the challenge to be obedient to the great commission, accumulation of knowledge of the world, missionary speakers, reading, prayer, the encouragement of other Christians, and the ongoing direction of the Spirit of God.

As the possibility of serving as a missionary develops, an approach is made initially to the local Church leadership, and then to APWM or the Partner Society representative. Ultimately this progresses to a formal application in which several parties are involved, namely: the applicant, the local church leadership, and representatives of the Partner Society and/or APWM.

4. Missionaries of the Presbyterian Church of Australia  
For practical purposes there are three designations of Presbyterian missionaries who work under the banner of the Australian Presbyterian World Mission. All these missionaries are commissioned by the Church and their support (prayer, finance and encouragement) is primarily the responsibility of the Church:
  - 4.1 Partner Church Missionaries, ie. missionaries of the Presbyterian Church who are commissioned to undertake missionary service and who are deployed directly by APWM. In terms of Article VII(b)(c)(d) it is important wherever possible to establish relationships between the Presbyterian Church of Australia and approved Presbyterian and other overseas churches with whom mission work can proceed by mutual agreement. Thus Partner Church missionaries will often serve Partner Churches and will be under their direction in missionary duties (see Documents and Appendices 18.2). However, Partner Church Missionaries may serve under the direction of APWM in situations where cooperation with a Partner Church is not available or is inappropriate.
  - 4.2 Partner Society Missionaries, ie. missionaries of the Presbyterian Church who are assigned to membership of, and service with, one of the Partner Societies. These missionaries are approved by both APWM and the Partner Society and in their regular ministry are under the authority of their Partner Society (see Documents and Appendices 19). Partner Society Missionaries may be appointed to a variety of ministries, including support roles, all of which have a place in planting and building up the church.
  - 4.3 Associate Missionaries. These missionaries minister in local or overseas situations in which no Partner Society or Partner Church is necessarily involved. While not directly deployed by APWM, they are commended by APWM to the people of the Presbyterian Church for prayer, encouragement and, where necessary, voluntary financial support.
  - 4.4 Spheres of Service
    - 4.4.1 APWM has already established partner relationships with several overseas churches and institutions, and will seek to maintain these while actively undertaking to form further partnerships with overseas Presbyterian and national churches and institutions.
    - 4.4.2 APWM has an 'open door' field policy, particularly in regard to 'unreached people groups' and will attempt to keep our denomination informed as new challenges for ministry emerge.
    - 4.4.3 In some cases members of the missionary team will be permitted or encouraged to participate in 'tent-maker' ministry, but only in consultation with the APWM or the Partner Society.
5. Application for Missionary Service
  - 5.1 Application to Serve as a Partner Church missionary  
Formal application should proceed in the following manner:
    - 5.1.1 the applicant, recognising local Church leadership, should always in the first instance approach their local minister and elders to seek confirmation of their sense of the Holy Spirit's leading, as well as counsel regarding the possibility of cross-cultural ministry;
    - 5.1.2 the applicant, after meeting with the minister and elders (Session), shall request a letter of reference and recommendation, to be submitted to the State APWM Committee;
    - 5.1.3 the applicant shall then request application papers and other documentation and information from the APWM Committee of the State in which he/she resides, and once appropriate papers are completed, return them to the State APWM Committee, which may recommend further training;
    - 5.1.4 the applicant will then be interviewed by the State APWM Committee, and will await further direction;
    - 5.1.5 upon recommendation from the State APWM Committee, all information on the applicant will be remitted to the Federal APWM Committee, where, depending on reasonable accessibility, an interview will be conducted. The Federal APWM Executive may request the applicant to undergo a personality assessment by a suitably qualified Christian tester with cross-cultural experience, subject to there being no objection from the applicant or from the State APWM Committee. At this point the applicant becomes a candidate.

Further training may be recommended.

- 5.1.6 final acceptance is the responsibility of the Federal Committee;
- 5.1.7 upon final acceptance, the Federal APWM Executive Committee shall be responsible for salary package, communication with the Partner Church, and oversight of the missionary. (see also under Financial Considerations, Section 10)
- 5.2 Application to Serve as a Partner Society Missionary Formal application should proceed in the following manner:
  - 5.2.1 the applicant, recognising local Church leadership, shall normally in the first instance, approach the local minister and elders to seek confirmation of their sense of the Holy Spirit's leading, and counsel regarding the possibility of cross-cultural ministry;
  - 5.2.2 the applicant, after meeting with the minister and elders (Session), shall request a letter of reference and recommendation to be submitted to the Partner Society and/or the State APWM Committee;
  - 5.2.3 the applicant shall then request application papers from the Partner Society, and once completed, and with the concurrence of the Partner Society, shall return them to the Partner Society with copies to the State APWM Committee;
  - 5.2.4 in the event of the Partner Society not being able to make completed application papers available, the State APWM Committee may request that APWM application papers be completed and medical assessment and references be provided;
  - 5.2.5 the local Session, in consultation with the State APWM Committee, will initiate contact with the Partner Society in order to build strong partnership between the applicant, the Partner Society and the Church. Further training may be required prior to acceptance by the Partner Society;
  - 5.2.6 following acceptance by the Partner Society, the State APWM Committee will consider the application, and make a recommendation to the Federal APWM Committee regarding acceptance as a Partner Society Missionary to work with the Partner Society;
  - 5.2.7 while the State APWM Committee will cooperate with the Partner Society in building a strong support base, including that of finance, the Partner Society missionary will be bound by the financial policies of the Partner Society;
  - 5.2.8 no Partner Society Missionary will be accepted as a missionary of the Presbyterian Church of Australia, until final acceptance is received in writing from the Partner Society.
- 5.3 Application to Serve as an Associate Missionary Formal application should proceed in the following manner:
  - 5.3.1 the applicant, recognising local Church leadership, shall always in the first instance, approach the local minister and elders to seek confirmation of their sense of the Holy Spirit's leading, and counsel regarding the possibility of cross-cultural ministry;
  - 5.3.2 the applicant, after meeting with the minister and elders (Session) shall request a letter of reference and recommendation to be submitted to the State APWM Committee;
  - 5.3.3 the applicant shall then request application papers and other documentation and information from the State APWM Committee, and once the appropriate papers are completed, return them, in order to proceed with the application;
  - 5.3.4 the State APWM Committee may cooperate with the missionary applicant in respect to conferring with any relevant body in relation to their ministry involvement, and advise the applicant;
  - 5.3.5 the State APWM Committee may discuss issues of salary package with the applicant and in some cases, with the organisation (if any) with which the applicant would be working. Whilst not taking responsibility in the underwriting of the salary, the State APWM Committee will publicise any financial needs, and support the applicant in building the appropriate support base;
  - 5.3.6 following consideration of the application the State APWM Committee will make a recommendation to the Federal APWM Committee in regard to acceptance of the missionary;
  - 5.3.7 final acceptance is the responsibility of the Federal APWM Committee.
- 5.4 Missionary Candidates
  - 5.4.1 These are potential members who have been accepted by the Partner Society and/or APWM, who request, or who are required to complete training before engaging in their planned ministry, or who are awaiting deployment. Commissioning and financial support from APWM would normally take place after the satisfactory completion of such training

- and/or a departure date is finalised.
- 5.4.2 Following the acceptance of missionary candidates, the APWM Federal Office will be responsible for notifying the Missionary, Session, Presbytery and the Partner Society where applicable.
- 5.5 Commissioning and Decommissioning of Missionaries  
APWM will request the Presbytery within whose bounds the outgoing missionary generally resides, to both commission all missionaries close to the time of their departure and decommission them after their term of missionary service is completed. A model portion of a Commissioning Service is found on page 26.
6. Partnership with Partner Churches and Partner Societies  
APWM will actively seek to establish relations with Presbyterian and Reformed Churches and other Fellowships and Societies worldwide, with a view to cooperative activity in a variety of ministries.
7. Forming Partnership with Partner Societies  
When a member of the Presbyterian Church wishes to serve with one of the Mission Societies, the Federal APWM Committee will consider entering into partnership with that Society, with the following criteria in mind:
- 7.1 that it is an evangelical Society of recognised repute;
- 7.2 that examination of the principles and practices of the Society reveals no mandatory requirement for its members contrary to Biblical doctrine and practice as understood by the Presbyterian Church of Australia and expressed in its Basis of Union (1901);
- 7.3 that the Society must allow Presbyterian missionary members to exercise the distinctives of Presbyterian/Reformed theology as understood in the doctrinal standards of the Presbyterian Church of Australia;
- 7.4 if a prospective Partner Society Missionary wishes to work with a Society which has not yet entered into partnership, the State APWM Committee will present (as early as possible) a proposal to the Federal APWM Committee, for acceptance as a Partner Society;
- 7.5 the Federal APWM Committee ultimately will be responsible for entering into partnership arrangements with the Societies which meet the criteria as stated by the APWM. These Societies are then referred to as Partner Societies.
8. Dual Membership and Partnership in Mission
- 8.1 As the Presbyterian Church is the sending body and the Partner Church or Partner Society is the receiving body, all APWM missionaries have dual membership. Therefore they remain members of the Presbyterian Church, ministers under jurisdiction of their Presbytery, and others under the jurisdiction of the local Session. However, where appropriate, all missionaries should extend their membership to the local church where they are working, while retaining their home membership.
- 8.2 Where there is a formal signed agreement of dual membership between APWM and the Partner Society, there is no need for individual signed agreements (see Documents and Appendices 20 and 21).
- 8.3 It is important that all missionaries be made aware of the responsibility of their dual membership of the Presbyterian Church of Australia and the Partner Church or the Partner Society. In particular, this requires an understanding of the relevant Cooperative Agreement (see Documents and Appendices 18 and 19).
- 8.4 Because of this partnership in mission, it is desirable for missionaries to state in their Information Brochures and other communications that they are missionaries of both the Presbyterian Church of Australia and the Partner Society or Church. APWM requests the use of the APWM logo alongside that of the Society's logo on these Brochures and Communications.
9. Liaison between APWM and Partner Societies  
The State APWM Committees wish to participate from the outset in the processing for candidature of Presbyterian applicants to Partner Societies.
- 9.1 Therefore the APWM requests:
- 9.1.1 that the Partner Society does not proceed in assessing the applicant until a recommendation has been received from the Session of the church of which the applicant is a member;
- 9.1.2 that at an appropriate time in the process of evaluation and acceptance, and where this is legally possible, the Partner Society agrees to send copies of the application papers to the

State APWM Committee, and the medical papers only to the medical officer of the State APWM Committee. These documents would be treated confidentially.

- 9.1.3 that the Partner Society consults with the Session of the local church in respect to potential movements relating to the applicant/candidate;
- 9.1.4 that there be good cooperation between the local church and the Partner Society in respect to building a support base for the candidate;
- 9.1.5 that the candidate be accepted for service both by the Partner Society and the APWM before proceeding to commissioning;
- 9.1.6 that the Presbytery commission the missionary, with the cooperation of the local congregation, the Partner Society and APWM;
- 9.1.7 that the Partner Society provides APWM with regular reports on the level of financial support received for the missionary.
- 9.2 In the course of application procedures, the State APWM Committee will:
  - 9.2.1 receive application papers, and receive the report of the State Medical Officer;
  - 9.2.2 interview the prospective missionary;
  - 9.2.3 where necessary, examine the applicant further in the following areas: their medical condition, theological beliefs, ministry gifts, stability, and performance in service;
  - 9.2.4 recommend the applicant for service with the Partner Society, and make this recommendation to the Federal APWM Committee;
  - 9.2.5 bring recommendations for recognition of partnership to the Federal APWM Committee, if the Society with which the missionary is planning to serve has not been recognised as a Partner Society.
10. Financial Considerations
  - 10.1 All parties in the missionary task must look to the LORD as the ultimate Provider.
  - 10.2 APWM Committees (Federal and State) are the appropriate committees of the sending Church for accepting responsibility for the care of all missionaries. Therefore the Federal Committee of APWM seeks to coordinate the loving and responsible financial support by the whole church, recognising that it is the church and not the missionary who has the primary responsibility of raising the necessary missionary finances.
  - 10.3 When a missionary is accepted by APWM the local congregation will be so informed and encouraged to develop a support team to assist the missionary in the various stages of preparation for service. The congregation is encouraged to work in close consultation with the State APWM Committee in this regard.
  - 10.4 Each State APWM Committee will attempt to build up a team of churches and members who will provide support not only in finance but also in prayer and encouragement. In this it will cooperate closely with the missionary, and where applicable with the Partner Church or Society.
  - 10.5 While the whole church is reckoned to be the financial support base for the missionary team, the local congregation and presbytery will be viewed as the primary base for financial support. APWM will undertake to make known throughout the Church the financial requirements of its missionaries.
  - 10.6 The aim of the APWM is to achieve a substantial and balanced level of support, so as to ensure that our missionaries are not disadvantaged in comparison with those ministering in the home church.
  - 10.7 The State APWM Committees will monitor the level of each missionary's individual support, and inform the church membership through the presbyteries, in order that where there is a short-fall in financial support, the situation may be redressed.
  - 10.8 In the case of a Partner Church Missionary being financially over-subscribed, the missionary will be asked to agree to the use of these funds to cover APWM administrative expenses and to meet the needs of others of the team who are under-subscribed.
  - 10.9 In the case of Partner Church Missionaries, the support level in the sphere of service will be determined by the Federal APWM Committee, in consultation with the Partner Church and having in mind its ultimate responsibility to see that provision is adequate. The Federal APWM Committee has the responsibility to underwrite the support of each Partner Church Missionary and will need all possible help from State APWM Committees in order to fulfil this responsibility. 100% of the financial requirements of Partner Church missionaries will be raised for each missionary leaving for the first time or returning to the sphere of service. When possible and necessary the Federal APWM Committee will consider contributing up

- to 25% of the established figure.
- 10.10 Local congregations are encouraged to form a Mission Committee and appoint a Mission Coordinator. In respect to financial support of the missionary, this arrangement will facilitate the gathering together of sufficient support monies by the church, for APWM missionaries should not be expected to take a heavy responsibility in raising their support.
- 10.11 APWM undertakes to make the appropriate superannuation payments for Partner Church Missionaries. Other Presbyterian missionaries are encouraged to make their own superannuation arrangements.
- 10.12 In the case of Partner Society Missionaries, the level of financial support will be in terms of the Partner Society's regulations. The respective State APWM Committees will cooperate with the Societies in regard to building a support base by:
- encouraging the local church to strongly participate in prayer, care and financial support;
  - assisting the local church to introduce the missionary to other churches within the presbytery and encouraging other churches to support the missionary, especially where such churches have no missionary of their own;
  - attempting to build a pool of funds through State budgets, bequests and income generating ventures, thus securing a more generous support base for our missionaries;
  - accounting for money sent for support of missionaries or missionary purposes;
  - facilitating the transfer of financial support from the local church to the Partner Society.
- 10.13 APWM undertakes to provide Partner Church Missionaries with overseas medical insurance through EMA.
- 10.14 A Resettlement Fund has been established in order that each Partner Church Missionary unit will receive \$1,000 per missionary unit per year, to a maximum of \$10,000 per missionary unit.
- 10.15 In the case of Associate Missionaries, the level of financial support will be according to the receiving organisation's commitment in consultation with the missionary. The respective State APWM Committees will cooperate with the missionary in regard to building a support base in a way similar to that of the Partner Society Missionary, if the salary received is insufficient.
- 10.16 Missionaries should not make personal appeals in Australia for project funding without the authority of the Church or the Society with which they are working, and APWM.
11. Training and Orientation of Missionaries
- 11.1 APWM has established standards required of missionary candidates. Through the use of application papers and interviews the APWM will explore all aspects of the applicant's conversion experience, sense of call, soundness in the faith and understanding of Christian doctrine, experience in witness and ministry, sensitivity to and appreciation of other people, initiative and ability in professional or trade qualifications, health in all its aspects and personal discipline.
- 11.2 In general, missionary applicants are expected to have done Bible College or theological training at a College acceptable to the APWM. The NSW Presbyterian Theological Centre and the Victorian Presbyterian Theological College have special missionary training programmes. Most of the Bible Colleges of Australia have significant focus on the training of candidates for missionary service. (Further information is available in respect to venues for missionary training).
- 11.3 The Federal APWM Committee will give careful direction to Partner Church Missionaries in regard to:
- a programme of orientation, cultural adaptation and introduction to missionary life
  - the particular culture and history of the receiving country and church, through a course of reading and attendance at private tuition or courses (where possible)
  - further training and attendance at a Partner Church's Candidates' Course (if available and considered desirable)
- 11.4 The APWM assumes that Partner Society Missionaries will fulfil the conditions for service in respect to courses of training, as set by the Partner Society under which the missionary serves.
- 11.5 The APWM assumes that Associate missionaries will be appropriately trained for their sphere of service, and will attempt to advise in the following areas:
- further courses of training
  - cultural adaptation and missionary life

- the particular culture and history of the receiving country
- 11.6 APWM, Federal and State Committees assume responsibility (in consultation and cooperation with the Partner Society and/or local church) for the pastoral care and debriefing of all missionaries. State Committees will make available appropriate professional Christian counselling and/or debriefing to missionaries on request, or if considered advisable by the Committee.
  - 11.7 No missionary shall serve the Church in Australia or overseas without all appropriate vaccinations.
  12. Responsibilities of Missionaries on Assignment
    - Some of the responsibilities of the missionary team include:
      - 12.1 working diligently in the ministry they have received from the Lord (Col. 4:17), consistent with the aims of the Presbyterian Church of Australia and under the direction and control of the appropriate body with whom they are working;
      - 12.2 maintaining good communication with APWM so that matters of praise or special difficulty can be brought to notice for prayer and encouragement within the wider fellowship of the Church;
      - 12.3 forwarding information and prayer letters three times per year to supporters and the relevant Presbytery, State and Federal APWM Committees;
      - 12.4 writing to all donors to acknowledge support gifts;
      - 12.5 Partner Church Missionaries sending a report to the Federal and State APWM Committees at least once per year.
  13. Responsibilities of Missionaries on Home Ministry Assignment
    - Some of the responsibilities of the missionary team on Home Ministry Assignment include:
      - 13.1 Issues of Re-entry
        - 13.1.1 APWM requires that at the beginning of Home Ministry Assignment for overseas and distance missionaries, the missionary will take adequate time for rest and readjustment to the culture of origin.
        - 13.1.2 State APWM Committees may request that the missionaries attend conferences such as 'Re-entry Stress', 'Missionary Enrichment Retreat', 'Home Assignment Ministry', and conventions like those held at Belgrave Heights, Mt. Tamborine, Katoomba and the CMS Summer Schools.
        - 13.1.3 At both the beginning of Home Ministry Assignment, and at the termination of service with the APWM, Partner Church Missionaries will undertake a debriefing process conducted or recommended by the Federal APWM Committee, and it is expected that the Partner Society Missionaries will participate with the Partner Society in a similar process. Associate Missionaries should confer with State APWM Committees in this regard.
        - 13.1.4 As early as possible after re-entry all missionaries should undergo a comprehensive medical examination. The Federal APWM Committee will be responsible for financing this for Partner Church and Associate Missionaries, while for Partner Society Missionaries it is expected that the Partner Society will act in this regard according to their own regulations.
      - 13.2 Issues of Deputation
        - 13.2.1 During Home Ministry Assignment Partner Church Missionaries will undertake a programme of deputation arranged by the State APWM Committee/s in order to foster prayerful interest and encouragement among the churches in the work God has given them to do. The missionary is encouraged to participate actively in these arrangements, and if possible to take the initiative with the State APWM Committee several months prior to Home Ministry Assignment
        - 13.2.2 During Home Ministry Assignment Partner Society Missionaries will have responsibilities to the Partner Society, but it is expected that there will be close cooperation between the missionary, the Partner Society and the State APWM Committee in respect to deputation ministry.
        - 13.2.3 During Home Ministry Assignment Associate Missionaries will undertake a programme of deputation arranged by the State APWM Committee in order to foster prayerful interest and encouragement among the churches in the work God has given them to do. The missionary is encouraged to take the initiative in these arrangements with the State APWM Committee.
        - 13.2.4 Congregations will be invited to contribute towards the travelling costs of APWM speakers.
  14. Short-term Missionary Service



- 14.1. APWM recognises as 'short-term mission', service that lasts up to one year.
- 14.2. APWM recognises four main types or categories of 'short-term mission', namely:
- 14.2.1 Ministers or other theologically trained or accredited persons who make short-term visits overseas to:
- conduct a teaching ministry;
  - survey possible ministries and to assess the local situation;
  - attend conferences, meetings or assemblies;
  - temporary 'fill in' between more permanent appointments
- 14.2.2 Members of work parties visiting a country to carry out some specific job. These would be organised in cooperation with personnel serving in that country.
- 14.2.3 Those going on organised visits, including organised study tours and missions by students from theological and Bible colleges. APWM actively promotes such visits believing that 'not everyone who visits the mission field becomes a missionary, but virtually everyone who becomes a missionary has visited the mission field'.
- 14.2.4 Young people may wish to have longer short-term involvement in a missionary situation to 'test the water'. APWM encourages this, acknowledging that such experiences introduce young people to missionary work which generally leads to greater enthusiasm for the 'great commission', and often leads to long-term commitment.
- 14.3 It would be normal for all participants in short-term mission to be recommended by the leadership of local congregations, and prayerfully supported in these ventures by the local congregation. When the short term ministry is conducted at the request of the APWM at either the State or Federal level, approval should be given by the respective Committee. In all other cases, the State, and if possible the Federal Committee should be informed of the proposed short-term ministry.
- 14.4 When the short term ministry is commissioned by State or Federal Committees, financial support would normally be offered by the Committee. All other categories would generally be self-funded, but in both cases strong encouragement would be given by the Committee to the local congregation and Presbytery to prayerfully and financially support the intended ministry.
15. The National Director
- The National Director is an appointee of the General Assembly of the Presbyterian Church of Australia and is accountable to the Assembly through the Federal APWM Committee.
- 15.1 The duties of the National Director are:
- 15.1.1 pastoral care of missionaries returning on Home Ministry Assignment or preparing to go (to be shared on a common-sense basis with the local church, the APWM Convener and State Committee)
- 15.1.2 liaison between the Federal APWM Committee and the State APWM Committees
- 15.1.3 liaison with Partner Churches and Partner Societies, and development of relationships in terms of the APWM Policy Document, 'Partnership in Mission'
- 15.1.4 to conduct education programmes in parishes and/or presbyteries Australia-wide
- 15.1.5 to arrange training courses for missionaries through our own Church and/or in association with existing courses of Partner Societies
- 15.1.6 personal study, application and assessment of trends in mission, and teaching in missiology
- 15.1.7 broad-based missionary publicity
- 15.1.8 correspondence
- 15.1.9 meetings with other PCA Committees
- 15.1.10 visitation of missionaries in their sphere of service.
- 15.2 The National Director's Wife
- If the National Director is married, where applicable and practical, and particularly where pastoral ministry is involved, the Director's wife should travel with her husband at an annual maximum cost as determined by the APWM Executive from time to time.
16. The Role of the Local Church Mission Committee APWM encourages local churches to form their own Mission Committee to raise awareness, and involvement of the local congregation in supporting missionary work inside and outside Australia, and suggests the following guidelines for such a committee:
- 16.1 Membership
- members of the committee should demonstrate a heart for the salvation of the lost,



and a commitment to growth in knowledge of, and prayer for, the mission task of the church

- elders should figure prominently on this Committee
- the committee should cooperate with the Session in seeking out members of the church who show giftedness for cross-cultural mission

16.2 Working with the congregation, the committee will:

- disseminate information on the world in which Christ's mission takes place, world situations in which our Church is involved, and missionaries in whom the congregation is particularly interested
- foster prayer in the congregation for missionaries and mission work

16.3 Working with potential missionaries alongside the Session, the committee will:

- display enthusiasm for the missionary cause, and encourage the applicant in respect to training, Christian growth and prayerfulness
- support the candidate in preparation for departure, building the support base, and visiting other congregations with the candidate for the purpose of introduction and support

16.4 Working with the missionary on assignment, the committee will:

- keep in touch in appropriate ways
- encourage prayer and support
- seek information from APWM on the level of the missionary's support, and inform the relevant supporting bodies and individuals
- if possible have a member of the committee visit the missionary

16.5 Working with the missionary on Home Ministry Assignment the committee will:

- prepare for the missionary's Home Ministry Assignment by keeping abreast with all plans and programmes for the missionary whilst on Home Ministry Assignment
- meet at the point of disembarkation
- advise and assist in regard to children's education
- help in the provision of housing, vehicle, rest, spiritual refreshment and entertainment
- be creative in reintroducing them back into their congregation and Presbytery.

17. The Role of the Support Coordinator APWM encourages local churches to appoint a Support Coordinator for each missionary. It is appropriate that this person be one of the members of the Church Mission Committee.

17.1 The Support Coordinator . . .

- should be a personal friend of the missionary
- should own the same passion for the salvation of the lost and the building of the Church of our Lord Jesus Christ
- should be specifically interested in the sphere of service where the missionary is serving

17.2 The appointment of the Support Coordinator..

- should be made by the Session of the local church, with recommendations from the missionary, and where there is a local church Mission Committee, by the Committee as well.
- should be made known to the local congregation, the Presbytery and the State and Federal Committees of the APWM

17.3 During the time of application for missionary service, the Support Coordinator will:

- build a deepening relationship of friendship with the missionary
- be constantly prayerful, encouraging and supporting the missionary during the days of interviews, medicals, etc
- take initiative to help in practical ways
- in consultation with the missionary keep information flowing through the local congregation for the purpose of building interest, commitment and partnership with the missionary

17.4 After the missionary has officially been accepted as a candidate or has been accepted for missionary service, the Support Coordinator will:

- inform the Session, the local congregation and the committee which manages the financial affairs of the congregation, of the financial 'target figure' for the missionary, and encourage the finance committee to consider what contribution the local church

- may make to the missionary's salary
  - seek permission to inform the congregation of the missionary's financial and other practical needs
  - seek permission to visit the local Presbytery to both introduce the missionary and inform the Presbytery of the missionary's financial needs
  - contact each congregation within the Presbytery with a view to visiting each congregation, so as to broaden the support base for the missionary
- 17.5 While the missionary is in his/her sphere of service, the Support Coordinator will:
  - keep individuals, congregations, the Presbytery and the APWM Committees informed of the missionary's movements, difficulties and prayer concerns (making good use of the missionary's newsletters)
  - respond to requests for information on the missionary
  - keep up-to-date with the support level, and inform relevant bodies when there is a surplus or a short-fall
  - if possible, visit the missionary while on assignment
- 17.6 While the missionary is on Home Assignment, the Support Coordinator will:
  - cooperate with the church Mission Committee in respect to ministering to the needs of the missionary.

### **Documents and Appendices**

#### 18. APWM Articles of Agreement (Section VII)

##### Australian Presbyterian World Mission

The Code of the General Assembly of the Presbyterian Church of Australia in the Articles of Agreement states the following:

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

- (a) To enunciate and carry through the Assembly's policy in regard to the missionary service and outreach of the Church to peoples of other cultures and other countries;
  - (b) To enter, on behalf of the Assembly, into formal relationships and agreements with other Churches and mission bodies;
  - (c) To establish and maintain partnership relationships with approved overseas Churches;
  - (d) To establish relationships with overseas Churches worldwide and, where useful and possible, to work through them on behalf of the Assembly;
  - (e) To 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;
  - (f) To encourage at all levels of the Church's life, especially at the level of the congregation, an enlightened and wholehearted commitment to the missionary task of the Church;
  - (g) To encourage the spiritual and physical well-being of all Presbyterian missionaries;
  - (h) To seek external funding for development projects of the work of mission.
19. Committee Regulations - Australian Presbyterian World Mission (Section 3.1, Constitution, Procedure and Practice of the Presbyterian Church of Australia)
- 19.1 There shall be a Committee of the General Assembly known as the Australian Presbyterian World Mission Committee.
- 19.2 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 State Convener
  - The National Director
  - Seven members elected by the General Assembly
  - Ex-Officio appointments from the General Assembly.
- 19.3 The Executive shall consist of:
- The Convener

- The National Director
  - One representative appointed by each of the State Committees of Victoria, Queensland and New South Wales
  - Committee Members 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.
- 19.4 The functions of the Committee are to implement the Articles of Agreement (Section VII, see 16 above) as approved by the General Assembly and otherwise any other relevant decisions of the General Assembly.
- 19.5 The Federal APWM Committee is responsible for:
- Final acceptance of missionary candidates after interview and recommendation by their State Committee;
  - Formally entering into partnership with Mission Societies, and prospective Partner Churches;
  - Formulation of mission policy;
  - Control of mission work of the Presbyterian Church of Australia and ensuring that it is consistent with the Church's doctrine and practice;
  - Developing mission initiatives to which the Lord is calling;
  - Encouraging the spiritual and physical well-being of all Presbyterian missionaries in cooperation with State APWM Committees;
  - Seeking external funding for development aspects of the work of mission.
- 19.6 APWM will request each State Assembly to form a Standing Committee under its own complementing Regulations.
- 19.7 APWM State Committees shall:
- Promote the work of APWM;
  - Accept financial responsibility for supporting projects and personnel according to the policies of the Federal APWM Committee;
  - Undertake all appropriate matters relating to the State's applicants for mission service, and making recommendations for acceptance to the Federal APWM Committee;
  - Cooperate with the Presbytery concerned in the Service of Commissioning;
  - Arrange Home Ministry Assignments for the State's missionaries in consultation with the Federal APWM Committee through the National Director, and the Partner Societies;
  - In cooperation with the Federal APWM Committee, encourage the spiritual and physical well-being of all Presbyterian missionaries.
20. Conditions and Agreement for Partner Church Missionaries
- 20.1 Preamble
- These conditions and agreements concern missionary personnel who are members of the Presbyterian Church of Australia and who work in an agreed and clearly defined role in partnership with a Partner Church (See Section 8). The relationship may be terminated by any one of the parties but only after consultation with all others and with at least one month's notice in writing.
- 20.2 Concerning the Missionary
- 20.2.1 The missionary is appointed subject to the approval of both APWM and the Partner Church (or such body within it that has the authority to so approve), according to the standards and needs of each. Final appointment (and Terms of Appointment) will be made by the Partner Church.
- 20.2.2 The missionary shall participate in such programmes of training and orientation as may be required by APWM and the Partner Church in consultation.
- 20.2.3 Jurisdiction over the missionary while travelling to and from the sphere of service shall be determined solely by APWM.
- 20.2.4 While in the field of service the missionary shall be under the jurisdiction and authority of the Partner Church and subject to its standards. In all cases where discipline is exercised, the Partner Church should advise APWM of its action. In serious cases, APWM should be consulted by the Partner Church if possible before definitive action is taken.
- 20.2.5 APWM policy decisions which directly affect the cross-cultural ministry team and the church

or community in which they are cooperating or ministering will be finalised only after discussion with appropriate people who are closest to the place where the decisions are to be executed.

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

20.3 Concerning Home Ministry Assignment

20.3.1 The frequency and length of the missionary's Home Ministry Assignment is subject to the Terms of Appointment of the Partner Church. Information regarding this must be forwarded to the State APWM Committee as soon as possible after field (Partner Church) decisions are made.

20.3.2 On Home Ministry Assignment the missionary is under the jurisdiction of the State APWM Committee which will give consideration to assignment projects or additional study leave in close consultation with both the Partner Church and the missionary and shall be responsible for arranging accommodation.

20.3.3 On Home Ministry Assignment the missionary will undertake deputation among the Presbyterian Church of Australia constituency as a primary responsibility. This will be arranged and paid for by the State APWM Committee having regard to the missionary's need for rest and to be ministered to in their local church.

20.3.4 All information relating to the missionary's Home Ministry Assignment shall be forwarded to the Federal APWM Committee by the State APWM Committees.

20.4 Concerning Federal and State APWM Committees and Partner Churches

20.4.1 The Federal and State APWM Committees are the primary sponsoring body for financial and prayer support for the missionary. Partner Church Missionaries are required to have 100% of their support promised before being eligible to be sent out. The Partner Church shall keep the Federal and relevant State APWM Committees fully informed of all changes in financial matters relating to the missionary. The Partner Church is encouraged to participate in all aspects of the support of the missionary.

20.4.2 The State APWM Committee will supervise the obtaining of visas and other documentation necessary for the commencement of active missionary work, but may seek the advice and help of the Partner Church.

20.4.3 The missionary will work under the authority and direction of the Partner Church. The Partner Church will inform APWM of all changes in job allocation.

20.4.4 The Partner Church may exercise discipline over such missionaries as are working within it. It should, in all such cases, fully inform the Federal APWM Committee of the details of the matter, with the understanding that APWM will make a careful assessment of such decisions made by the Partner Church. APWM may enter into a process of consultation with the Partner Church with a view to a reassessment of the missionary's current status. Discipline within Australia can only be exercised through the Rules applicable within the Presbyterian Church of Australia.

20.4.5 The missionary's support quota shall be stated in the Terms of Appointment, in consultation with the Partner Church.

20.4.6 The Federal APWM Committee will make provision for superannuation benefits and health cover for its missionaries unless such missionaries are able to retain membership of superannuation or beneficiary funds within their own States. In the latter case APWM will pay the Church's share of any contributions.

21. Co-operative Agreement between APWM and Partner Societies

This agreement concerns missionary personnel who are members of the Presbyterian Church of Australia and who have been accepted as missionaries of an approved Partner Society. This agreement may be terminated by either party after due consultation with the other party and with one month's notice in writing.

21.1 Concerning the Missionary

21.1.1 The missionary is appointed subject to the approval of both APWM and the Partner Society in accordance with the standards of each. The missionary candidate will be assessed by APWM on the basis of the Partner Society's application forms, advice of their medical referee and personal interview by the State APWM Committee (see also 5.2.4 if these forms cannot be supplied by the Partner Society).

- 21.1.2 The missionary shall participate in the training and orientation programme as required by the Partner Society in consultation with the APWM.
- 21.1.3 While in the location of ministry and while in transit, the missionary shall be under the jurisdiction of the Partner Society.
- 21.1.4 While in the location of ministry, the missionary as an integral member of the ministry staff, shares equally in the privileges and responsibilities of such and is subject to the policies and direction of the Partner Society.
- 21.1.5 The missionary shall have liberty in the full and free presentation of the gospel as expressed in the Basis of Union (1901) of the Presbyterian Church, provided that the manner of its presentation in the field of service is deemed to be consistent with the field policies of the Partner Society.
- 21.2 Concerning Home Ministry Assignment
  - 21.2.1 On Home Ministry Assignment the missionary is under the jurisdiction of the Partner Society, who in close consultation with the State APWM Committee, will give consideration to recuperation and rest, deputation, assignments, projects or additional study leave.
  - 21.2.2 Partner Societies are requested to allow appropriate time for the missionaries to be ministered to by their home church.
  - 21.2.3 Where possible, a primary responsibility of the missionaries on Home Assignment will be to undertake deputation among the Presbyterian Church of Australia constituency. This should be arranged by the State APWM Committee.
  - 21.2.4 Details and finances of deputation to a wider constituency and other requirements, will remain the responsibility of the Partner Society.
- 21.3 Concerning Federal and State APWM Committees and the Partner Society
  - 21.3.1 Federal and State APWM Committees share responsibility with the Partner Society for prayer and financial support for the missionary. Adequate deputation will be arranged within congregations of the Presbyterian Church of Australia in preparation for field assignment, and during Home Ministry Assignment.
  - 21.3.2 Similarly, there will be cooperation with the Partner Society in deputation to a wider constituency. The aim of the Presbyterian Church of Australia is to increase our financial responsibility towards Partner Society missionaries.
  - 21.3.3 The Partner Society will supervise the obtaining of visas and making other arrangements that are necessary for the commencement of their new ministry.
  - 21.3.4 The Partner Society will be the directing body in relation to missionary activity in the field of service and will inform the State APWM Committee of important changes in job allocation. The State APWM Committee will keep the Federal APWM Committee informed.
  - 21.3.5 Discipline in all matters is the prerogative of the Partner Society, but it shall be exercised only after consultation with State APWM Committees and the APWM National Director. Where necessary such cases will also be dealt with in accordance with the rules of discipline of the Presbyterian Church of Australia.
  - 21.3.6 The missionary's support quota is established by the Partner Society in accordance with their regulations. Funds received by the APWM will be forwarded regularly to the Partner Society which will inform the State APWM Committee of the support received on behalf of the missionary.
  - 21.3.7 Normally the Partner Society will make provision for superannuation benefits for its missionaries.

Signed by both parties

.....  
 Australian Presbyterian World Mission

.....  
 Partner Society

## 22. The Commissioning of a Missionary

We make this part of the Commissioning Service available for you as a guide only. Feel free to rework and reword it according to your own needs, experience and personal understandings of how to relate the Scriptures to the sending out of your missionary.

The Commissioning

In this act of commissioning/recommissioning our Church acknowledges that Jesus Christ our Lord calls all of His people to be witnesses to Him, both at home and in spheres of mission service overseas.

has/have heard the gracious call from Jesus to follow Him. He/she/they has/have prayed for labourers to be thrust out into the harvest. He/she/they have been convinced that He wants him/her/them to be labourers in those white 'fields which are ready for harvest' as missionaries with Dear fellow worker/s in Christ: We rejoice that you have heard the command of the Master to go and serve in His kingdom. In His name, we are about to commission/recommission you to the work to which you are designated, and to commend you to the gracious care of Jesus, whose commission you are to bear. But first, you will reaffirm your faith and integrity of godly purpose by answering the questions put to you:

1. Do you believe in one God, Father, Son and Holy Spirit, and do you confess anew that the Lord Jesus Christ is your Saviour and Lord? (I/We do)

2. Do you believe in the Gospel of love and grace of God, which declares that only through Jesus Christ, His only Son our Lord, He freely offers forgiveness and eternal life, and calls us into the fellowship and service of His kingdom? (I/We do)

3. Are love for the Lord Jesus Christ, and a desire to commend Him by your word and life, so far as you know your own heart, your chief motives for accepting this opportunity to serve? (They are)

4. Do you promise, with the strength of the Lord Jesus Christ, to walk worthily of your calling, to discharge faithfully and cheerfully the duties of your office/respective offices, and to yield yourselves to the authority of those to whom the Church has committed the direction of your work? (I/We do)

5. Do you now confess and promise these things, through grace, as you would answer to your Lord? (I/We do)

Since no-one alone is able to perform all these things, let us now pray God's strengthening for  
Prayer for Missionary:

Declaration:

In the Name of the Lord Jesus Christ, the King and Head of the Church, we declare you to be commissioned/recommissioned as a missionary/missionaries of the Presbyterian Church in full communion with the \_\_\_\_\_ for your ministry in \_\_\_\_\_. We commend you to the grace of God in the fulfilling of your loving service for your Lord and Saviour. And following the pattern of the Scriptures of the New Testament and as a sign of our partnership with you, we commission/recommission you to God, with the laying on of hands.

The Blessing:

The Blessing: 'The Lord bless you and keep you'.

In the event of a missionary being a candidate for ordination (or is already ordained as a minister of the church), use the QUESTIONS AT ORDINATION AND INDUCTION as set out in the respective State Codes.

23. The Decommissioning of a Missionary

24. The Doctrinal Basis of the Australian Presbyterian World Mission Committee

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

Basis of Union

(i) The Supreme Standard of the united Church shall be the Word of God contained in the Scriptures of the Old and New Testaments;

(ii) The Subordinate Standard of the united Church shall be the Westminster Confession of Faith read in the light of the following declaratory statement:-

1. That in regard to the doctrine of redemption as taught in the subordinate standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the grounds of Christ's all sufficient sacrifice, are regarded by this Church as vital to the Christian faith. And inasmuch as the Christian faith rests upon and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the incarnation the atoning life and death and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the Holy Ministry as pledged to give a chief place in their teaching to these cardinal facts and to the message of redemption and reconciliation implied and manifested in them.

2. That the doctrine of God's eternal decrees, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III, Section I., where it is expressly stated that according to this doctrine, 'neither is God the author of sin nor is violence offered to the will of the creature nor is the liberty or contingency of second causes taken away, but rather established,' and further, that the said doctrine is held in connection and harmony with the truth - that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all and adapted to all and offered to all in the Gospel, and that every hearer of the gospel is responsible for his dealing with the free and unrestricted offer of eternal life.

3. That while none are saved except through the mediation of Christ and by the grace of the Holy Spirit, who worketh when and where and how it pleaseth Him, while the duty of sending the Gospel to the heathen who are sunk in ignorance, sin and misery is imperative, and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel, in accepting the Subordinate Standard it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means as it may seem good in His sight.

4. That in holding and teaching according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty - that he is responsible for compliance with the moral law and the call of the Gospel, and that although unable without the aid of the Holy Spirit to return to God unto salvation he is yet capable of affections and actions which of themselves are virtuous and praiseworthy.

5. That liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace.

6. That with regard to the doctrine of the Civil Magistrate and his authority and duty in the sphere of religion as taught in the Subordinate Standard the Church holds that the Lord Jesus Christ is the only King and Head of the Church, 'and Head over all things for the Church, which is His body'. It disclaims accordingly intolerant or persecuting principles and does not consider its office-bearers in subscribing the Confession as committed to any principle inconsistent with the liberty of conscience and the right of private judgement, declaring in the words of the Confession that 'God alone is the Lord of the conscience'.

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

(iv) On any change being made in the Basis of Union in accordance with section (iii), if any congregation thereupon refuses to acquiesce in the change and determines to adhere to the original Basis of Union, the General Assembly is empowered (1) to allow such congregation to retain all its congregational property; or (2) to deal in such other way with the said property as to the Assembly may seem just and equitable;

(v) Any proposed change in either of the two preceding sections (iii) and (iv) shall be made only under the provisions contained in section (iii);

(vi) Formula to be signed by ministers and elders at their ordination or induction and by probationers on receiving licence:

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

It is therefore important that in their ministry, Presbyterians are given freedom to live, evangelise, and teach in a way that is consistent with this doctrinal position. In any direct sending relationship with Presbyterian and Reformed Churches, this should naturally occur as the doctrine and polity of the related Churches are in agreement.

When Presbyterians serve with Partner Mission Societies, it is important that the agreement

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

(A Westminster Confession of Faith is available from the Christian Education Committee in your State.)

D.H. PILGRIM, Convener.

## BUSINESS

The Committee as at the writing of the report has met on one occasion since the Assembly of 1997 to hold preliminary discussion regarding matters arising with regard to the 2001 Assembly.

Consultation with the Centenary Committee has taken place in order that the various aspects of celebration planned for the centenary of the church could be woven into the business of the Assembly. The induction of the Moderator will be included within the Centenary Celebration Evening to be held on Tuesday evening 24<sup>th</sup> July in the Sydney Town Hall commencing at 7.00 p.m. It is anticipated that both the Prime Minister and the Governor-General will attend on that evening.

Of the various invited guests, Rt. Rev. John D. Miller, Moderator of the Church of Scotland; Rev. William Mackay Moderator of the Free Church of Scotland; Rev. R.F.D. Poots Deputy Clerk of the Presbyterian Church of Ireland and Professor Ian Breward, representing the Moderator of the Presbyterian Church of New Zealand will be given opportunity to bring greetings from their various churches on this the occasion of the centenary of the Presbyterian Church of Australia.

P.J. BARSON, Convener.

## CHRISTIAN EDUCATION

**Introduction:** In reviewing the committee's work over the past four 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.

Since the last Assembly several publications have been produced.

"I'll bless the hand that guided" is a series of studies from the book of Ruth by the Rt. Rev. Bruce Christian.

As a centenary project the committee has produced a study format version of the Westminster Confession of Faith in modern English compiled by Prof. D. Milne. International interest has already been shown in distributing the publication in the UK and USA.

The committee has produced in conjunction with Presbyterian Youth in NSW "Day By Day" a series of Bible studies from Malachi and Hebrews.

A series of Christmas plays for children has also been published by the committee.

In July 1999, the committee took over the publication of the personal daily Bible reading material "Walk with the Lord".

**Equip:** After a recess in publication, "Equip" will be relaunched in the second half of 2001 and will be published twice yearly. The intention is to provide resource material for those involved in Christian education.

**Ministry Visits:** During 2000 the NSW Director carried out a visit to South Australia. In May 2001, the Qld Director made a visit to WA. 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.

**Certificate of Christian Studies:** The Certificate of Christian Studies aims to help the people of the church to know their Bible, their faith and their heritage better and to equip them for



various forms of Christian service. At present five core subjects are offered (New Testament, Old Testament, Church History, Biblical Theology and Presbyterian Doctrine). Three subjects are offered each year. The Old Testament subject has been completely rewritten and was offered for the first time in third term 2000. With the rewriting of the New Testament (expected soon) and Biblical Theology subjects, the course will be complete in a uniform and up-to-date presentation. The Committee is grateful to those who have undertaken this work, and to the tutors who mark the assignments and give helpful feedback to the students.

The committee is in the process of developing three 'honours' subjects, that can be taken in addition to the basic course, which will emphasise our Australian context (Australian Church History) and the practical application of faith (Worship and Christian Music; Evangelising and Discipling). The above courses are non-academic, and are pitched at a level that Christians at various stages of maturity and educational level can benefit from.

**Administration and finances:** To save costs on travel, the committee meets via correspondence with face to face meetings held in conjunction with state visits.

Once again the committee will not be seeking a grant from the finance committee for the period 2001-2004. 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 publications. "Mark in Ten Lessons" is a publication for use in Sunday schools and kids' clubs based on Mark's Gospel and in a similar format to "The Bible in Ten Easy Lessons".

**Membership:** David Burke, who served the committee as convener for over ten years, has resigned his membership of the committee upon accepting an appointment as minister to Orchard Road Presbyterian Church in Singapore. We are thankful to David for the tireless work he has given to the committee.

The following nominations are made:-

NSW	Peter Boggs, Bruce Christian, Greg Goswell, Robert Tsai and Ian Schoonwater
Qld	John Mansfield and John Nicol
SA	John Campbell
Tas	
Vic	Bob Thomas, David Assender, David Brown
WA	Stuart Bonnington
Convener	Ian Schoonwater

I.R. SCHOONWATER, Acting Convener.

## CHURCH AND NATION

**MEMBERSHIP:** Since the 1997 meeting of the Assembly, the committee has experienced almost a total change of personnel, and this fact, together with the decentralised nature of our denomination's constitution, is reflected in the limited amount of work it has undertaken.

**BUSINESS ARISING:** The substantial business arising from the 1997 Assembly was the need to clarify if our denomination owns land which could possibly be the subject of a 'Native Title' claim. Your committee consulted the various State Assemblies, wherever possible through the State committees, and found that no such land exists.

**MATTERS REFERRED TO THE COMMITTEE BY STATE ASSEMBLIES:** In 2000, the New South Wales Assembly requested the committee to further investigate the growing incidence of the use of gratuitously blasphemous language in the media. As a member of the N.S.W. committee (which has been working on this for a time) I am extremely disappointed at the often apathetic response of Christians to the blatant misuse of our gracious God's name.

The committee has contacted the various media regulatory bodies both to make the Church's view known and to ask how best it can suggest constructive changes to the existing regulations and complain against specific breaches. The following picture emerges:

1. Australia's media is supervised by the Australian Broadcasting Authority which members of the public can contact to register complaints about particular programmes on 1800 226 667 after contacting the particular outlet on which the programme was aired.

2. All authorities consider "current community standards" as a guide to determining their particular policy, at any given time, and so the more 'feedback' they receive from ordinary citizens the better.

Please make use of your opportunities as a responsible citizen to recommend the restraint of the increasingly foul content of widely-publicised programming!

**COMMITTEE REGULATION CHANGES:** Because of both the undeniable state based nature of our federal Church constitution and the practical realisation that constructive action more easily occurs through state committees, this committee wishes to clarify its role and invites the Assembly to consider whether the current regulations governing this committee could not be more clearly drawn.

Your committee will seek to clarify its suggested amendments of the regulations with the Code committee and hopes to be able to comment at the Assembly.

**PROMOTING "OPTIMUM CONSULTATION AND CO-ORDINATION":** Your committee certainly desires to further the influence of thoughtful, Godly research into important public issues facing us all and so has resolved to list the current publications available from the various State committees urging church members to use the information contained in these publications.

1. Victoria. The Victorian committee has the following titles available at \$5.00 per copy plus 50c G.S.T. (congregations providing their A.B.N. are exempt) and \$1.00 per copy postage to: Church and Nation Committee, 49 Worthing Road, Burwood Vic. 3125.

Homosexuality, "a life worth changing";

Euthanasia, "a life worth living";

Gambling, "gambling-led recovery? Don't bet on it" (available electronically);

Australian Constitution, "democracy down under";

Membership of secret societies, "Christianity and freemasonry";

'The fellowship' examined, "fractured fellowship".

2. Queensland has an A4-sized leaflet priced 30c per copy on euthanasia available from Queensland Convener, Mr. D. Gallagher (Home Missionary).

3. New South Wales has its publications available on its website.

<http://www.churchandnation.pcnsww.org.au>

**Investment**, "the ethics of investment: some principles";

**Gambling**, a leaflet outlining principled opposition.

**COMMITTEE CONTACTABLE:** Your committee feels it worth reminding the Church that it's the privilege of every church member to express their concerns/suggestions for action/requests for information to this committee! We would suggest that the most helpful way of doing this would be to take the matter to their local Session, then have it referred to the Presbytery and so to the relevant State committee but also to the committee. It is our conviction that the committees of the Church do exist, in large measure, to represent the individual church member.

**WORRYING TRENDS:** The committee wishes to draw the Assembly's attention to the various proposed State "anti-discrimination" acts which do appear to have the potential to fundamentally change the basic religious freedoms we have enjoyed as litigation are being more noticeably advocated as necessary for social harmony (social slavery). The committee urges Christians to examine, carefully, the specific content of their States' proposed legislation.

**OUR CORPORATE PLEA:** In the spirit of the great reformer, Nehemiah, we ask the church to undertake its work, in every sphere, including the task of involvement in general society with passionate, pleading prayer along with the constructive wielding of the Sword of the Spirit. We also need your back-up in terms of applying pressure to see Godliness advance and ungodliness restrained.

S.A. SLUCKI, Convener.

## CODE

The Committee has met each year since the 1997 General Assembly of Australia and has given diligent attention to the matters within its jurisdiction. In that period the Rev. J. Nocher (W.A.) and I.H. Touzel (Victoria) resigned from the Committee and were replaced by the Rev. K.W. Morris and Dr. A. Bird. Each Committee member has made a significant contribution to its work and once again we are particularly grateful for the advice and assistance of the law officers.

For particular report to the Assembly the Committee mentions the following matters:

1. **Question (2) asked of elders at their admission to the eldership:**

Towards the end of 1997 a minister of the Church pointed out what he thought was an anomaly in the questions asked of elders at their admission to the eldership. Question (2) asked of

elders in the 1993 edition of Constitution, Procedure and Practice (p. 82) is:

Do you own and accept the Westminster Confession of Faith, **as amended by the General Assembly, and** read in the light of the Declaratory Statement contained in the Basis of Union adopted by this Church on the 24<sup>th</sup> day of July, 1901, as an exhibition of the sense in which you understand the Holy Scriptures and as a confession of your faith; and do you engage firmly and constantly to adhere thereto, and to the utmost of your power to assert, maintain and defend the same?

The same question for ministers (Constitution, Procedure and Practice 1993 edition p. 78) omits the words '**as amended by the General Assembly, and**'. In 1977 the first General Assembly of the Presbyterian Church of Australia after Church Union resolved that Question (2) asked of elders at their ordination and induction should be that printed on p. 82 of the 1993 edition of Constitution, Procedure and Practice. A proposed clause in the deliverance seeks to reaffirm this.

**2. General rules on overtures, petitions, etc.:**

The rules of the General Assembly of Australia contain nothing relating to procedures in the cases of overtures, petitions, etc. A separate overture will be presented to the Assembly proposing to enact such rules.

**3. Motions of Procedure:**

The N.S.W. Assembly has in its standing orders provision for motions of procedure. A motion of procedure, by which the House determines in what manner and/or when a question then in debate shall be dealt with, may be moved without notice at any stage in a debate and may itself be debated and amended. An overture has been prepared for this Assembly to enact motions of procedure for the General Assembly of Australia.

**4. Administration of the Sacraments within the Presbyterian Church of Australia by ministers of other churches:**

In 1999 the Procurator of the Presbyterian Church of Victoria gave an opinion that ministers of churches other than of the Presbyterian Church of Australia should not administer the sacraments within our Church. This opinion was based on a particular interpretation of Chapter 27 Section 4 of the Westminster Confession of Faith. The Code Committee reviewed the situation and has circulated to presbyteries and state assemblies a proposed amendment to Constitution, Procedure and Practice to allow permission to be given to ministers of other churches to celebrate the sacraments within the Presbyterian Church of Australia. As a result of replies received from 4 state assemblies and 20 presbyteries an overture has been prepared for this Assembly to provide guidelines to deal with the matter.

**5. Failure to complete Barrier Act procedure in the 1967 General Assembly of Australia (GAA BB 1997 Min. 120):**

After deliberation the Committee decided that subsequent decisions of the General Assembly of Australia since 1967 have made questions concerning this procedure in 1967 seemingly irrelevant.

PAUL LOGAN, Convener.

**COLLEGE COMMITTEE**

**General** During the quadrennium the College Committee has met each February, and with one exception combined it with an inter-faculty conference. There has been very good attendance at these meetings, and the presence of the TEC conveners from Tasmania, South Australia, and Western Australia has been most helpful. Between meetings the majority of business has been the grading of candidates and setting the course requirements for those applying under the Reception of Ministers Committee. The grading sub-committee is composed of Rev. John Wilson, Ian Smith, Allan Harman and Ian McIver.

**Candidates** While there has been some diminution in the flow of candidates for the ministry, yet 53 exit certificates have been issued since the last GAA. The details are as follows:-

	Victoria	NSW	Queensland
1997	5	9	5
1998	4	5	2
1999	1	8	2
2000	4	8	0

At present there are 37 candidates under the care of presbyteries and TECs. The matter of

the provision of suitable ministerial candidates must remain a matter of prayer for the whole church. Since 1977 exit certificates have been issued to 382 candidates, an average of 16 each year.

**Developments in Western Australia** Since the last GAA there have been further developments in Western Australia. The amalgamation of the Perth Centre for Applied Christian Studies with the Westminster Theological College has taken place, with the new entity being called Trinity Theological College. It has been recognised by the Australian College of Theology as an accredited college for teaching the BTh and diplomas. The committee has seen the syllabus for the courses taught, and noted that special provisions have been made for Presbyterian candidates attending Trinity Theological College so that they complete the full course required under our regulations. The committee agreed that the faculty of the Presbyterian Theological College, Melbourne, be deemed to be the faculty referred to in the College Committee regulations for candidates in WA. Approval is sought for the continuation of the use of Trinity Theological College until the next GAA on the same conditions as set in 1997 and also the Victorian Faculty acting as the Faculty for the Presbyterian Church of WA.

The practice of sending lecturers across to WA each year has continued. The committee asked the WA Presbytery to report on the lecture trips, and the recommendation was accepted that the practice continues under the oversight of the Victorian faculty.

**Developments in Queensland** A visitation was undertaken of the Queensland Hall by Principal John Davies, Rev Keith Morris and Dr. Douglas Milne in September 1998, and they reported to the committee in February, 1999. The report was referred to the Queensland Committee for Training for the Ministry and the Faculty for consideration. Approval was given (under GAA Min. 70(5) 1997) for a consortium arrangement between the Queensland Theological College and the Westminster Theological College. The theological hall in Brisbane now operates under the name of the Reformed College of Ministries. Principal Ian McIver reported on many of the items raised by the visitation committee to the February 2001 meeting of the College Committee. Another visitation to the Reformed College of Ministries will take place early in 2002. Approval is sought for the continuation of these arrangements.

**Administrative Arrangements** Since 1986 the convener has been Dr Allan Harman. Due to his impending retirement the committee nominates Principal John Davies to succeed him. Rev John Wilson was appointed secretary in 1989 and continues to act highly efficiently in that role.

**Contact with Mission to the World** The last GAA authorised contact to be made directly with the Mission to the World Committee of the Presbyterian Church in America. However, the discussions over training in WA and Queensland have brought forward complications as the new colleges in Perth and Brisbane involve not only the Westminster Presbyterian Church but also ministers serving under the Mission to the World. In these circumstances it was felt that it was not an opportune time to proceed with the proposed conversations, and that this decision be reported to the next GAA.

**NSW Candidates and Moore College** At the last GAA approval was given for the continued use of Moore Theological College until this Assembly. The committee expects that the NSW General Assembly will communicate a decision on this matter, and a supplementary report will be submitted to the GAA.

A.M. HARMAN, Convener.

## DEFENCE FORCE CHAPLAINCY

The last four years have seen some significant changes to both the Defence Force and Chaplaincy. The period began with a significant downsizing in the number both of uniformed members and chaplains. This brought severe stress to the Force and to those faced with redundancy, sometimes after long careers. The chaplains were an integral part of dealing with the problems of low morale and speedy change. The end of the period has seen the new White Paper, which will see significantly increased spending over a period of ten years and the modernisation of much of the equipment now in use. Further, we have seen the deployment of East Timor at the time of the fledgling state's liberation from the hands of the Indonesians.

The Presbyterian Church's chaplains have been in East Timor for much of the period. In the Navy, Chaplain Ted Brooker, then in the Naval Reserve (RANR) serving on full time duty; served on board a ship servicing the route between Darwin and Dili. In the Army, Chaplains Rod

McAuliffe and Jim Pearson served with their units when they were deployed. In the RAAF, Chaplains Rod Acreman and Garry Hooper served. While other chaplains were serving in East Timor, we had Chaplain Peter Playstead, a RAAF Specialist Reserve (RAAFSR) filling in in the Northern Territory. Those chaplains in East Timor and those in their care witnessed the results of militia's anger at the decision not to be integrated into Indonesia. Many chaplains participated in mass burials, some even of worshippers murdered while in church. The impact on chaplains and those in their care has been enormous.

During the period under review Chaplain Peter Davidson retired from the RAAFSR after a distinguished career. Chaplain Ted Brooker retired from the RANR after service in the East Timor region. Chaplain Rod Acreman reached retiring age. We are very sorry that he was unwell during the last period of his service.

We have had one new chaplain join the full-time service: Colin Barwise has joined the Army. In the reserve or part-time service we have had at least six nominations. Some are now in the progress of recruitment. We are particularly thankful to the Victorian State Committee which has been enthusiastic in their recruitment activity. Several ministers applied but were rejected largely on medical grounds. The medical criteria have been significantly tightened in recent years since. Also all chaplains now go through the same selection process as any other officers.

We still have problems with the lack of ministers willing to serve, particularly in the reserves. We have no reserve chaplains serving in Western Australia, South Australia, Tasmania and the Northern Territory. From the force's point of view, any chaplain is better than no chaplain. As a result we are grossly under-represented in Chaplaincy. We also understand that some Sessions object to their ministers serving in the reserves, despite serving being endorsed by the G.A.A. repeatedly.

The Religious Advisory Committee to the Services (RACS) has met regularly. The meetings have been largely harmonious. As from June 2001 the Presbyterian representative will be the chairman.

During the year 2000, the Chief of the Air Force (CAF) ended the tenure of the then incumbent Principal Air Chaplain-PD (Protestant Denominations). He asked for advice from the three PD RACS members as to a successor. After careful consideration, the PC RACS members submitted a short list and a recommendation. The CAF reviewed all of those who were available and accepted the recommendation that Chaplain Stephen de Plater, of the RAAFSR, became the next Principal Air Chaplain. He fills the position, that is not a Presbyterian position but rather represents all of the PD grouping. He will serve a single term. Some chaplains who were serving in the full-time RAAF thought it inappropriate that one of their number or someone who had served full-time was not promoted to the position. It is obvious, by the promotion, that the CAF approved of the decision, appreciating that a RAAFSR Chaplain can bring a different perspective to the position.

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

RONALD S. KEITH, Convener.

### MODERATOR'S NOMINATING

The following nominations were received from state assemblies for Moderator-General of the 1997 General Assembly of Australia:

Rev. D.J. Innes, Minister at Surrey Hills, Melbourne, Victoria  
Rev. J.J. Knapp, Minister at Ann Street Church, Brisbane, Queensland  
Rev. J.W. Langbridge, Minister at Ipswich, Queensland  
Dr. P.E. Lush, Elder at Armidale, N.S.W.

Votes cast in the first round of voting were:

Rev. D.J. Innes	11 votes
Rev. J.J. Knapp	14 votes
Rev. J.W. Langbridge	3 votes
Dr. P.E. Lush	2 votes

In terms of the regulations the names of the Rev. D.J. Innes and J.J. Knapp were listed on a second ballot paper. A majority of votes was cast for the Rev. J.J. Knapp, then Minister at Ann Street Church, Brisbane, Queensland and Convener/Superintendent of the Presbyterian Inland

Mission. The Rev. J.J. Knapp is therefore Moderator-General Nominate of the 2001 General Assembly of Australia.

PAUL G. LOGAN, Convener.

### MODERATOR'S REPORT

Pat and I have enjoyed serving the Church over the almost 4 year term of office and have been greatly encouraged by the courteous way we have been received at everything we have attended. It seems to me that we have come to a healthy position where we do not treat the Moderator as if he has a hierarchical authority or headship, while still recognising his function as a representative of our Church on official occasions and as a Visitor to the State Assemblies. Pat was able to share with me in most of the duties and I wish to express my thanks to her and to the Church for making this possible. I also wish to place on record my thanks to the Rose Bay Congregation for allowing their minister and organist to be away and for their prayerful support of us during the term.

We were invited to, and attended, the State Assemblies of Western Australia (October 1997), South Australia (May 1998), Queensland (May 1998), Victoria (October 1998 and October 2000), Tasmania (May 2000) and New South Wales (July 2000). I was also asked to give the Bible Expositions at the Western Australian, South Australian, Queensland and Victorian Assemblies. In many ways each of the State Churches is quite different and distinctive, but we nevertheless were conscious of an overarching common mind and purpose that has developed well over the 100 years that we have been together as a federal Church.

While in Tasmania I was invited to address the Synod of the Reformed Churches of Australia (which changed its name to the Christian Reformed Churches of Australia). While there are still significant differences in the ethos of each denomination these differences are not easy to define and our theological frameworks are very similar. There seems to be much to be gained from closer co-operation with them, especially where this is appropriate at a local level.

Pat and I had the privilege of attending the Jubilee Assembly of the Presbyterian Church of Vanuatu in August 1998. It was good to see that Church at work and to re-establish connections with many of the missionaries from Australia who had been so greatly used by God in the building up of that Church. It was easy to see the mark of Pastor Bill Camden imprinted on its life and to see the significant contribution at present being made by us in the shaping of that Church through the Talua Ministry Training Centre.

We came home conscious of the need to keep making this input so that the Vanuatu Church is not allowed to drift into WCC ideology or theology under the influence of some of the other Pacific Islands churches.

The Reformed Ecumenical Council held its quadrennial meeting in Yogyakarta in Indonesia in July 2000 and it was an interesting experience to see this linking of churches in operation. It struck me that many of the member churches have become weak in their understanding of, and commitment to, the Reformed faith, and it may be the time to look at other more appropriate affiliations that we could have.

Wherever possible I attended meetings of the various GAA Committees and it was encouraging to see the degree to which the states were able to work together. Other duties included delivering the Assembly's message to Her Majesty the Queen to the Governor General, attending the State Luncheon with Her Majesty in March 2000, participating in the unveiling of the John Dunmore Lang Memorial Plaque in Wynyard Park in August 1999 and attending the twice yearly meetings of the National Heads of Churches.

At the time of writing this report we are planning a trip to visit the Platinum Jubilee Assembly of the Presbyterian Church of India in Shillong, Meghalaya, in April 2001 and the General Assembly of the Church of Scotland in Edinburgh in May 2001. I will report on these visits at the Assembly.

During my term of office I have also had many preaching/speaking engagements, not as Moderator-General but because I was the Moderator-General. It was good to have this contact with the life of the wider Church. While I have been encouraged by our unity of purpose in our commitment to the authority of Scripture as the infallible Word of God written, and our commitment to the Gospel of the Lord Jesus Christ as the only way of salvation through faith in his substitutionary atonement, I fear that there are other issues that are driving us apart and have the

potential for schism. 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. These things impact on many aspects of our Church's life: our view of Church government and courts, our attitude to the sacraments, the depth and breadth of our understanding of the Gospel, etc. It seems to me that we need to bring these things out into the open and talk about them; and that we need to look for and create more opportunities to get to know each other at a personal level, rather than allow our differences to separate us into competing factions. It is one of our strengths that we think seriously about what we believe and are passionate about truth, but it can also be our downfall, as Church history clearly demonstrates, if we don't make humility and forbearance a top priority in the way we relate to each other.

It is my prayer that as we commence the next 100 years in the life of our Church we will see the Spirit of God at work among us in a powerful way, causing God's Kingdom to grow, in us and through us, to the glory of his name.

B.H. CHRISTIAN, Moderator.

### NATIONAL JOURNAL COMMITTEE

Before I bring to you the report on the work of the **National Journal Committee** and the **Australian Presbyterian** (1997-2001), I would like to take the opportunity to thank the Assembly for the work entrusted to our Committee. Thanks is also due to the Committee members who worked tirelessly to serve the church according to the mandate given to us, and to the editorial team for taking the lead in ensuring the constituency received a good journal on time.

**Resignation of Editor:** At the GAA of the PCA in September 1997, Robert Humphreys was reappointed as Editor of the National Journal for a further 12 months. However, after considerable discussion, Robert made the decision to cease active involvement in the work on 24 December 1997. His resignation fell due on 12 June 1998 and the new team-production approach came into operation at the beginning of 1998.

**Office and Business Management:** Nancy Kroeger assisted Robert Humphreys for quite some time during his tenure as Editor. Nancy resigned soon after Robert concluded his ministry. This resulted in the appointment of Walter Bruining as both Office and Advertising Manager, commencing 1 August 1998. The Bruinings moved from Western Australia to Melbourne in April 1998.

Walter is a businessman of wide experience, and had been an elder of the Peppermint Grove congregation in WA, Co-editor and founding member of the Reformed Presbyterian magazine "The Call", and had acted as Clerk of the Presbytery of WA. The national office of the National Journal Committee has been relocated to the Bruining's residence. We have very much appreciated Walter's expertise, efficiency and commitment to the magazine.

The Committee has also appreciated the secretarial assistance of the APWM Federal Office.

**Committee and Executive Meetings:** During the past four years the Executive has met two to three times per year, and met as a full Committee in February 2001 (at the time of GAA Standing Committees). Notification of the Executive meetings is sent to the whole Committee to give opportunity for input, and minutes and other reports are circulated as soon as possible after the Executive meets.

**The Editorial Team** The Editorial Team of the NJC has worked together to produce the **Australian Presbyterian** during the course of the year. This team was made up of:

Acting Managing Editor:	Robert Benn (NSW)
Issues Editor:	Peter Hastie (NSW)
Production Editor:	Barney Zwartz (Vic)
Mission Watch:	Robert Benn (NSW)
Church Directory and Year Book:	Mike Wharton (Vic)
Advertising and News:	Walter Bruining (Vic)

The Editorial Team approached several members of the church to take other responsibilities namely:

Prayer Notes:	John Campbell (SA)
Films, Videos and Culture-watch:	Philip Campbell (NSW)
Youth Page:	Colin Spragg (NSW)

Family Issues:

Marion Andrews (NSW)

Book Reviews:

Peter Barnes (NSW)

During the 4 year period we have been assisted also by Guido Kettmiss (Devotional), Mike Wharton (News) and Murray Norman (Youth).

**The Editorial Team meetings:** Since the last GAA the Editorial Team has met annually for the purpose of planning up to 15 months of journals. This team is made up of Committee members together with others whose services are requested from time to time, namely: Barney Zwartz, Peter Hastie, Stuart Bonnington, Mike Wharton, Peter Barnes, David Thurston, John McClean, Grant Thorpe, Peter Christopher, Tracy Gordon and Robert Benn. We have attempted to consider all analyses and criticisms at this meeting, and bring together suggestions for journal themes for the forthcoming year. Beyond this meeting, the people responsible for the respective departments of the journal press on to commission their articles and materials, and get them in on time. We continue to solicit responses and suggestions from many individuals and groups within our Federal church.

**Writers:** Since the last GAA, the Editorial Team has requested the services of many tens of writers whose occasional contributions have been greatly appreciated. Where articles arrive uncommissioned, they are carefully considered and used if suitable. We attempt to acknowledge receipt of each article, whether ultimately published or not.

**Producing the Magazine:** Some articles have been received by the Issues Editor, who after careful working with the writers, has sent them to the Production Editor for his final scrutiny, and then on to Andrew Moody and his staff who have been engaged to lay out the magazine. Other articles, letters and materials have come through the office of the Convener, and have been passed on, mostly with comment, directly to the Production Editor.

We have aimed to have the Journal to the printer by about 26th-28th of each month so that it can be in the hands of the subscribers by the 10th of the following month at the latest.

**The ET's Commitment:** The commitment of the Editorial Team as reported to the GAA Standing Committees in February 1998 was as follows:

- i. through the restructuring of the editorial process to create a more supportive environment for those producing the Journal, and at the same time operate in such a way that there is a more incisive viewpoint on every subject which we tackle
- ii. to lift the format and quality of the Journal (we are already in a position to use better paper and more colour)
- iii. to make it THE evangelical magazine in Australia
- iv. to build the subscription base
- v. to use far more writers, supplying all of them with a style guide which we are presently developing - both those who are commissioned to write, and volunteers

**The Year Book:** The 1997 Year Book did not meet with the approval of the church. Mike Wharton, in close cooperation with advisers and assistants, did a sterling job on the 1998 - 2001 Year Books. We thank him very sincerely for that. We are now confident that you will find the Year Books to be comprehensive, accurate and user-friendly. Changes are happening every day that affect the Year Book, so we would appreciate immediate advice of corrections, additions and subtractions. Please send these to Mike Wharton.

**Advertising:** Our Advertising Income for the year ending December 1998 was \$26,092 at the old advertising rates. The new rates, which were approved by the Executive Committee early in 1999, with far more generous discounts for long term advertisers, has resulted in an overall increase of 9.8% or \$2,557 at the end of last December and now stands at \$28,649. Our target for 2001 is \$30,000.

**Major Challenges:** The NJC had certainly hoped that the level of subscriptions would rise, and several of our committee members have worked very hard to encourage greater support from the denomination.

We have tried to listen to the concerns of good people, and have made changes when there was a preponderance of opinion that change was needed (eg. print size, more news, more human interest articles). We have had both very strongly worded support and encouragement, and some trenchant criticism.

There is no doubt that the Journal has become a journal in which there are 'meaty' articles, and one which caters for the readers and thinkers of our denomination. This has occasionally drawn the criticism of being 'too high brow' for the general readership, but at the same time has received very strong affirmation by many of our readers. PIM decided that AP was not really what



they wanted for patrol distribution. The Challenge Magazine was more in keeping for their clientele.

During the past decade the 'Victoria Update', Queensland's 'New Directions', Tasmania's 'Burning Bush, the NSW Church Office Newsletter, and other materials in Western Australia and South Australia have provided a strong news base for their respective States. There has also been considerable distribution of the 'Presbyterian Review'.

**Financial performance:** Every commissioner to the Assembly will be thrilled to know that Rev C.A. White in 'The Challenge of the Years' records that in 1899 there were two Church Newspapers, *The Presbyterian* and the *Presbyterian Messenger*, and that "negotiations had resulted in the amalgamation of the two papers to be published fortnightly with Rev John Walker as editor", and that "the Assembly recommended Ministers and congregations to use their best endeavours to increase the circulation." In 1900 "the Assembly was strongly of the opinion that *The Presbyterian* should be restored to the position of a weekly paper as soon as possible." But even more thrilling is the 1901 report, "A report on the Presbyterian showed that there were liabilities, including a bank overdraft guaranteed by Mr. J H Goodlet and Mr. A Dean. It was proposed to form a limited liability company with a capital of 2500 pounds to take over all liabilities and to provide sufficient working capital . . ." O dear!

I had certainly hoped to romp home 'in the black' for the 2001 General Assembly. 1998 and 1999 gave me great confidence and a radiant smile. But alas, 1901 fever caught up with us, and Mr. Goodlet and Mr. Dean are nowhere to be found! Drop in subscription renewals and advertising income, shortage of Year Book income (the 1999 one was so good that people felt they didn't need a new one, lots of updates available in the Journal and State Newsletters, and on-line availability), GST glitches, and 10% hike in printing costs were some of the reasons.

However, recognising that during the past two triennia (1991-1994 and 1994-1997) there had been worrying losses, you will be more encouraged to note that the operational losses during the past 4 years only amounted to \$3960. I admit, it had been my passionate desire to come to the Assembly with a glowing report on finances, but our income forecasts for 2000 proved to be over-optimistic - hence the slight deficit for the 4 year period.

2000	-	\$13,387.00	(deficit)
1999	-	\$9,025.00	(surplus)
1998	-	\$6,241.00	(surplus)
1997	-	\$5,839.00	(deficit)

The Committee expenditure in the period 1995-1997 was averaging \$176,295. In the past three years this has averaged \$138,696. The decrease in expenditure has therefore been an average of \$37,599 which in real terms is a decrease of 31% (21% + CPI). The Committee finds it difficult to know in what other areas there may be the possibility of cut-backs. Our budget forecast for 2001 is one of surplus.

It is with grateful thanks to the Assembly that we continue to receive the annual Communication Service Fee.

**Subscription levels:** The following are the label counts for all States:

January 1997	2523	
January 1998	2527	
January 1999	2505	
January 2000	2442	
January 2001	2321	(a drop of 202 or 8%)

In the States this subscription loss is seen as set out below:

NSW	104	(' 9%)
Victoria	6	(' 1%)
Queensland	47	(' 8.7%)
SA	19	(' 23.5%)
WA	8	(' 8%)
Tasmania	34	(' 35%)

**Income generating initiatives:** Our Business Manager tells us that the best income generating initiative is, "Promotion, promotion, promotion!" Walter has been extremely diligent in his promotional activities, and in the two States that this has been done most effectively, there has been an increase in subscriptions. This promotion has been done through the presence, particularly of the Business Manager, but through letters for donations, and follow through of interested readers.

As part of the Church's Centenary year, the NJC will produce ties and scarves if by a pre-order demand this is judged to be viable.

**Serving the Centenary General Assembly 2001:** The NJC is preparing a Special Edition of the Journal for July 2001, which will capture something of both the history of our church, and the ethos and challenge of moving into a new millennium in carrying forth the great commission of our Saviour.

**Web Site:** At the 1997 GAA, the decision was made to create a National Internet Web Site for the Presbyterian Church of Australia. Responsibility for this was given to the NJC who in turn requested Mike Wharton to begin work on this project. Since that time this Web Site has seen several changes.

Over the past four years, thousands of visitors have visited this site and it has become an initial point of contact with our church for several overseas visitors. This was most obvious during the Sydney Olympics. Several people who were coming to Sydney for the games emailed the Site Administrator asking for information concerning suitable churches for them to attend during their stay in Australia.

Several people have also contacted the Site Administrator seeking advice on archival matters. These people have been referred to the respective State Archivists.

It has been good to see many churches within the PCA setting up a web presence for their local congregations and links to these sites have been placed on the Church Directory on the PCA Site. To date there are a total of 58 entries on this Church Web Site Directory.

NSW	28
Queensland	10
South Australia	1
Tasmania	1
Victoria	17
Western Australia	1

At the time of writing this report the Site Administrator is in the process of redeveloping the Web Site. At present, unless the visitor knows what Presbytery a particular congregation is in, it is quite difficult to locate the entry. Using Active Server technology the new site will be fully searchable. Searches will be available on church name, parish or location. It will also be possible to search for personnel by last name. This site will require registration to allow full access to certain sections. Information on personnel will not be accessible to unregistered visitors.

To provide the web site as it stands at present, there has been no charge for hosting. However, to provide the database-driven site will incur a cost. The Committee is currently gathering information from Web Hosting Services regarding prices.

A couple of GAA Committees have also established a web site to share information. The Committee wants to encourage other congregations and committees of the PCA to consider setting up a site. We want to make this web site as useful as possible and we need your help.

**Membership of the National Journal Committee:** The National Journal Committee recommends the names listed below for committee membership during the next triennium:

Peter Hastie	Minister, Ashfield, NSW; Issues Editor
Walter Bruining	Business, Office and Advertising Manager; former elder Peppermint Grove, WA; co-editor and founding member of 'The Call'
Jenny Bell	Manager of the Flexible Learning Centre, RMIT; former editor of 'The South Australian Presbyterian'; member, Hamilton, Vic
Mike Wharton	Minister, Balaclava, Vic; editor 'Victoria Update'; responsible for Church Directory, Year Book and Website
Brian Redpath	Accountant; Treasurer of Presbyterian Church of SA; member 4 years
Lillian Kennedy	Editor 'New Directions', Qld
Tracy Gordon	Section editor for the Medical Observer Weekly; member Ashfield, NSW
Rod Waterhouse	Minister, Mt Gambier, SA; Moderator PCSA
Stuart Bonnington	Minister, Bicton, WA; Assembly Clerk and Business Convener, PCWA
Guido Kettmiss	Minister, Gateway, Qld; owner/manager Christian Reformed Bookshop; Chairman of Clayfield College Council

**A Note of Thanks:** I wish to place on record my appreciation for the excellent cooperation I have experienced within the National Journal Committee, the Editorial Team and National Journal Office since the General Assembly of Australia in 1997. It has been a reflection of Psalm 133, "How good and pleasant it is when brothers live together in unity . . . for there the Lord bestows his blessing . . ."

R.P.F. BENN, Convener.

### PRESBYTERIAN INLAND MISSION

**Committee:** Your Committee concluded its report to the 1997 G.A.A. with the following words, "Our great desire, on your behalf, is that the Gospel may be preached to the most isolated community or homestead, and that many may be brought to a saving knowledge of Him who loved us and gave Himself for us". It is to that end that your padres and their wives have dedicated their lives over the past four years. Your Committee has been privileged to have supported them administratively and pastorally, albeit, far from the loneliness, dust, heat and flies.

Since the last General Assembly, the P.I.M. Executive has met in Brisbane on 24 occasions to the end of April 2001. Members have been diligent in their attendance at these bi-monthly meetings with a spirit of cooperation evident.

The Full Committee met at Mount Tamborine in Queensland on the 16<sup>th</sup> May 2000. This meeting was planned to coincide with the triennial Padres Conference held from 15-19 May 2001. Many members of the Committee availed themselves of the opportunity to extend their stay and meet with the padres and their wives informally. This was a wonderful opportunity for the National Committee to share thoughts and ideas on the future direction of the Mission with the padres. Clearly such an event should be on the agenda in three years time.

Mrs. Heather Ross continues to represent the P.W.A. of Australia as an observer on the Committee. Her dedicated service is acknowledged for through her correspondence with State Units valuable information is disseminated concerning P.I.M. activities and needs.

Since the last General Assembly there have been 6 resignations from the Committee, 3 from the Executive and 3 representing the States.

Rev. R.C. Clark, having served over 20 years and Mr. G. Dunkley 9 years entered retirement, they were replaced by Mr. B.T. Scott and Mr. K.C. Booker. Mr. Booker replaced Mr Dunkley as Secretary in May 2000. After 19 years of faithful service Mr. J.A.B. Finlay (Tas.), will not stand for re-election at this Assembly. The Very Rev. Dr. K.J. Gardner has also indicated his intention to retire from the Committee after 13 years of dedicated service. These men will be sorely missed having given wise counsel over so many years.

Rev. Dr. R. Mathews (Vic.), Rev. R.M. Waterhouse (S.A.) and Rev. P.A. Beringer (N.S.W.), relinquished their positions upon leaving executive positions on their State's Home Missions Board. They were replaced by former padre Rev. R.S. Duncanson (Vic.), Rev. J.J.T. Campbell (S.A.) and Rev. B.M. Meller (N.S.W.). Whilst welcomes were extended to the new members of the Committee, a clause in our deliverance will enable the General Assembly to express its appreciation to the six retiring members who gave invaluable service to the P.I.M.

We submit the following nominations for the Executive and Full-Committee for your consideration to serve for a further period of three years should the Assembly so desire:-

Mr. K.C. Booker	Mr. R.W. Pilkington
Rev. A. MacNicol	Mr. B.T. Scott
Rev. J.C. Nicol	Mr. R.C. Scott
Mrs. A. Petherick	Rev. J. Trappett

All the above are from Queensland and constitute the Executive. This nomination should not be seen as precluding commissioners making further nominations in the customary manner.

#### STATE REPRESENTATIVES

N.S.W.	Mr. P.A. Burke
N.S.W.	Rev. L.G. Fowler
Victoria	Rev. M.D. De Pyle
Victoria	Rev. R.S. Duncanson
Western Australia	Rev. S.M. Bonnington

South Australia  
Northern Territory  
Tasmania

Rev. D.R. Schwartz  
Dr. L.H. Greenwood  
Mr. D. Turner

**Superintendent:** The Rev. J.J. Knapp continues in his dual role of Convener/Superintendent, attending to the day-to-day management of the Mission's activities. Mr. Knapp, who retired from the Ann Street Charge, Brisbane on the 30th September 2000, was happy to continue with a 25% superintendency for which he is reimbursed \$12,000.00 per annum.

The main thrust of Mr. Knapp's ministry is the oversight of the four full-time patrols and two part-time patrols. The recent acquisition of a Codan radio enables the Superintendent to keep in close contact with the padres whilst they are on patrol. Mr. Knapp is also involved in deputation, planning, publicity, seeking potential padres for when vacancies occur and administration. Mr. Knapp has assured us that he will continue to spend as much time as necessary to ensure the work of the Mission continues to grow to the glory of God and the extension of His Kingdom.

**Legal Matters:** At the present time there are no outstanding matters to be dealt with involving P.I.M. Uniting Church Frontier Services or bequests involving the former A.I.M. However, it is gratifying to know that the Trustees of the G.A.A. and its Law Officers, Mr. Gary Downes Q.C. and Mr. Simon Fraser B.A. LL.M (Hons), are there to give wise counsel and advice when requested. They are sincerely thanked for their interest and oversight.

**Finance:** The accounts of the Committee have been audited annually and submitted to the Trustees of the G.A.A. 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 encourage God's people to consider the provision of legacies and bequests so that further extension of God's Kingdom may occur.

Your Committee has budgeted for fairly sizeable deficits over the past 4 years, clearly this cannot continue indefinitely without eroding our capital base. With our present structures it costs approximately \$320,000 per annum to finance the P.I.M. ministry. To this end we are currently seeking professional advice from reputable financial planning organisations to help resolve our dilemma. Providentially we have received, when our needs have been greatest, sizeable bequests that have helped us to maintain our present patrol and associated ministries. We do, indeed, praise God for His every provision.

Should the Committee feel it is necessary to provide further information on its financial position to the General Assembly it will do so through a "Green Paper" at an appropriate time during the meetings of the Assembly.

**Administration:** The Financial Accounting of the Mission's work takes place within the office of the Presbyterian Church of Queensland. Our treasurer Elder R.W. Pilkington and secretary Elder Keith Booker although burdened with heavy schedules, efficiently and competently handle the administrative and financial work of the Mission.

The States' Home Missions Boards continue to act as the P.I.M. representative within their jurisdiction. We are very grateful for the co-operation and assistance we receive from the State Home Mission Superintendents or their equivalent. We rely heavily upon them for the dissemination of information and publicity to the wider church.

The administrative Sub-Committee appointed in Darwin has ceased to function effectively. Mrs Margaret Andrews the former Chairman now resides at Gympie in Queensland in retirement. Thanks are extended to Mrs. Andrews for her many years of faithful service. Discussions are continuing with Dr. Len Greenwood concerning the future of the Darwin Sub-Committee.

**Publicity:** Each year the P.I.M. brings a Communication to the State Assemblies for their information and prayerful consideration. In turn we trust that the Assemblies keep the wider State church, through individual congregations, 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 Scott and his diligent band of workers. A new supplier, with the P.I.M. providing the artwork, saw a great boost in sales during the past year. It is our intention to continue this arrangement which necessitated a second printing last year. Apart from the profit from the sale of the cards, we see this venture as a means of bringing the work of P.I.M. to a wider circle of friends.

Commissioners will no doubt be aware of the Missions newsletter "On Track", which in the past year has not only been expanded but contains interesting photographs. We are both dismayed and surprised when church folk tell us they have never heard of the P.I.M. let alone receive an "On Track" newsletter. Would Commissioners please assist us by ensuring that sufficient copies are available for circulation among members of their congregation. Our thanks

are extended to Mrs. Lillian Kennedy from the P.C. Qld. office for her editorial skills in the production of "On Track" and P.I.M. Christmas cards.

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.

At its meeting in May 2000, the Full Committee resolved to set up P.I.M. prayer teams throughout the Commonwealth. Within 24 hours 6 teams were operational. These groups are given regular updated material for prayer meetings and "press releases" that could be used in Church newsletters. If you would like to register a P.I.M. prayer and support team (PIMPAST) please contact Pastor Bob Whiting on (07) 3888 7400, or email [whitingbjs@powerup.com.au](mailto:whitingbjs@powerup.com.au)

A new coloured brochure is available for distribution briefly telling of the nature and scope of our work. Also, sets of overhead transparencies are available for use by church organisations by contacting the P.I.M. office on (07) 3252 1114 or PO Box 158 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 encouraging to receive letters from members of a congregation telling how much they appreciated the padre's message. Please communicate with the Superintendent on (07) 5495 1148 if you would like a visit from a padre, we would welcome the opportunity to bring to church gatherings the scope of the work encompassed by the Inland Mission.

The P.I.M. remains on the internet with many people visiting the site seeking information on our work. We invite commissioners with internet facility to visit us at [www.pim.pcq.org.au](http://www.pim.pcq.org.au)

Rev. Stuart Bonnington has written a brief history of the A.I.M./P.I.M. for inclusion in the G.A.A Centenary publication. The Committee is considering using his work separately for the purposes of publicity. Mr. Bonnington is thanked for his excellent work.

**The Field:** Having already received the resignation of the Rev. Alan Clarkson in 1999 the P.I.M. was faced with three further resignations during the latter part of 2000. Rev. Rudi Schwartz accepted a call to Naracoorte (S.A.), Pastor Ray Rutland retired due to recurring ill health, and the Rev. Terry Sadler resigned from the South Western Queensland Patrol, after facing massive surgery for removal of a malignant tumour. However, our God is Sovereign in all things, today all patrols are staffed with the re-emergence of Rev. Terry Sadler to the part-time patrol of North Western N.S.W. How great is our God!

The P.I.M. relinquished its funding and supervision of the Cape York Peninsula Patrol (Qld). This patrol is now under the jurisdiction of the Queensland Home Missions Committee and the A.P.W.M. The P.I.M. Toyota Landcruiser continues to be used by Pastor Ron Lyons.

#### **New South Wales**

**South Western Patrol** Pastor Ross and Lynn Brinkman (5 children)

**Home Base** 47 Bank St, Balranald, N.S.W. 2715. Ph. 03 5020 1481.

Ross has been with us since 1996 and has indicated his intention of retiring at the end of 2001. Those fleeting contacts Ross made initially, have since developed into long and lasting friendships. His great desire is to see souls won for the Kingdom, he will be greatly missed.

**North Western Patrol** Rev. Terry and Judy Sadler.

**Home Base** PO Box 178, Narrabri, N.S.W. 2390. Ph. 02 6792 2888

The combining of the Orana Corner Patrol (Warren) with the Western Lakes Patrol (Condobolin) has seen the emergence of the North Western Patrol based on Narrabri, the residence of Terry and Judy Sadler. Less than 12 months after his life-threatening illness, Terry responded to our invitation to patrol ministry on a part-time (50%) basis. We have been privileged to witness a demonstration of God's grace and healing touch, and a man's unshakeable faith.

#### **Queensland**

**North Queensland** Pastor T.E. (Bill) and Bronwen Gray.

**Home Base** PO Box 22 Richmond Qld 4822. Ph. 07 4741 3383

Bill has accepted our invitation for a second four-year secondment from the Ministry and Mission Department in N.S.W., which commenced in February 2001. Many new contacts are being made and many lives touched by the Gospel.

**South Western Patrol** Pastor Owen and Sally Oakes.

**Home Base** 56 Galatea St. Charleville, Qld 4470. Ph. 07 4654 3188

Owen and Sally joined the P.I.M. family on the 1st February 2001 coming to us from a three year private appointment at Swansea in N.S.W. Demonstrating a great deal of enthusiasm and evangelical fervour, we believe Owen and Sally will have a very effective ministry as they take up

the challenge of patrol ministry.

**South Australia**

**Flynn Patrol**

Rev. Laurie and Gwen Peake

**Home Base**

PO Quorn, South Australia 5433 Ph. 08 8648 6777

Laurie and Gwen continue their very effective ministry in the outback of South Australia.

Laurie's great desire is to see those who are strangers to God's grace walking with the Lord.

**Stanley/Rocky Cape**

Vacant

**Home Base**

Base dependent on appointee's Charge.

**Western Australia**

**Perth Enquiry Centre**

Rev. Stuart Bonnington

**Home Base**

48 Harris Road Bicton, W. A. 6157 Ph.08 9330 7646

**Phone Enquiries**

1800 199 842

Recognising the invaluable service rendered by the Enquiry Centre, the P.I.M. continues to fund this work. Enquirers to this phone service can request correspondence Bible Studies, counselling, and even a visit from the padre when he is visiting their region.

**Country Ministries:**

Rev. Stuart & Sharon Bonnington, Rev. Paul Bloomfield

**Home Base**

48 Harris Road Bicton, W. A. 6157 Ph. 08 9330 7646.

In spite of very heavy work schedules, the Rev. Stuart Bonnington or his associate, the Rev. Paul Bloomfield still make time available to patrol an area North-East of Perth. The P.I.M. meets the cost of these patrols which occur 3-4 times a year. These visits are very well received by folk remembering the pastoral ministry of the Rev. Robert Duncanson some years ago.

**David Shearer Patrol**

Pastor David and Doreen Hart - Mobile;

**Home Base**

Roving Padre Ph 0419 513 443

A providential meeting with a Presbyterian Minister in outback Queensland and the receipt of an On Track news sheet, led retirees David and Doreen Hart from the Launceston Reformed Church to the Inland Mission of the P.C.A. Commencing in June 2000, David initially deputised in the patrol areas of North Western NSW and South Western Queensland before moving to Western Australia to take up his appointment with the David Shearer Patrol. Recently selling his 4 W.D. vehicle and off-road caravan, David has purchased a Mitsubishi Canter 4WD mobile home, thus alleviating the necessity of returning to a home base each month. David and Doreen have quickly endeared themselves to the P.I.M. family and the people of their vast patrol area.

**Northern Territory**

**Darwin**

Vacant

**Home Base**

P.I.M. Sub-Committee, no Chairman appointed.

The Superintendent has had discussions with Dr. Len Greenwood concerning the Darwin situation, nothing has yet been finalised. Should any decision need to be made by the General Assembly notice will be given at the appropriate time.

**Summary:** Just before his death in Sydney on the 5<sup>th</sup> May 1951, the Very Rev. Dr. John Flynn was to confide "You know, my dreams have been fulfilled". Those dreams commenced when the GAA meeting in Melbourne on September 26<sup>th</sup> 1912 adopted Flynn's "Mantle of Safety" for people in the "Never, Never". Thus the Australian Inland Mission was born of which we are successors in the Presbyterian Church of Australia. Alas, as yet, our dreams are unfulfilled. With the loss of the AIM empire at the time of Church Union we have struggled to rebuild our ministry to those "beyond the furthest fences". With just four full-time and two part-time patrols and a little ancillary work we are struggling to finance our operation. Expansion, although urgently required, is not a possibility in the foreseeable future. We rejoice that our Sovereign God has brought us thus far and we look for His guidance and direction in the days ahead. Please pray for the work of your Committee and provision of capital to accomplish those things we believe that God is calling us to do.

Like Dr. Flynn we to have a dream, a dream that one day P.I.M. 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 fulfil it?

JACK J. KNAPP, Convener.

## PRESBYTERIAN WOMEN'S ASSOCIATION

At the Federal Conference in 1997, South Australian members were elected to form the Federal Executive until 2001 - a four year term due to the Assembly Centenary in 2001. The office bearers were President - Mrs. Schinckel; Snr. Vice President - Mrs. Zurrer; Secretary - Mrs. Burgess; Treasurer - Mrs. Ivanovs. Committee Members: Mesdames Thomson, Baird and Rasmus. The Hon. President was Mrs. Christian and Mrs. Ball from N.S.W. was appointed to be Badge Secretary.

The President's Theme was "Encourage", 2<sup>nd</sup> Thessalonians 2 Verses 16 and 17.

Mrs. Schinckel has visited Queensland, Western Australia and New South Wales, and Federal Vice President Mrs. Zurrer has visited Tasmania, and with Secretary met with N.S.W. Executive. State Newsletters and Federal Executive Minutes keep states informed. Christian Education, Care and Concern and Presbyterian Women's Missionary Standing Committees carry on wonderful works of service in God's name.

We wish the incoming Executive from Queensland God's richest blessings as they continue to serve God through the Presbyterian Women's Association of Australia.

**S.A. Report:** South Australian members have formed the P.W.A. Federal Executive since 1997. Our Annual Conference in 1999 was held in Naracoorte the first time in the country. It was a thrill to have four P.W.M.U. members from the Kilnoorat Presbytery in Victoria and representatives from local churches to share the day with our South Australian P.W.A. members. Thanksgiving has assisted the P.I.M. School Chaplaincy in two presbyteries, missionaries, hospitals and the Marjorie Black House for disadvantaged people. Mrs. Rosemary Zurrer P.W.A. delegate attended the Bridge Builders Consultation in Suva with Mrs. Joan Ivanovs and Mrs. Hazel Battye, to meet and study with Presbyterian ladies from other Pacific nations.

**W.A. Report:** In the last four years while our numbers in Western Australia haven't grown much, we have been pleased to welcome ladies from Whitfords and Leederville. All groups have annual "At Homes", inviting ladies from all our churches plus other local churches in the area. Mission support is ongoing as is support from our two theological students. We are also involved in the World Day of Prayer. Voluntary work has continued at our three Braemar Aged Care Homes.

**Queensland Report:** The Queensland Unit continued to meet on the fourth Wednesday of each month from February to November (inclusive). The State Council deals with all business concerning the P.W.A. and its branches as it arises.

The P.W.A. year begins with the Women's Communion Service which is held on the first Tuesday in February, conducted by the Moderator of the Queensland Church.

A State Conference has been held in May each year, (when the Queensland Assembly meets). During this Assembly week, outings are arranged and the city ladies and ladies from all over the State enjoy this time of fellowship together.

"Notes and News" is a bi-monthly publication which is posted out to all State Secretaries and some P.W.A. members to keep State Council and all Branches in touch with each other.

**New South Wales Report:** There has been a steady decline in the number of P.W.A. Branches over the past four years, however each year there still are quite a number of new members joining, yet not enough to make up for the losses through age and infirmity. P.W.A. "Events" were continued twice each year when speakers introduced various topics. Time constraints prevented an "Event" being held this year. Once again we have moved our P.W.A. Centre this time into the Church Offices building where we are happily settled. Presbytery Group Rallies are held Annually with a combined Metropolitan Rally being held every third year. Branches continue to support Committees and their local parishes and extend the hand of warm Christian fellowship to all.

**Tasmanian Report:** During the last four years, the Tasmanian Women's Fellowships have been blessed with deep commitment to the Lord, as they served Him through work and witness. Under the inspired and inspiring guidance of our consecutive Presidents, Mrs. Esther Stubs and Mrs. Betty Brown, many women attended the yearly State Conferences, Mission rallies and weekend retreats, and were encouraged in their walk with the Lord in Christian fellowship and mission support by excellent speakers and by the study of the Word. We praise the Lord for His goodness to us.

FAY SCHINCKEL, President.  
GRACE BURGESS, 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 has been the publishing of *Worship* which was authorised by the 1997 General Assembly as the book of common order of the Presbyterian Church of Australia. *Worship* was published in early 1999 in a book form and as a CD ROM. This has brought to a conclusion a major effort of the Committee which was commenced in 1979. It was the product of wide consultation with the denomination. It was never expected that large numbers of the publication would be sold but sales have been very satisfactory.

Work is in progress on *Pray*, a companion volume of prayers, to augment *Worship*. This book will cover the full range of prayer used in services of worship. It is expected to publish this volume in both book and CD ROM format.

The last General Assembly agreed to withdraw from membership of the Australian Hymn Book Company. This matter has been actively pursued by the relevant authorities in the Presbyterian Church of Australia. The Australian Hymn Book Company, however, has been slow to act on our requests as at the writing of the report this matter had yet to be finalised.

Sales of *Rejoice!* have continued. Since the last Assembly demand has necessitated the reprinting of Melody Line edition particularly for use in our Church Schools. A reprint of the Words Only edition of *Rejoice!* has also occurred. *Rejoice!* Hymnbase has been a great success and has sold out and it is to be republished. Income from our *Rejoice!* sales, which are derived almost exclusively from within the Presbyterian denomination have been declining. It is to be expected that at some time a saturation point will be reached for sales within our denomination. An additional factor affecting this is the increasing practice of some congregations not being committed to a hymn book of the type and style of *Rejoice!*. Instead, they are using a variety of resources which are then transferred to overhead projector or data projector. The Committee has not sought to sell our hymnbook outside our denomination as we see ourselves primarily the servant of the Presbyterian Church. In addition to this the Committee does not have the time or the resources to attend to the promotion of our publications beyond our own church. The Committee will need to give careful consideration to any future decisions in regard to *Rejoice!*

Mindful of the increasing demand in our churches for contemporary music, the Committee recorded and published a CD and music book of songs of the Rev Colin Spragg called "*Walk in the Way*". As the Public Worship and Aids to Devotion Committee is not a very contemporary title for such a project the committee used the publishing name of "Morning Star Music" for this production. The music is excellent for congregational singing and use, is well arranged and produced. Sales have been slow as the market within the Presbyterian Church is small and the music, even within the contemporary music market, is not acceptable to everyone. The major problem, however, has been in marketing the CD and book as the Committee does not have the expertise or time to expend in the promotion of the work. Various plans had been made to increase the visibility of the songbook and CD but these have not been able to be implemented due to a lack of time on the part of a Committee of volunteers.

In order to promote the study and understanding of the principles of worship, the Committee has made donations of \$1000 per year to each of our three theological colleges and through the WA TEC a donation of resources was made to the Trinity Theological College, WA. The colleges have purchased books and resources in order to better equip our ministers in training to be more effective in their leading of public worship.

The committee has a web site at [www.presbyterian.org.au](http://www.presbyterian.org.au) where information can be obtained on various resources. It is hoped in the future to be able to sell hymn books and other resources on line through the web site.

Rev. Paul Cooper, who was appointed Convener of the Committee in 1991 has indicated that he does not intend to continue serving on the Committee beyond the 2001 Assembly. The Rev. Dr. J Davies and Rev. C.D. Balzer have also indicated that they will not continue on the committee. During the term of the Committee the Rev. Robert Humphreys retired from the Committee. These members are thanked for their efforts on behalf of the Committee as are the retiring members who offer themselves for re-election.

The Committee nominates the following to serve on the committee:-

NSW Stuart Andrews

VIC Alan Harman, Philip Mercer, Mike Wharton

QLD Russell Van Delden



WA Keith Morris

SA

TAS

Particular thanks is extended to Miss Mary Beavan our Hymnbook distributor and to the Rev. Michael Wharton for his technical advice and expertise.

PAUL COOPER, Convener.

## RECEPTION OF MINISTERS

Since the last GAA many applications have been dealt with by the Committee and many enquiries from other ministers have been attended to.

**1. Ministers who have signed the Formula.** The following ministers whose applications were before the 1997 (or earlier) meeting of the General Assembly of Australia have completed all requirements and have signed the Formula:-

Hamdy AWAD, Neil BENFELL, John GRAHAM, Ki Seok PARK, Alan PERRIE, Stephen WARWICK, Cor VANDERHORN and Grant A. VAYNE.

**2. Ministers Received.** An application by the following minister from another Presbyterian church has been approved under Clause 12 of the Regulations (minister under call), although at the time of writing this report he has not yet been inducted:

Douglas Robert ROBERTSON.

**3. Applications Received.** Applications by the following ministers have been received, and details, with recommendations, will be supplied to commissioners during the Assembly:

Botros Dief-Abed-elMaseh ABEDALLA

Keith BLACK

Paul BLOOMFIELD

Jeffrey Colin COVER

Rudy Demeterius DJAJADI

Sun Ho JEON

Stephen Hilgard JONKER

Myeong-Gu LEE

(Daniel) Ting Pong NG

(Ezra) Kuang Wu TSENG

David WATSON

**4. Not proceeding with application.** An application was received in 1998 from the Rev. Seon Yong PARK, and it was partially processed. However, it seems that he has returned to Korea and the Committee is treating his application as having been fallen from.

**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 applicant has not completed the study requirements within 3 years of being advised of them:-

Won Hyung MOON

However, Mr. Moon has now commenced study (2001) and the Committee therefore recommends that his application be allowed to continue.

**6. 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.

**7. Changes to Regulations.** The Committee has followed the provisions of Standing Order 20 and submitted several minor suggested alterations to the Regulations to Presbyteries and State Assemblies. These are mainly to do with emendations necessary to conform to the new Articles of Agreement. However, the proposed change to Regulation 8 is designed to ensure that all applicants are interviewed in person by some members of the Committee. In other words, people would not be accepted without a face-to-face interview. The detail appears in the clauses of the Deliverance.

The Committee therefore requests that the Assembly approve the amended Regulations as found in the Deliverance.

**8. 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.

**9. 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
S.A.	The Rev. Wally Zurrer
Tas.	Mr. A. David Turner
Qld.	The Rev. Guido Kettniss Mr. Neville Taylor
Vic.	Mr. John Searle The Rev. David Innes
N.S.W.	The Rev. Chris Balzer Mr. Bill McLaren Dr. Alan Vaughan
Convener:	The Rev. Guido Kettniss

The Rev. Chris Balzer has indicated to the Committee his desire to step down as Convener. He is prepared to remain on the Committee to help give continuity.

C.D. BALZER, Convener.

## RELATIONS WITH OTHER CHURCHES

**The Christian Reformed Churches of Australia** On the Australian scene there have been some discussions with representatives of the Reformed Churches (now the Christian Reformed Churches of Australia) during the last four years. These were exploratory talks to ascertain if there were areas in which greater cooperation could take place between our churches. In a sense, this was merely an extension of previous discussions that had been held over many years, particularly in NSW, Tasmania and South Australia. The Moderator General was able to be present at the meeting of the Synod of the Reformed Churches in Tasmania in 2000. At that Synod it was decided:-

1. To take note of the fact that in many areas of the Presbyterian communion the historical barriers to mutual cooperation are no longer issues.
2. To regard the Presbyterian Churches of Australia (PCA) as "churches in partnership" with the CRCA, and to admit the PCA as a church in ecclesiastical fellowship under provisions 3.2.2 and 3.3.2 of the CRCA Ecumenical Charter; and to request them to reciprocate as they see appropriate.
3. To encourage Sessions and Classes to develop contexts for joint cooperation with PCA congregations and Presbyteries.

Note should be taken by the GAA of this decision, and further encouragement given to congregations and presbyteries to investigate ways of cooperating with congregations of the Christian Reformed Churches of Australia.

**Reformed Ecumenical Synod** On the international scene our main focus was on the Reformed Ecumenical Synod. Since last Assembly regular contact has been maintained with the REC secretariat and members of our church have been involved in publications by the REC. The REC met for its quadrennial meeting in Jogjakarta, Indonesia in July 2000, when the PCA had its fullest representation ever. Representatives present were (with a note as to source of costs):-

- Rev. Bruce Christian, Moderator General (GAA)
- Rev. John Nichol (Christian Education Committee)
- Rev. Robert Benn (APWM)
- Drs. Allan and Mairi Harman (self funded)

- Mr. David Assender (Relations with Other Churches and Victorian TEC)

The total number attending the REC was over 160. All the meetings were held at the Melia Purisani Hotel, as the REC got very favourable rates because of the Asian financial crisis. It was an ideal venue, as all participants were housed there, and all meals and meetings were within the complex.

The full minutes are not yet available but the resolutions of the REC Assembly have been published. Our representatives all took part in the various commissions and plenary discussions. There was plenty of time for informal discussion as well, and fruitful interchanges took place.

We have now to reassess our relationship with the REC. The resolutions of the Assembly are not a problem. The major difficulty is that there are trends in some of the churches connected with the REC which are disturbing. For example, the worship and Bible study sessions arranged by the local Indonesian churches left much to be desired in their content. There are clearly views regarding the exclusive nature of the Christian faith held by the Indonesians (and some other participants) that go contrary to the position we as a church would hold. This will increasingly be a problem, as will advancement of other views (e.g., children participating at communion, 'empowerment' of youth in the church, women in office, participation of homosexuals in the life of the church).

The main argument for staying in the REC for the moment is that it does give us wide contacts with other Reformed Churches around the world, and especially some younger churches who will probably look to us in the future for help and advice. There is the cost factor of an annual contribution that the GAA has to pay and the costs of sending a representative to the meetings every four years.

If we were to withdraw from the REC, the question would be as to what relationship we would put in its place. There is the International Conference of Reformed Churches that started in 1982 that has over twenty member churches (many of whom were former members of the REC but left because of trends in member churches and the reluctance of the REC to suspend churches). But this is a smaller grouping and there seems to be little activity between the quadrennial meetings. The next conference will be held in Philadelphia in June 2001.

The other possibility is to join the new grouping called the World Reformed Fellowship. This originated in moves by the Presbyterian Church of America and some Latin American churches to create links with one another. There was a meeting in Orlando in October 2000. The president is Dr Rick Perrin (pastor of Cornerstone Presbyterian Church, Columbia SC) and his deputy Dr Andrew McGowan of the Highland Theological College in Dingwall, Scotland.

For the moment the committee is of a mind to monitor the situation with regard to the REC, and to explore other options. Continuation in the REC will involve paying \$US3000 each year.

A.M. HARMAN, Convener.

## RETURNS TO REMITS

The following returns have been received to the remit from the 1997 General Assembly of Australia to enact new Articles of Agreement (G.A.A. B.B. 1997 Min. 24).

**State Assemblies:** All state assemblies approved the remit.

**Presbyteries:** 36 presbyteries approved the remit (Ballarat, Bathurst, Benalla, Bendigo, Brisbane, Canberra, Central Coast, Darling Downs, Dubbo, Flinders, Gippsland, Hastings, Hawkesbury, Hunter, Illawarra, Kilnoorat, Maroondah, Melbourne East, Melbourne North, Melbourne West, Moree, Mowbray, Murrumbidgee, New England, North Brisbane, North Queensland, Penola, Rockhampton, Sydney, Sydney North, Sydney South, Tasmania, Torrens, Wagga Wagga, Western Australia and Wide Bay-Sunshine Coast).

2 presbyteries disapproved the remit (Geelong, Northern Rivers).

4 presbyteries forwarded comments with their replies (Bathurst, Northern Rivers, Mowbray and Torrens).

PAUL LOGAN, Clerk of Assembly.

# AD HOC COMMITTEES

## CENTENARY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

The Committee appointed by the Assembly in 1997 to organise the Centenary celebrations in connection with the 2001 General Assembly of Australia has experienced a considerable change in personnel over the four years. The Very Rev. Prof. A.M. Harman was appointed Convener but resigned owing to pressure of work and the feeling that it would be better for the Committee to be convened by someone from N.S.W. as the Assembly would take place in Sydney. He was replaced by the Rev. Dr. R.S. Keith as Convener. Dr. Keith resigned because of ill health and his place was taken by the Rev. R.P.F. Benn. The thanks of the Committee is expressed to Prof. Harman and Dr. Keith for their service as Convener.

In 2000 preparations for the Centenary Assembly began in earnest and the Committee has been meeting on a more frequent basis in the last twelve months. Invitations have been sent to the Moderators of overseas churches to attend the Assembly and representatives of other churches in Australia have also been invited. Representatives from overseas churches will be asked to bring greetings at various seditments of the Assembly. The Governor-General and the Prime Minister have been invited to attend both the opening of the Assembly in the Sydney Town Hall and the Centenary Service in St. Andrew's, Canberra.

A Young Leaders Conference is to be held the weekend before the Assembly and it is anticipated that participants in that Conference will make a statement to the Assembly on the Opening Night.

As instructed by the 1997 Assembly (GAA BB 1997 Min. 21(5)) a Centenary Appeal has been established and publicity has been circulated inviting gifts and donations to the Appeal. The money raised will be for ministry amongst Aboriginal people in Cape York. Members of the Church are urged to give consideration to making a donation to the Fund.

A history of the general Assembly is in progress and it is hoped that at least portions of it will be available at the Assembly.

On Sunday 29 July, 2001, members of the Assembly and the Church will attend a Centenary Service in the Church of St. Andrew, Canberra. The Preacher at this service will be the Moderator-General, the Rt. Rev. J.J. Knapp.

R.P.F. BENN, Convener.

## CHURCH EMBLEM / LOGO

**Introduction** As it has been four years since the last General Assembly, and as there will be new commissioners at this Assembly who may not be aware of the background to this matter, the Committee thought it best to outline our brief and give some historical background.

### **Brief Of The Committee**

1. To work in conjunction with the Ad Hoc Committee on the Centenary of the Church, to produce an emblem/logo which will reflect the mission of our church in Australia as we commence the new century.
2. Authorise the committee to canvass widely throughout our denomination for opinions and ideas.
3. Authorise the committee to present draft proposals to the various courts, committees and organisations of our church for comment prior to finalising the design.
4. Authorise the committee to collate comments and bring a design to the Centenary General Assembly.

**Historical Background:** In 1982, the Presbytery of New England overtured the Assembly seeking a definitive description of the Crest supported by a colour drawing. An Ad Hoc Committee was formed in order to clarify and define which of the various Crests should be the official Crest of our church.

After three years work, in 1985 the Committee revealed that 5 variations of the Crest were in general use, ranging from rounded Crests with only four stars and a burning bush on the central shield through to more elongated Crests with five stars, a roman cross, a burning bush, a rose, thistle and a shamrock.

It seems the reason for this confusion was due to the fact that although the first General Assembly of Australia in 1901 decided to have a Crest the same as that used by the Assemblies of NSW and Queensland, no one design was clearly documented and described for later generations. The committee's report therefore concluded: "it remains for the (1985) General Assembly to decide which device it will make its official emblem".

The Crest recommended by the committee was approved in principle. However, no colour drawings, formal description or direction for use was ever given. This same 1985 Assembly re-appointed the Committee adding a further request that they consider and report on a modern format Church Crest.

In their search for a modern Crest, the committee called for suggestions and designs through the AP Magazine and a number of other sources. In 1988, the committee submitted two new designs for consideration, along with the previous design, which had already been approved in principle.

The recommendation of the committee to have the Assembly formally adopt one of the new designs, a simplified version of the Crest with a Mallee-type tree with roots down into the living waters, was not approved. Rather, the National Journal Committee was requested to take over the task and to consult widely throughout the church on a new design for the Church Crest.

Between 1988 and 1991, the National Journal Committee consulted widely throughout the church and spent some \$5,000 working with professional graphic designers to produce several new designs. In an attempt to give the entire membership of our church an opportunity to vote, they brought to the 1991 Assembly a series of motions outlining a comprehensive process with preference voting. However, all of that work was effectively lost, when the "Previous Question" brought the whole matter to an abrupt and somewhat inglorious end. The National Journal Committee was discharged from any further responsibility.

In summary, at the end of this eighteen-year period we neither finalised one unambiguous design of our old crest nor did we agree on new design for a more modern crest.

**Brief Number 1** 'To work in conjunction with the Ad Hoc Committee on the Centenary of the Church, to produce an emblem/logo which will reflect the mission of our church in Australia as we commence the new century'.

The ad hoc Committee on the Centenary of the Church decided that while a modern logo should reflect some aspect of our past, it must focus on the future of our church as it exists in modern, multicultural, Australian society.

Discussion at that Committee also revealed that older Presbyterians who have grown up with the Crest feel a strong sense of attachment to it and we would divide the church rather than unite it if we sought to replace the existing Crest as our church's official emblem.

The Logo Committee, therefore, decided to simply produce a modern logo to exist alongside our existing Crest, without trying to replace it or remove it. In fact, the Queensland Government did exactly the same thing last year, choosing to use its older crest with Latin wording for official use, and a very modern stylised logo for everyday public use.

In order to reflect some aspect of our past in the logo, we have taken a couple of the key recognisable elements (the cross and the Southern Cross) symbolising gospel ministry in modern Australia) out of the Crest and modernised and stylised them into a logo. A quick look at effective business logos reveals a design, which is deliberately simple, stylised and colourful. We have sought to follow this same pattern.

**Brief Number 2** 'Canvass widely throughout our denomination for opinions and ideas'. We were mindful that previous attempts to canvass initial ideas from our members had resulted in a massive array of very different designs, which ultimately failed. After much thought, we decided that it is better for a few of us to work on some unified designs and to bring them as draft proposals, rather than the previous process.

**Brief Number 3** 'Present draft proposals to the various courts, committees and organisations of our church for comment prior to finalising the design'. Our budget of \$500 has greatly limited our ability to print and distribute draft designs, so we have utilised the electronic media of the Internet as much as possible. By doing this, we have drawn people in towards the end of the process which means that they see five or six designs nearing completion rather than the hundreds of drafts we have laboriously worked through as a committee. At the time of writing this report, 290 people had visited the web-site, with 90 casting votes and offering valuable comments on the six draft designs. Australian Presbyterian Magazine will be used as a medium to display a further shortlist of two or three designs prior to the Assembly. Throughout the entire

process, we have sought the help and advice of several professional graphic artists.

**Brief Number 4** 'Collate comments and bring a design to the Centenary General Assembly'. At the time of writing this report for the White Book, the Committee has collated comments and votes and short-listed the possible draft designs down from six to three. Work will continue on these until closer to the Assembly when we intend to reveal the final design in an Assembly Paper handed out at the opening sederunt.

**Extent of Logo Use** Strictly speaking, any logo designed and approved by the General Assembly of Australia would be for its usage only, with no application to State Assemblies, Presbyteries or individual congregations. However, the Committee believes that the approved design should be made available for the use of the wider church. We intend to do this through our church's national web-site.

**On-line Stationary** It is possible to professionally produce a whole range of attractive and colour co-ordinated stationary incorporating the logo (e.g. business cards, letterheads, service sheets, web sites) and make them available on-line for downloading and printing. Various file types would mean that you could either print them yourself at home on your PC, or take them to a professional printer and save on the high graphic design costs. With the click of a mouse button, we could provide every congregation in Australia with a recognisable logo, signs and stationary.

R.E. Van DELDEN, Convener.

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

This committee met 6 times in its endeavours to set out a positive approach to women's ministry. It discussed the following matters: definitions of the words ordination, ministry and authority; hermeneutics which may be breached when discussing this topic; the cultural setting in which we find ourselves and what forces were involved in getting us here; and resources setting out biblical principles of the roles of men and women.

The committee concludes the following:-

1. Many writers have been calling the evangelical church back to embracing sound hermeneutics. They have traced some of the Church's divergent views on issues such as the roles of men and women to differing hermeneutics. Our understanding of God and his nature are affected by our conclusions on the role of men and women. This means that the principles we enunciate from the Scriptures can never be considered peripheral. A more detailed examination of the issues can be found in the paper appended and entitled "Foundational Issues".

We urge our brethren to be bold and unceasing in their teaching and modelling of proper hermeneutics. Well taught Bible reading men and women in our congregations is an essential ministry and will promote a positive approach to the ministry of both women and men. The following conclusions flow from this point.

2. Some key passages in the New Testament which discuss ministry are Romans 12:1 - 8, 1 Corinthians 12 and Ephesians 4. The principles are:-

- a. ministry arises from God's gifts through the Holy Spirit;
- b. all believers have some gift(s) of the Spirit and are therefore implicated in ministry;
- c. ministry is made up of the combination of these individual gifts and services working for the common good; and
- d. 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 which is nourished through understanding the Scriptures.

Some have limited the concept of "ministry" to set tasks rather than realising that ministry is first and foremost living a life for Christ. The effect is that we have valued one type of ministry more than another. Some see "ministry" is only for a select few. If we can regain a passion for seeing ministry as a sacrifice of all that we are and all that we have for the service of our Lord, then the roles God has ordained for men and women become an outworking of our service to Him.

3. Within the body of evangelical Christian people there are two strongly held points of view on women's ministry. Both adhere to a high view of Scripture and attempt to interpret it in the light of the traditional grammatico - historical hermeneutic of the reformers. One view is presented

by James Hurley in *Man and Woman in Biblical Perspective*. (1981, Leicester:IVP) and leads to the conclusion that the Bible permits a wide range of ministries available to women but that the roles of Elder (teaching or ruling) is one which is not open to women. The other view presented by Kenneth Bailey in "Women in the New Testament: A middle eastern cultural view." *Evangelical Review of Theology*, (1998) 22(3), 208-226, leads to the conclusion that the Bible places no restrictions on the role of women within the Christian Church. Both positions are presented and debated in *The Role of Women* edited by S. Lees (1984; Leicester: IVP).

4. God in his wisdom has given us guidance on how he wants men and women to relate. We need to be equipped to impart these principles with clarity and confidence. This is sadly lacking in the Church and the result is confusion, bitterness and broken relationships.

Our prayer is that many men and particularly women will be equipped to impart biblical truths so others may be enthused to service in God's Kingdom. Many books have been written on this subject which are very helpful. These books should be read in the light of the hermeneutical principles appended to this report.

5. This committee recognises that its role was not to comment on the role of women in the Ministry of Word and Sacrament and the Eldership and has not addressed these ministries in its deliberations.

We are working on principles to use to identify ministries available to women. We have identified the following as areas fruitful for ministry by women:-

**AREAS OF MINISTRY**

**EXAMPLES**

Within the Family

A wife, daughter, sister, mother, grandmother.

Through the Home

Hospitality, caring ministries such as a casserole ministry.

At the Congregational Level

Evangelism, Bible study leaders, ministry to and through children [e.g. Sunday School, playgroups, MOPS (Mothers of Preschool Children) kid's Clubs, pastoral care, cross cultural ministries such as language schools].

Through Organised Structures of the Denomination

Deaconesses, Chaplains, Deacons.

Through the Wider Church

Missionaries, membership and employment of para-church organisations (Bible Society, Scripture Union) PWA/ PWMU.

Through the "Secular" World

Employer, Employee, Volunteers.

In the Deliverance the committee seeks reappointment to facilitate and extend these considerations for the benefit of the whole church. Possible areas for investigation by this committee include: more paid opportunities for women, developing a more workable system for recognising female leaders, analysing ministries of the denomination and highlighting which ministries unnecessarily exclude non-elders from those ministries, devise machinery to facilitate introduction of non elders to leadership of the church at the denominational level, how to encourage more women to undertake theological training, use women leaders more effectively to train other women and how to assist their networking with each other, and show congregations models for shared leadership at the congregational level.

The committee is grateful to David Burke for his initial work as Secretary of the committee.

Our prayer is that the goal of service in the Church for men and women will be to honour God through humble service to the Lord Jesus Christ in whatever way we are serving.

**FOUNDATIONAL ISSUES**

**INTRODUCTION**

We are thankful that this committee has been set up to find areas where the Presbyterian Church can be more effective in its mandate to proclaim Christ by increasing the participation of women. Most people have recognised that women and their gifts have been underutilised. As we discuss this issue, there will be differences of opinion on how to remedy this problem. How will we know which solution to pursue?

The other problem we have is that none of us comes from a neutral position. We have

been shaped in our attitudes, emotions and actions by many and varied experiences and teachings. These things will bias our thinking. We need to acknowledge these influences but we also need to take captive those attitudes, emotions and actions by the Word of God. We need to affirm our commitment to starting with the Word of God; that it guides us as we discuss the issue and we measure our conclusions with the Word of God.

The word "feminism" in this paper describes those who are involved in the "advocacy of the claims and rights of women" (from the Shorter Oxford Dictionary). In the last thirty years, some feminists (in varying degrees) have expanded this meaning and are working towards the elimination of all distinctions in society between men and women.

Some writers have given us their wisdom in this area but their conclusions on God's plans have used methods of interpreting the Scriptures different to those set out in this paper. So that we may measure their conclusions and be aware of some of the consequences of the wrong methods, we have set out the principles we believe we should endorse as the appropriate methodology in interpreting the Word of God.

There have been many books written on the role of women<sup>1</sup> and some have suggested that we can have different interpretations on the role of women because they "are not at the core of our salvation faith."<sup>2</sup> There are two problems with this type of argument.

Firstly, in some cases it springs from (or leads to) an acceptance of the post-modern idea of many truths which is contrary to the biblical notion of absolute truth.<sup>3</sup> An acceptance of postmodernism will have pastoral implications in the life of a believer<sup>4</sup>.

Secondly, there is an assumption that the question of the role of men and women in marriage and in the church is a peripheral issue. Indeed we could categorise other issues like divorce, euthanasia and other societal issues as "non core". Constantly, the Bible links God's views on these matters to His character or our relationship to Him. Our doctrine of God is shaped and affected by how we come to conclusions on these issues. If they affect how we view God, then they can never be unimportant<sup>5</sup>.

Within a denomination, we often work happily with others who hold a different interpretation with respect to some matters. That does not mean our differences are unimportant. Compromise is not necessarily the only way to deal with a difference between points of view.

The Bible and history show that when Christians are willing to deviate from the meaning of the text, the result is a compromise of Biblical truth<sup>6</sup>. We do not have space to explore how some feminist theology has in fact lost its mooring to Biblical truth but a study of its development would be useful.

As we discuss this question we need to realise that more is at stake than what women can and cannot do in the Church. Our conclusions will affect the Gospel we give to the next generation. Let us be sure we do nothing to dull its light.

### **PRINCIPLES OF BIBLICAL INTERPRETATION**

Some who call themselves Evangelicals committed to the Word of God come to different conclusions about the role of men and women. The conclusions reached fall into two categories:

1. Men and women can have identical roles in ministry; and
2. Men and women can have different roles in ministry but also can share some roles in ministry.

Principles to guide us through the Scriptures can be discussed under three headings: basic principles, principles of interpretation and differences in logical progression.

#### **Basic Principles**

Mary Kassian in her book *The Feminist Gospel*<sup>7</sup> chronicles the development of feminist theology. She also argues that many feminist theologians challenge the following three commonly

<sup>1</sup>Some of the authors of these books include Mary Daley, Katherine Bushnell, Richard Kroeger, John Piper, Mary Kassian, Paul Jewett.

<sup>2</sup>Lorry Lutz *Women as Risk-Takers for God* WEF in association with Paternoster Publishing Carlisle, Cumbria UK 1997, page 243

<sup>3</sup>The rejection of a post modern position does not eliminate the possibility of different interpretations of Scripture on particular issues (such as baptism, for example). Holding a different position on the role of women does not necessarily imply adherence to a post modern position.

<sup>4</sup>The implications of the argument that truth is relative are that: i) God is unable to know His mind, ii) God is unable to reveal His mind, iii) we are unable to know God, and iv) we are unable to please God. We end up with a theology which can only be taught by experts. This is contrary to the Westminster Confession of Faith (WCF) Chapter I Paragraph VII.

<sup>5</sup>This seems to be the view of WCF Chapter I Paragraph II.

<sup>6</sup>2 Timothy 2:14 to 18. Paul warns of the problem of false teaching. See WCF Chapter I Paragraph VI.

<sup>7</sup>Mary Kassian *The Feminist Gospel* Wheaton Illinois: Crossway Books 1992.



held principles in her book *Women Creation and The Fall*<sup>6</sup>.

(i) There is an absolute truth which can be discerned. We ought to be able to draw from Scripture God's plan for men and women. These principles in and of themselves are unchanging. Their specific application will change from culture to culture. However, the existence and discernability of absolute truth is denied in post modern thought. The resulting view that the individual has become the arbiter of truth is abhorrent to Scripture and must be challenged.

(ii) All Scripture, not just parts of it, is inspired by God. Some have refused to accept parts of scripture, and justify it by saying "Paul was a misogynist" or "they are too male biased". These are not comments on Paul but also express a view on the ability of God to reveal himself and deny the sovereignty of God.

(iii) Scripture is infallible in regard to what we need to know about God, how to be saved by God and how to please Him.

#### **Principles of Interpretation**

Underlined are four established principles which assist us in the plain reading of the text<sup>9</sup>.

(i) Any part of Scripture must be understood in the context of the whole.

a. Context determines meaning. Context is determined by examining the purpose of the book, the plan of the book and the verses in the immediate vicinity. In its broadest sense, this refers to the entire historical and literary setting in which the author wrote. It also applies to the narrower use of reading a passage referring to the Scripture immediately surrounding the verse in question.

b. Clear passages determine the meaning of less clear passages<sup>10</sup>.

c. Verses which mention a topic in passing should not override passages in which the topic is specifically addressed<sup>11</sup>.

d. Scripture must be compared with itself for light on each passage in order to discover the unity of its teaching<sup>12</sup>. One does not determine the meaning of a passage independent of the rest of Scripture.

(ii) The Structure of the Bible as the Book of the Covenant points to a progression in God's revelation. This means that if we want to understand a passage we must note its place in the history of salvation. All parts of the Bible rightly understood relate to this.

Some have suggested new paradigms through which to read the Bible. Some,<sup>13</sup> for example, suggest that patriarchy had set up the roles for men and women. These were not as God intended and a new paradigm was needed to read the bible's message clearly. Space does not permit the examination of these in detail but some current paradigms are:

a. The underlying message of the Bible is freedom, liberation from oppressors. All the Bible's teaching needs to be interpreted with this paradigm<sup>14</sup>.

b. A similar and related paradigm is equality between all people in all matters including roles within the church and society<sup>15</sup>.

c. Because the Spirit has given gifts to all regardless of gender, we should determine roles within the church on giftedness not gender<sup>16</sup>.

d. Authority for biblical interpretation is within the community of believers. The authority for this proposition is that the Spirit of God rests in all believers and He can empower us to know what is God's meaning in the Scriptures<sup>17</sup>.

The effects of these paradigms are as follows:

1. The paradigm becomes the "canon" by which the Word of God is "measured" rather than the Word being the "canon" by which the paradigm is "measured".

2. Thus the paradigm encourages readers to reread or even omit parts of the Scriptures

<sup>6</sup>Mary Kassian *Women, Creation and the Fall* Crossway Books Westchester, Illinois 1990.p 146ff

<sup>9</sup> See A.H. Nichols "Our Final Court of Appeal" ( *ACL News* October, 92 p6-7) and Mary Kassian *Women, Creation and the Fall* op. cit. p 149ff. Mary sets out examples how these rules have not been followed and the conclusions that are drawn. Space does not permit us to show examples in this paper.

<sup>10</sup>Westminster Confession of Faith Chapter 1 Paragraph IX

<sup>11</sup> WCF Chapter 1 Part V teaches that the Bible is not self contradicting ('the consent of all the parts).

<sup>12</sup> WCF Chapter 1 Paragraph VII teaches that not all parts of the Bible are equally clear but that the essentials are clearly taught in one place or another.

<sup>13</sup> Lorry Lutz *Women as Risk - Takers for God* op. cit. 257 and Mary Kassian *The Feminist Gospel* op. cit.

<sup>14</sup> See Mary Kassian *The Feminist Gospel* op cit. pages 51ff

<sup>15</sup> Lorry Lutz *Women as Risk - Takers for God* op. cit. 258

<sup>16</sup> Lorry Lutz *ibid.* page 258.

<sup>17</sup> For a discussion of this theology see Mary Kassian *The Feminist Gospel* op cit., pages 169ff and also Lorry Lutz *Women as Risk - Takers for God* op cit. page 258

which do not fit the paradigm.

3. In this way, human reason can be seen to stand over the Word of God as ultimate authority, rather than human reason yielding to the ultimate authority which is the Word of God<sup>18</sup>.

If our starting point is the Word of God and we allow the text to guide us, then we have an objective rock solid foundation. God is free to show himself as the compassionate, all powerful Redeemer and Judge. The only paradigm we need is that the Bible is about God revealing himself to humans. We need to reject these other paradigms for their source is human rather than divine. Ultimately, they will affect our understanding of who God is.

(iii) We need to distinguish between what the Bible describes and what it prescribes. There is much the biblical writers record but do not condone or lay upon as a pattern to be followed. The polygamy of many Old Testament heroes is an example.

(iv) Finally we have to be prepared to correct our 'spectacles' and jettison cultural baggage as we read and re read the Bible (in the fellowship of the Church).

#### **Differences in Logical Processes**

The principles we have set out seem to be principles of common sense. If we embrace the above principles, then we have a framework for coming to similar conclusions. We mention logic as a separate topic because in some books on the role of women, this is a constant problem. Writers make observations with which one may agree and then conclude something one would not have logically concluded from those observations. Mary Kassian gives examples of this in her book *Women, Creation and the Fall*<sup>19</sup>.

In this area we need to be tenacious in insisting that propositions drawn from observations are looked at very carefully before we accept them. In discussions with people on the role of women one is aware of its highly emotive nature. In some cases, conclusions drawn by some people from the Scripture have been in conflict with their own prior point of view. In this case, the exegesis of the Word can seem unreasonable or foolish. When this happens, we are tempted to embrace a logic which avoids the teaching of the passage. If we do that, then we cheat men and women of their greatest need: the right tools to feed God's Word to our souls. We need to emphasise how to read God's Word and not be ashamed of what God tells us to do.

#### **CONCLUSION**

The cultural influence of feminism has shaped much thinking in the Church. Some observations and tenets of feminism are correct and timely. What will we do about all it has opened our eyes to see? The answer is not to embrace extreme feminism or male chauvinism. Some of the effects of extreme feminism have been devastating on men and women, families, society and economies. We need to work towards giving our Church and our world a correct pattern for male and female relationships.

Within the Scriptures, we see that God thought of the good things of feminism first so we must start there. For His blessing is dependent on obedience in accordance with His Word. It cannot be determined on the basis of experiences, perceived blessing, pragmatics, giftedness or any other rule. We may be able to discern something of God's blessing on our work or His purposes for our lives here. We cannot rely on any of these. There is only one way God expresses himself unambiguously and that is in the Scriptures. Let us base all our deliberations and conclusions on that firm foundation and help others do likewise.

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#### **SUPPLEMENTARY REPORT**

Nine replies were received in response to the report of this committee which was sent to all Presbyteries and Assemblies of the Presbyterian Church of Australia in September 2000. They were received from the Assemblies of Western Australia and Tasmania and the Presbyteries of Brisbane, Canberra, North Sydney, the Illawarra, Bathurst, Central Queensland and Flinders.

<sup>18</sup> This is the intent of the Westminster Confession of Faith Chapter I Paragraph IV

Most replies encouraged the Committee in its work and brought to the committee's notice some issues requiring further clarification. Three presbyteries adversely commented on the paper entitled "Foundational Issues". These presbyteries questioned the need and purpose of this paper. Other replies implicitly assented to the paper. There seemed to be majority support for the committee continuing its work but one presbytery wished the question of the admission of women to the ministry of Word and Sacrament and Eldership to be included in the Committee's mandate for discussion.

The Committee identified six areas for comment in this supplementary report as a result of these replies:

1. need for the committee to continue,
2. defence for the paper "Foundational Issues",
3. the procedure this committee will adopt in approaching further areas for investigation,
4. the question of ministry of Word and Sacrament,
5. other adjustments to Report or Deliverances, and
6. was there another way the committee could have proceeded with the task?

1. Should this committee continue?

The members of this committee understood its role as increasing participation of women in ministry by finding common ground between the strongly held and opposing views on whether women should be admitted to the offices of Minister of Word and Sacrament and the Eldership. The committee's mandate was deliberately vague so it would not hamper the committee's investigations.

Members of the committee have quite different views on the ministry of women and come from varied backgrounds. Three states have members on the committee and there are country and city members.

It is clear from some of the replies 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. Is this committee capable of arriving at some conclusions?

It is acknowledged that the issue of the ministry of women requires understanding many Scriptures (some not very clear) requiring careful consideration as we draw all these principles together. The passion generated in debates in this area does make open discussion between people of differing views difficult. Members of Assembly have tried to reach some resolution of the issues through motions at Assembly, but in Assembly, opportunities for discussion are limited. The Committee provides a forum for a more sustained consideration, discussion and possible resolution of issues relating to women's ministry.

This committee offers our denomination a unique opportunity. Due to circumstances beyond our control, we have only had about one and a half years to work together and many of us had not worked together before. We have been able to identify some issues and set a course for constructive work for the next three years. It would be difficult to assemble a group of this experience and background on a state assembly or presbytery level. Members of this committee are separated by large distances and associate with people of quite different views. This is the strength of the committee in assisting the Assembly move forward in the area of women's ministry.

2. Is the paper, "Foundational Issues", necessary?

Two replies requested clarification of the status of the paper "Foundational Issues". We had specifically used the word "appended" in point one of the report of this committee to indicate that "Foundational Issues" was part of the report. Because of its nature, it remained a distinct document so that the other conclusions of this committee could be seen in context. We will amend our deliverance and seek endorsement of Foundational Issues as setting out hermeneutical principles to be used by the committee as it explores opportunities for a positive approach to women's ministry.

The committee needed to understand how the scriptures would be used as we discussed this question. The paper "Foundational Issues" also explains the importance of the Scriptures in considering women's ministry. To remove this document or not endorse it as a working document for future committee members could lead to misunderstandings of the Report in the future.

One reply stated that the paper "Foundational Issues" may be unintelligible to some readers and had not defined the term "hermeneutics". No details were given about any particular part said to be "unintelligible" and so we find it difficult to respond. Certainly the report has not been written for general circulation at the congregational level but for discussion among the leaders of the denomination. This is why we have assumed that readers would not be confused by the term

"hermeneutics".

### 3. How will this Committee proceed with its tasks?

The committee was working on a document setting out the issues faced by our denomination in the area of women's ministry. We were unable to finish deliberations before the time for reporting was upon us. We have already appointed a meeting time in October so that we may utilise the most amount of time before the next GAA if we are reappointed. At the same time, members are working on what they see as the biblical principles to be applied in the area of women's ministry. Although the question of the ordination of women to the Ministry of Word and Sacrament has been debated many times, the General Assembly has never issued a report or statement on women's ministry in general.

Until we articulate our principles, we cannot say what the common ground is for going forward. As a committee we are not attempting to change each other's views on women's ordination. We will work to draw out agreed biblical principles, and state areas where agreement is not possible. We will then use the agreed areas to encourage a discussion for new areas of ministry for women.

One reply requested further advice on how we may implement any recommendations. We assume that this refers to deliverances one and two in the first report (now numbered two and three). Another reply, suggested that the deliverance now numbered three needed more details. Earlier in our meetings we considered holding seminars or lectures in these areas. We hope if the committee is reconvened we might be able to discuss this request and work with the Assembly to make speakers or further resources available. We anticipate that as we complete our tasks, we will release them to assemblies and presbyteries so that the denomination is informed of our developments and we can receive comments on our work.

Two replies objected to a comment made on page two of the Report in the paragraph under the table of Areas of Ministry and commencing with the words "In the deliverances..." The comments related to the possibility of investigating "machinery to facilitate introduction of non elders to leadership of the church at the denominational level." The objections were based on quite different bases. One objection was that this "seem(ed) to be subversive of Presbyterian polity". The other objection was that "as our Church still ordains women as elders, this discussion is inappropriate."

Dealing with the first objection, this machinery was only listed as a possible area for investigation. The more fundamental investigation (dealt with in the deliverances) is to analyse all ministries within the Presbyterian Church and then apply to these the biblical principles relating to the ministry of women. This example of devising machinery can be deleted from the report if the Assembly so wishes.

Dealing with the second objection, we have a great number of women in our denomination who do not think it permitted by the Scriptures for a woman to be ordained as an elder. Presently, some ministry opportunities are denied to these women because a qualification is that you should be an elder. What we want to do as a committee is to see which ministries should remain so linked but see if there are others that should have that limitation removed.

This is the most important work of this committee: to give a voice to women who see differences in the role of men and women but want to minister in areas which may have mistakenly been made the sole province of elders and ministers. As a church, we should be encouraging these women no matter what our view on women's ordination.

### 4. Should this committee be permitted to discuss whether women are permitted to minister in the areas of Word and Sacrament and Eldership?

From this last comment it should be clear that we wish an answer in the negative. This committee was set up in part to help women minister more effectively in the many and varied ways we all agree are available. Assemblies and presbyteries have debated "women's ordination" but have not sufficiently addressed the need to create opportunities for women in other areas of ministry. If our committee is asked to deal with "women's ordination" then yet again the other ministries of women will be neglected.

### 5. Other Adjustments to the Report or Deliverances

a) Due to an oversight, footnote 9 in Foundational Issues is incomplete. After the words "Mary sets out examples how these rules have not been", the following words should be added: "followed and the conclusions that are drawn. Space does not permit us to show examples in this paper."

b) Deliverance 3 ( previously deliverance 2) is altered to include reference to men also

gaining a confident and biblical understanding of God's roles for men and women. The committee had not suggested this as its mandate from the General Assembly was to consider the ministry of women. We welcome this suggested amendment. Another Presbytery suggested that means other than "meeting together" should also be explored. The committee has decided to not take up this suggestion.

c) It was suggested that the point numbered one in the Report should be rewritten so that it is clear that our understanding of the role of men and women should be drawn from our understanding of God and his nature. If this committee is permitted to continue its work, we will express our understanding of the role of men and women flowing from our understanding of God. In the Report, we have restated what is discussed in paragraph six in the Introduction to Foundational Issues found in the paragraph commencing "Secondly..." We consider it vital that we acknowledge both that our understanding of the role of men and women should be drawn from our understanding of God and his nature and, that our conclusions on the role of men and women affects our understanding of God. This is further evidence of the need for "Foundational Issues" to be approved by the General Assembly.

d) In what is now Deliverance 5a), the committee sets one of the issues it intends exploring if it is re-appointed. One Presbytery said that this deliverance diverged considerably from the Committee's remit.

The two reasons for including this deliverance are:

1. Feminism has redefined the word "gender". It is said that what we consider "feminine" or "masculine" actions or thinking have been imposed upon us by society. For example, those feelings we commonly call "maternal instincts" were until recently said to be social conditioning of women. Women were conditioned to believe that this was a feminine gender role. Matters classified as relating to gender can be challenged by society and feminism calls on us to do so. Feminism defines "sex" as the biological aspect of us e.g. Women are a female sex because they have reproductive organs for sustaining life within them.

A strategic and underdeveloped area for women's ministry is equipping women so that they may dialogue in a meaningful and clear fashion with the non-Christian thinkers and moulders of our society. The intention of this deliverance was to commence the discussion of a Christian response to this cultural issue to help women in this area of ministry.

2. A discussion of this issue will probably arise as we work towards helping women and men meet together to gain a biblical understanding of God's role for them. We need to analyse our culture and in the process this is an issue that will need to be discussed.

Language has often been redefined by feminists and the general population is unaware of the change of meaning. This issue was singled out because in the committee's view that this change of meaning is generally unknown amongst Presbyterians. It is also a critical issue in the question of our personhood: what do we understand is innately female and what is innately male? As Christians we have an important role in helping our world have a clearer understanding of what God gave each man and woman as a male and a female. We can help foster and develop able thinkers in this area.

It may be that Assembly wishes the committee to keep a narrower focus and this deliverance can be deleted.

e) One Presbytery did not support deliverance 5b). The reason was again that it diverged considerably from the committee's remit. From the committee's deliberations and reading the replies, it is clear that people had many different expectations of what this committee would see as its task. The committee considered this to be one of the essential tasks of its work and awaits Assembly's approval of it.

f) The question was raised as to why the definitions of all the words "ordination, ministry and authority" were not included when they were discussed. The committee is not yet able to give a definition of "ordination or authority" and considered the crucial word to be "ministry". This word is discussed in the report.

g) Two replies mentioned expenses of the committee. No allowance was made at the last Assembly for the travelling and other expenses for the Committee. This motion is to overcome that lack of provision. We are concerned to keep expenses to a minimum and we have been using email to complete some report writing and reducing the need for face to face meetings. We hope to continue this and will expect committee members to have a commitment to using all means to save expenses.

6. Was there another way the committee could have proceeded with the task?

Some have been disappointed with the committee's work to date. At least one reply was expecting a document setting matters out without exploring what seems to be old and painful debates.

The exercise of setting out in written form a positive approach to women's ministry is a more elusive goal than it may at first seem. As has already been stated, there were quite divergent expectations of what we would do and what would result from our work. For this reason, we have made sure of basics before proceeding. We are still on basics not because of lack of imagination or will but because of a commitment to the concept that if we spend time discussing the foundations we save time and problems later.

When we discuss women's ministry we are dealing with questions that go to the deepest parts of our being. When we grapple with the issues of personhood, that is a difficult and sometimes painful subject.

We are aware of the painful debates over the ordination of women. We do not want to see that anguish revisited. However, blessing for women (and for men!) will not come if we refuse to discuss a subject area because it is painful. The fact it causes pain is an indication of its importance. We need to explore the problem, being pastorally sensitive to each other but taking the problem as close as possible to a conclusion. This is our prayer and plan.

B.H. CHRISTIAN, Convener.

### **CONFERENCE ON CROSS CULTURAL MINISTRY (B.B. 1997 Min. 101)**

#### **Introduction:**

At the General Assembly of the Presbyterian Church of Australia in 1977 it was resolved:

- (1) Request A.P.W.M. to convene a conference between A.P.W.M., P.I.M., Home Mission and Evangelism Committees in all States to clarify responsibilities of the committees with regard to cross-cultural and Aboriginal ministries within Australia, and to investigate more effective ways to develop and support these ministries.
- (2) Provide \$5,000 for administrative expenses for this activity.  
(GAA September 1997, Minute 101)

#### **Action:**

A conference was called for 10<sup>th</sup> and 11<sup>th</sup> August at the Presbyterian Theological Centre, Sydney.

A preliminary position paper was prepared by Robert Benn in June 1998, and was circulated to all nominated attendees. All attendees were invited to respond to the paper if they so desired, and Ron Clark, Paul Beringer, Keith Bell and John Langbridge were specifically requested to do an analysis of this paper. These responses were collated, and sent out to all participants prior to the conference.

The people listed below attended the conference:-

APWM: David Pilgrim, Jim Elliott, Robert Benn (Federal Committee); Keith Black and John Tucker (Qld); Ewen Brown (NSW); Ken Martin (Vic); and Edith Gaggin (Tas)

PIM: Jack Knapp (Qld)

Ministry and Mission/Home Mission: Ernie Noble and Paul Beringer (NSW); Keith Bell (Vic); Ron Clark and John Nichol (Qld)

Evangelism: David Thurston (NSW)

Additional: John Langbridge (Qld), Neville and Lyn Heywood (NSW), Cliff Letcher (NSW), and Bruce Meller (NSW)

#### **Results:**

For two days we considered the issues assigned to us and ultimately produced the following guidelines and recommendations. You will note that the four areas addressed were: Identifiable Needs; Administrative Structure for Ministries; Principles for Financial Support; and Changes to the Code to facilitate the Changes.

#### **I. To better support Cross-cultural and Aboriginal ministries the Conference identified specific needs to:**

1. recognise and encourage leadership raised up by the Lord to build his church
2. provide appropriate and in-service training and financial support for church planters and leaders

3. provide step by step guidance to congregations to come into full membership of the denomination
4. exercise greater flexibility in training leaders and incorporating them into the denomination
5. assist ethnic/Aboriginal and Presbyterian congregations to build strong relationships with one another
6. offer mediation between different groups when conflict and misunderstandings arise
7. support and encourage ethnic and Aboriginal congregations in active evangelism with training provided by their leaders already effectively serving in this capacity
8. where possible to generously share facilities with ethnic and Aboriginal ministries
9. develop integrated church models where possible

It was agreed that the Assembly request the relevant State Committees to note and implement these identified needs and recommendations.

**II. Administrative Structure for Ministries**

1. There was general agreement that alterations to our existing structures were needed for us to more effectively minister to the changing needs in the world around us, especially in our own country.
2. It was agreed we should distinguish between ministries "over there" and "here".
3. There was a need for us to be more "mission minded" and create new ministries.
4. We need committees which will equip, motivate and support Presbyteries and local congregations in expanding ministries.
5. Indigenous and cross-cultural ministries in Australia are both specialised ministries and should be given a priority. It was felt that without a particular focus on these ministries they could be easily forgotten.
6. To maintain this focus it was suggested three sub-committees be established under the umbrella of each home missions department.
7. Because indigenous and cross-cultural ministries to a lesser extent, are national, there was a strong feeling that a consultative committee should be formed with representatives from the States. While this would have no GAA powers, the GAA could finance the travelling expenses.
8. We need to think of different ways of funding ministries, especially those in Australia.

**Diagrammatically it would look like this:**

**Australian Presbyterian Mission**

<i>Federal</i>	Australian Presbyterian World Mission (overseas ministries)	Cross-cultural and Indigenous Ministries	PIM (remote areas in Australia)
<i>State</i>	Australian Presbyterian World Mission (overseas ministries) Indigenous Ministries	Australian Presbyterian Home (Local) Missions (responsible for home-based ministries) Cross-cultural Ministries	Home Mission and Evangelism

**III. In respect to funding missionaries serving in a Home Mission setting in Australia, the Conference recommends to the participating Committees the following principles for financial support:**

1. APWM Partner Church Missionaries serving in an Australian mission situation will continue to be supported by APWM until amendment of Article 5.2(e). Following enactment of such an amendment they will be sponsored through State Home Mission Committees, with the hope that financial support will continue from the same supporters. There would need to be some transfer of GMP funds away from APWM and towards State Home Mission Committees.
2. A period of transition may be envisaged in which APWM continues to support missionaries until such time as Home Mission Committees are able to assume full financial responsibility.
3. Partner Society Missionaries serving in an Australia mission situation will remain under their own Society for support. The only administrative change would be a transfer of responsibility from APWM to Home Mission to commission, encourage and promote

**IV. In the event of the proposals as outlined above being considered worthy of implementation, there would need to be certain changes in the Articles of Agreement, hence that which is outlined below:**

That this conference:-

- (1) advise participating committees that the proposed new Article of Agreement 5.2(e) would authorise APWM to oversee and initiate the expansion of mission work to new areas and unreached people groups. If such work is to take place within the bounds of a Presbytery, APWM must seek and obtain the prior approval of that Presbytery.
- (2) recommend that an overture be presented to the GAA in 2001 to amend Article 5 so that it would read substantially as follows:
  5. Mission
  - 5.1 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.
  - 5.2 Australian Presbyterian World Mission shall give effect to the responsibility of the General Assembly to initiate and support world mission.
  - 5.3 It shall be the responsibility of the State home mission committees, in conjunction with presbyteries, to pursue the missionary challenge within those states.
  - 5.4 It shall be the responsibility of the PIM to exercise ministry to isolated and remote communities.
  - 5.5 A consultative committee may be established in terms of 5.3 and 5.4 to encourage cross-cultural ministry which shall include ministry to Aboriginal people.
- (3) transfer to the regulations of the APWM those matters contained in the proposed new Article 5 and described as APWM responsibilities, namely:

It shall be the responsibility of the APWM to:-

  - (a) publicise and implement the General Assembly's policy in regard to world mission;
  - (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)
    - (i) establish and maintain partnership relationships for missionary activity with approved overseas churches, and
    - (ii) negotiate on behalf of the General Assembly with approved mission bodies and members of the Church working with them, to establish working agreements and to encourage support;
  - (d) 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;
  - (e) oversee and initiate the expansion of mission work overseas;
  - (f) support missionaries who are working:
    - (i) with partner mission societies approved in accordance with regulations established by the General Assembly;
    - (ii) with partner churches approved in accordance with regulations established by the General Assembly; or
    - (iii) overseas directly under the authority of the Church or in Australia under a missionary society approved in terms of 5.2(a).
- (4) request the Code Committee to review the recommended changes to Article 5 and to forward its response to the federal APWM Committee before December 31, 1998.

**Conclusion:**

The Conference recommended that all the material above be circulated to the participating Committees, and the GAA Standing Committees (which will meet on 5-8th February 1999) for further discussion and comment.

R.P.F. BENN, Mission Director (APWM)



## COMMUNICATIONS

**(i) From the Presbyterian Church in Canada concerning the 2001 General Assembly of Australia.**

December 18, 2000  
The Rev. Dr. Paul Logan, Clerk of Assembly  
The Presbyterian Church of Australia  
PO Box 2196  
Strawberry Hills, NSW 2012  
Australia

Dear Dr. Logan,

On behalf of The Presbyterian Church in Canada, I want to thank you for your very kind invitation to our Moderator to attend the Centenary Assembly of the Presbyterian Church of Australia.

We regret that we must decline this gracious invitation, but at the same time wish both to assure you of our joy at being linked with your church, and to offer our congratulations on this significant milestone.

There is no such thing as an independent Presbyterian. As members of the Reformed family, it is important to us to know that, in Jesus Christ, we are joined together with others around the world who share our doctrine and polity. And so we hold this tradition precious, in common with you, to facilitate our primary witness as Christians, to the Grace of our Lord Jesus Christ, the Love of God, and the fellowship of the Holy Spirit.

We also share your excitement at your anniversary. This month we are concluding a year and a half of celebrations which have included marking our 125<sup>th</sup> Anniversary. We have discovered a little known fact: that Presbyterians can have fun together! A General Assembly committee has been helping we Canadian Presbyterians to celebrate our history as we step into the new millennium. We have also used this opportunity to engage our Church in the Jubilee initiatives, and many of our members have found a deepened sense of faith and justice as we have joined together over the past year in various events.

Once again, I thank you for the invitation to attend this significant Assembly in your history. We wish you God's richest blessing in your ministry and in your celebrations!

Yours sincerely,  
Stephen Kendall  
Principal Clerk  
Presbyterian Church in Canada

**(ii) From the Reformed Ecumenical Council concerning the 2001 General Assembly of Australia.**

November 20, 2000  
Rev. Paul Logan  
PO Box 2196  
Strawberry Hills, NSW 2012  
Australia

Dear Dr. Logan,

With Gratitude, we received the invitation you extended for the President of the Reformed Ecumenical Council to attend your General Assembly next July. I know that Dr. De Waard highly valued his experience and presence with you at the last General Assembly. We also highly valued the participation of five persons from the Presbyterian Church of Australia at the REC assembly this past summer in Indonesia. I hope they will have opportunity to share with your delegates how they experienced fellowship in the REC community this year.

Unfortunately, we are not able to accept your kind invitation. Dr. De Waard was succeeded in our Presidency by Dr. Kadarmanto Hardjowasito. Currently we have no Australians on our Executive Committee. Our Executive Committee has already made plans to meet in Africa in August 2001. Our president, as always, is a volunteer, and he will be unable to take more time off so close to our executive committee meeting.

We pray for God's blessing on your meetings. I know you face a highly secularised society that offers many challenges to living a faithful and obedient Christian life. But the rewards of meeting that challenge are great.

Yours in Christ,

Richard L. van Houten

General Secretary

Reformed Ecumenical Council.

## DISSENTS and COMPLAINTS

**(i) From the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria. Complaint against Victorian Assembly approving Article 2.4 of Articles of Agreement.**

We, Rev H Arthur Stamp and Elder C Dudley Cutler, not having had the opportunity to speak against clause 2 of the deliverance of the Code and General Administration Committee on Wednesday, 7th October, 1998, complain to the General Assembly of Australia against the General Assembly of Victoria approving the Remit of GAA Articles of Agreement,

namely Article 2.4: "For the purposes of Article 2.2 the failure by a Presbytery or a State Assembly to respond to a remit shall be deemed to be approval of that remit" on the following grounds:

- (a) When Article 2.4 was first sent down by the PCA Code Committee to presbyteries for comment, some unease and disapproval were expressed to the Committee, especially by presbyteries in Victoria.
- (b) Article 2.4 is a *denial* of Barrier Act procedure and *inconsistent* with Barrier Act procedure to which the Article 2.2 commits the GAA whenever the GAA proposes to enact, repeal or amend a Rule of the GAA;
- (c) Failure by a Presbytery or a State Assembly to respond to a remit – as in Article 15.3 in the case of failure to respond under Barrier Act procedure to a Remit to amend or add to the Articles of Agreement – should be deemed to be *disapproval* of that remit: Silence should not be taken to be approval, especially of legislation enacted by the supreme governing body of the Presbyterian Church of Australia. This could only set a seemingly respectable precedent for all Church legislating bodies – all State Assemblies, to follow.
- (d) If *silence* were taken as a general rule for approving legislation in a *secular* legislature this would be a prescription for chaos, anarchy and possible abuses of power: A ruling party could legislate for any changes it wanted.
- (e) With all the more reason, Church legislation should not be passed through voting bodies remaining silent but only by God's people actually approving specific pieces of legislation.
- (f) If silence were to be counted as approval to enact, repeal or amend Rules of the GAA, any Presbytery throughout Australia or any State Assembly in the country could, through mere oversight, inadvertence or failure to respond to a Remit to change a Rule, be deprived of its hard-won voting right and be treated as though it had voted *in favour* of that Remit.
- (g) If silence were to replace the democratic and theocratic achievement of the reformers of the Church of Scotland in the seventeenth century in adopting the Barrier Act of 1697 to protect the Church against autocracy, government from above, and actions detrimental to Christ's Church as a whole, the power of the governing body could well replace the power of God's people once again.
- (h) Because it would *facilitate* the changing of GAA Rules is not a sufficient justification for sacrificing the hard-won Scottish Reformation right of God's people to protect the Church through genuine Barrier Act procedure.

**(ii) From the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria. Complaint against Victorian Assembly re deleting 'and female' from Rule III.15.**

We, Rev. H. Arthur Stamp and Elder C. Dudley Cutler, dissented and protested for leave to complain to the General Assembly of Australia against the decision of the General Assembly of Victoria on Tuesday, 6th October, 1998 in passing clause 1 of the deliverance of the Code and General Administration Committee to omit the words '**and female**' from Rule III:15 of the Rules and Procedure of the Presbyterian Church of Victoria. This was passed after a division with names recorded, the result being 81:62 ie approximately four-sevenths to three-sevenths. Quite clearly the Assembly was deeply divided.

This omission of the words 'and female' and the passing of a subsequent motion ensured that from the rising of the House no **women** may henceforth be elected, ordained or inducted to the office of elder anywhere in the State of Victoria.

[Though our complaint would normally have sisted (Rule VI.61) the carrying out of this drastic change till our complaint had been heard and determined by the Superior Court (the GAA), sisting was prevented by the passing of a subsequent motion - the only way sisting could be stopped (said by both mover and seconder not to be personal) based on Rule VI.62:

"That the Assembly move without regard to the complaint, on the grounds that:

- i) this Assembly considers the action of the complainants to be frivolous and vexatious in the light of the declaration already made by the GAA (GAA 1997 BB Min 59);
- ii) this Assembly considers that, under the Code 1:3, the GAA has no jurisdiction in this matter." Against this subsequent motion we both had our dissent recorded.]

It is important to note that the PCV Code 1:3 mentioned above in (ii) of this motion reads among other things that the PCV 'has full autonomy in all matters *except insofar as power relative to any particular matter has been assigned to the General Assembly of the Presbyterian Church of Australia under the "Basis of Union" ...*'; and that 'matters in respect to which the powers of the Presbyterian Church of Victoria are modified in more or less degree by those of the Presbyterian Church of Australia are: The *Doctrine, Worship and Discipline of the Church ...*' (our Italics). The PCA is supreme in doctrine.

'Doctrine' we believe obviously includes teaching or doctrine from the Supreme Standard, the Word of God contained in 'holy Scripture or the Word of God written' (on which the subordinate standard is based) as well as teaching or doctrine in the Subordinate Standard and the Declaratory Statement of 1901.

The declaration of the GAA in Sept 1997 in Minute 59 was in response to the Overture of the GAV from its 1995 Assembly which assumed that women in the eldership was a matter of doctrine. The GAA in Sept 1997 declared that it is 'an issue of **government**' (Min 59), **not of doctrine**.

**1. Our complaint is firstly** that the General Assembly of Victoria has acted *ultra vires* and flouted this declaration, for -

- (i) the main reason given both in the Overture and in the stating of it at the GAV in October '97 was the teaching, that is the **doctrine** in 'Holy Scripture or the Word of God written' that according to I Timothy 2:11-14 women are to keep silent in Church and not to exercise authority over men; while -
- (ii) not a word was mentioned in the Overture or in its stating about any possible unsuitability of women for **governing** in Christ's Church as elders.

[We both dissented at the GAV '97 along with others against the decision to put the motion to sustain the overture because there had been insufficient debate.]

We complain that the Victorian Assembly has overreached itself and erred in dealing with the omission of the words 'and female' as a matter of **doctrine**, in spite of the fact that the GAA in response to the 1995 overture of the GAV (dealt with in Sept '97) declared it to be 'an issue of government'. Because the GAA is supreme in doctrine we believe our complaint is justified on this ground alone: The GAV has purported to change legislation on a matter of Church government by treating it as a doctrinal matter!

[The first five of the nine 'whereas' clauses and part of its conclusion in the Overture 3 from five members of the Assembly anent Women in the Eldership which was the basis of sending down the Remit to Presbyteries in October, 1997 were -

"WHEREAS:

1. the Scriptures, as the written Word of God, recognise that men and women are equal in value and dignity, and share in a common salvation through faith in Jesus Christ (Gal 3:28)
2. Jesus and the apostles recognised and encouraged the practical and supportive ministries of believing women (Luke 8:2-3, 10:38-42, Rom 16:1-6, Phil 4:3, I Tim 5:14, Tit 2:3-5)
3. Neither Jesus nor the apostles appointed any women to positions of authority over the church
4. the Scriptures, as the written Word of God, positively forbid women to exercise authority over men in the Christian church (I Tim 2:11-14), and do so on grounds of creation and history, which transcend and negate arguments grounded on human culture
5. the Scriptures, as the written Word of God, appoint to men a headship of responsible and

loving oversight both in the church (I Cor 11:3, I Tim 3:2-7) and in the home (Eph 5:22-33).

6. - 9. ...

NOW THEREFORE, we, the undersigned members of the General Assembly, humbly overture the General Assembly to take these premises into consideration and -

1. declare that the Bible teaches that only godly and gifted men are to be eligible to be elected and ordained to the eldership;

2. - 4. ... or do otherwise as in their wisdom they may deem fit. ..."]

Re 1. (ii) above - Rule III.20 of the *Rules and Procedure of the Victorian Church* requires that, after a properly conducted election for new elders, -

"The Kirk Session counts the votes cast for each person, and in deciding which of these are to be declared elected it must follow the order of the voters' preference, first satisfying itself that each of the persons indicated by this choice

(a) has received a number of votes which it deems sufficient;

(b) is qualified by character, general suitability and experience;

(c) has a sufficient knowledge of divine truth, of the government and discipline of the Church and of the duties of the eldership; and

(d) is willing to accept office."

*The Overture did not raise any question about the suitability or otherwise of women to govern in Christ's Church on any of the grounds of character, general suitability or experience, a sufficient knowledge of divine truth or of the government and discipline of the Church or of the duties of the eldership - or indeed on any other grounds whether physical, spiritual, mental, moral, emotional, psychological or social. The sole grounds advanced for not having women elders were the scriptural, doctrinal, data - especially the teaching of I Timothy 2:11-14 and what the NT reports of the cultural and legal attitude especially to the witness of Jewish women in Palestine of the time and the consequences of this attitude.*

Replies to the Remit, in by 31st July, 1998, showed 8 of a total of 11 Presbyteries had voted for omitting the words 'and female' with 3 against omitting the words - though it is known that some passed the remit with slender majorities. After this had been printed in the White Book and the Stated Clerk had verbally reported to the Assembly that he had received 415 signed letters mostly from individual members of the Church but some from Kirk Sessions - almost all asking the Assembly not to make women ineligible for the eldership; and just before the Assembly resolved to omit the words 'and female' from Rule III.15, the Assembly resolved 'that the Assembly declare that the ordination of elders is a matter of church government based on theological convictions'. [We understand that this belated declaration was also aimed at protecting the Church legally in case the Anti-Discrimination Act were invoked over the issue.] However replies from presbyteries to the remit were all in the hands of the Stated Clerk well before this belated declaration was made - indeed over two months earlier! And the voting in Presbyteries had doubtless been done on the basis advocated in the 1997 Overture and its stating, namely on the basis of **doctrine** in 'holy Scripture, or the Word of God written'.

So the change in the Victorian Church's Rule was advocated on **doctrinal** grounds at the 1997 GAV in the Overture and in its stating, *though the GAA had but a month earlier declared it to be 'an issue of government'*.

If it had been doctrinal it would have been a matter for the GAA not the GAV or any other State Assembly. For the GAV to deal with it as doctrinal was *ultra vires* and flouted the declaration of the GAA of just a month before.

2. **We complain secondly that while certain scriptural data was emphasised in the Overture of October, 1997, none of the following data in 'holy Scripture or the Word of God written' was adduced at all or, if cited, was not interpreted adequately:**

*In the New Testament a number of women provided support or leadership in some NT Churches and are singled out and individually named by Paul and commended by him - especially in Romans 16:1-12 - Phoebe, Prisca, Mary, Junia, Tryphaena, Tryphosa and Persis, and two in Philippians 4:2,3 - Euodia and Syntyche. These last two 'struggled' side by side with Paul 'in the Gospel'; Mary 'worked hard' among those at Rome. Tryphaena, Tryphosa and Persis 'worked hard' 'in the Lord'. The verb 'worked hard' (Greek *kopiaio*) used of these four women was also used by Paul of his own strenuous exertions in spreading the Gospel; so that in the context it is most likely that these four women at least did open, public work similar to Paul's strenuous evangelical witness. Phoebe was a 'deaconess', Junia was 'prominent among the apostles'. The influential Prisca ('Priscilla) of Romans 16:3-5 and Acts 18:26 etc. was a 'fellow-*

worker in Christ Jesus' who certainly **didn't keep silent** in spreading the Gospel; she even corrected, taught and successfully enlightened the eloquent or learned Apollos, a man – about some vital aspects of the Gospel of Christ!

Other **unnamed women** in **1 Corinthians 11** led in prayer and spoke up publicly for God: **They didn't keep silent in the Church** either. Similarly, in **Acts 21:9** Philip the Evangelist's **four single daughters** all *prophesied*, ie spoke up publicly for God (as we would say 'they preached the gospel' – though the Greek synonym *propheteuo* – not *kerussomai* – is used here). These women did what **'teaching elders'** (ie *ministers*) do now in the PCA: they were *'in the ministry'* to that extent – *they weren't just ruling elders; they were preachers and teachers*. And moreover, the apostle Paul himself commended all these women one after the other for what they were doing!

Also in 1 Corinthians 14:1 Paul wanted above all that **all Christians** should **prophesy** – ie to speak up and speak out publicly for God and Jesus Christ, to tell out the Gospel publicly, as he did, and give a lead to others, men and women, that all people might hear it and be saved. Paul didn't limit what he said in 1 Corinthians 14 to men only; just as he didn't limit the Christian message in 1 Cor. 13 to men only: Paul wanted 'even more' (Greek *mallon*) in Christ's Church that both men and women should prophesy. Similarly when Jesus told his disciples to use and not hide their **talents**, Jesus didn't restrict his message about the use of talents to men. We believe God entrusts talents to all people – men and women, and expects both men and women to develop and use their talents to the full for Him and their fellows.

Also important for women's role in the Church as the people of God, are various statements in the Old Testament: eg its witness to the equal status of male and female from the creation, women's leadership as prophets and leaders of men – eg Miriam and Deborah; Huldah, an expert in evaluating a book of law (in this superior to the High Priest); and Joel who anticipated a time would come when both men and women would prophesy – not unintelligible gibberish of some ecstatic prophets, but – with intelligible and intelligent messages from God.

These statements or biblical data are all in holy Scripture or the Word of God written! We believe it shows no respect for the Word of God written or reverence for God or concern for women if these passages about women as leaders in Christ's Church are glossed over, ignored or not emphasised favourably whenever there is any debate about women ministering the Gospel in public and providing public leadership in the Christian Church today.

It would not honour God or help the PCV or the PCA to Christianise this country if we gained a name for playing fast and loose with Scripture and ignoring those parts of holy Scripture or the Word of God written which are contrary to some of our current views.

We submit that it is not possible to find the Will of God or the Word of God for Christ's Church today if we don't also take into account *the New Testament precedents for women's leadership*, and their *spreading the Gospel by their own public witness*. And we believe we cannot disregard the duty of women in the sight of God to develop and use their God-given talents – to love, serve and glorify God to the full, to benefit and bless both the Church which Christ loved and for which he died (Ephesians 5:25) and the world he came to save (John 3:16). And we believe it is the duty of Christian *men* to support their sisters in Christ in achieving this use of their talents to the glory of God and the salvation of men.

**3. Our third ground of complaint** is that the GAV in removing 'and female' from Rule III.15 has disregarded both (i) the drastic changes that have taken place in the last 2000 years in the ratio of male and female membership of the Church and (ii) the changed status and abilities of women nowadays, in our part of Christ's Church. Whereas the Church in NT times was male-dominated and women were relatively down-trodden, uneducated, under-privileged and kept a low profile and, especially in a Jewish context their witness to or evidence of anything was generally not respected even in the courts, the abilities and training of women is now quite different.

The PCV membership of Christ's Church is now predominantly **female**. All women in Victoria have had compulsory primary schooling since the 1870's, most today have had a secondary education and a growing proportion tertiary education, and where qualified on other grounds (as required of men in the PCV Code, Rule III.20 – see above) it is only right and fair that they should be able to play their full part in local church government and oversight of the people of God in local parishes or congregations. Indeed it is wrong and quite unjust that *men* should have complete oversight of a women's organisation or of a women's movement that the PCV now is!

**4. Our fourth ground of complaint** is that –

(a) because omitting the words 'and female' would involve a change of *rule* of the GAV (namely

III.15 of the GAV Code), so that Barrier Act procedure would be required; and (b) because it is the *local government of Christ's church in parishes and congregations* that would be primarily and most drastically affected (not primarily Presbyteries or Assemblies) – the proposed change should have been sent down by the GAV in Oct 1997 to *Kirk Sessions* for their opinion – which is specifically permitted in Rule V.42 of the GAV Code; and sent down also to all *communicants* in the State (as was done twice, before Church disunion in the 1970's) because it is the privilege of communicants and only communicants to elect suitable elders to Kirk Sessions to exercise oversight of all their local parish and congregational affairs.

The 1997 Assembly sought the opinion of neither *Kirk Sessions* nor *communicant members who are Christ's Church* – the only parties on whom falls the responsibility of electing, ordaining and inducting suitable elders. Not to consult the court most affected and those who vote to create and maintain that court is to fail to respect the division of responsibilities for church government that is a distinctive characteristic of Presbyterianism [PCV Code, I.4 has it that the Presbyterian form of Church government involves 'a hierarchy of Courts', which – as spelled out in succeeding Chapters of the Code – all have their own particular responsibilities and spheres of jurisdiction.] Not to consider their opinions and not to give their opinions full weight before the Assembly removed 'and female' from Rule III.15 has been a gross injustice to all communicants of the PCV and to all its Kirk Sessions.

Because it was known that a substantial number of *communicants* throughout the State and some *Kirk Sessions* had written to the Stated Clerk asking that the change be not made; after giving proper notice, in an attempt to find the opinions of Kirk Sessions and all Communicants, I, Elder C D Cutler, moved, and I, Rev H A Stamp, seconded that the Assembly –

1. Defer any decision on the possible removal of the words "and female" Rule Ch III:15 at this Assembly;

2. Refer the possible removal of the words "and female" from Rule Ch III:15 to sessions for their response either to approve or disapprove, replies to the clerk of Assembly by 31/7/99;

3. Direct the Code and General Administration Committee to conduct a vote of all communicant members of the Church as to whether they are in favour or not of deleting the words "and female" from Rule Ch III:15, replies to the Clerk of Assembly by 31/7/99.

The Moderator was asked to rule on the competency of the motion, especially regarding clause 3 as to conducting a congregational vote.

The Moderator ruled that the motion was competent.

The Assembly departed from the Moderator's ruling; and the whole of Elder Cutler's motion was then regarded as incompetent and departed from.

By not sending the possible omission of 'and female' down to Kirk Sessions and Communicants for their opinion the GAV has failed to respect the spirit of Barrier Act procedure and has not 'had' the 'opinion' of 'the whole Church' before taking action:

Indeed, (1) All ministers of the GAV have had three votes – at the 1997 Assembly, at their Presbytery, and at the 1998 Assembly; as also have those representative elders who are members of both courts; while (2) members of Kirk Sessions – the courts most affected by the omission of 'and female' together with those who elect all elders, the communicant members, God's people, have had no vote at all and their opinion of this drastic change has not been sought at all!

We believe great harm is being done to Christ's Church in Victoria because the General Assembly of the Presbyterian Church of Victoria has acted wrongly on these four grounds to remove the words 'and female' from Rule III.15.

We therefore complain to the GAA, and took the proper steps to do so as soon as 'the final decision' of the GAV was made (PCV Code VI.61); and we pray the General Assembly of Australia to consider these grounds and, we hope, rectify the wrongs to Christ's Church in our State.

(Signed) H.A. STAMP and C.D. CUTLER  
Date 15th October, 1998

**The Rev. C.R. Thomas and P. Phillips were appointed as respondents for the General Assembly of the Presbyterian Church of Victoria.**

(iii) **From the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria.**

I, (Rev) H. Arthur Stamp, dissented and protested for leave to complain to the General Assembly of Australia because the General Assembly of Victoria, on Wednesday, 8th October, 1997, passed clause 6 of the deliverance of the Theological Education Committee:

'That the Assembly

6. approve the outlines [sic] courses for elders' training, and remit these to the Christian Education and Nurture Committee for the production of a training manual.'

Following proper notice, I had moved, inter alia, for the insertion of words after 'elders' training' in clause 6 -

'(b) but exclude training in the Five Points of Calvinism (the 'TULIP' theory) [which were included in both the proposed courses];

'(c) and exclude 'Discuss the elder's vows in relation to the WCF and the meaning of' before the words 'the declaratory statement' in the proposed courses and insert, instead, the word 'Study'.

After I had spoken to (b) and (c), the previous question was moved and approved.

When the deliverance as a whole was approved after a show of hands, I dissented and protested for leave to complain.

I do this on the following grounds:

Re (b), the 'Five Points of Calvinism' stem from the Dutch Reformed Synod of Dort of 1618-1619, and are basically enshrined in the WCF [Westminster Confession of Faith], 1646. It would be appropriate to teach 'the Five Points' in a denomination which accepted the WCF at face value, without qualification. But the Presbyterian Church of Australia doesn't accept the WCF at its face value without qualification: The **WCF has always to be 'read in the light of the Declaratory Statement'**.

The DS [Declaratory Statement, 1901] is not some sort of pale reflection of the WCF... The DS *overrides* the WCF in at least **three** of the 'Five Points':

The DS speaks of 'the doctrine of **redemption**'; it does not say the Presbyterian Church of Australia holds to the doctrine of God's redemption of *an Elect only*, as the WCF does, which WCF also *damns the rest of mankind*.

On the contrary, the DS emphasises:

1. 'the **love of God to all** mankind' [not His love of an elect only];
2. 'His gift of his Son to be the propitiation for the sins of the **whole world**' [The DS doesn't say Christ redeems 'the elect only', as the WCF does.];
3. 'and the free offer of salvation to men **without distinction**' [which must include men and women of all races and colours, and '**without distinction between any supposed elect and non-elect**, a distinction which the WCF makes. ... In the WCF salvation is for 'the elect only' - not for 'the rest of mankind', whom God does not forgive or save but 'was pleased ... to pass by ... for *their sin*' and to punish to all eternity - every non-elect man, woman and child. When it comes to God's free offer of salvation to humans, the DS does not make *any distinction* between (i) elect, and (ii) non-elect or reprobate.];
4. 'on the ground of Christ's **all-sufficient** sacrifice' [The WCF has it that Christ's sacrifice is for the elect only.] -
5. Further the DS has it that these four statements [1. to 4. above] 'are regarded by this Church as **vital to the Christian faith**'.

**Note:** (a) Nos. 1 to 4 above show there is no '**limited** atonement' in the DS, though there is in the WCF [In the WCF Christ's atonement is *limited* to the elect only.].

(b) Nos. 1 to 4 emphasise the grace of God and *extend that grace of God to all mankind without distinction*, - thereby over-riding the WCF which holds both the election of an elect only and the foreordination of a damned.

(c) In the DS the doctrine of the *grace of God* stands as in the WCF, and is extended to all humans; but in the DS there is no doctrine of God's *withholding* grace or mercy from any non-elect or reprobate as there is in the WCF.

(d) The DS doesn't accept 'universalism' but emphasises (twice) that man 'is *responsible* for compliance with the moral law and the call of the Gospel ....'

As to God's *eternal decree*, the DS has it that it is 'the **truth** - that God is not **willing** that **any** should perish, but that **all** should come to repentance' [Statements like these are not in the WCF.]. If God **wills** that **all should come to repentance** it **can't** be his will that, as the WCF



says, 'God was *pleased* 'to pass by' 'the rest of mankind' - ie, to pass by all apart from a supposed Elect and to *punish them to all eternity* for their sin. If what the DS has is 'the truth', any contrary statement in the WCF can't also be the truth. ... The DS has it that it is **God's will** that all should repent, and that God gave 'his Son to be the propitiation for the sins of the **whole world**'. In other words, the DS implies that God does not decree reprobation and the punishment that goes with it, for 'the rest of mankind'. Further, the DS has it that God 'has provided a salvation sufficient for all, and adapted to all, and offered to all in the Gospel, and that every hearer of the Gospel is responsible for his dealing with the **free and unrestricted offer of eternal life**'.

The DS does not hold to the WCF's 'total corruption'. On the contrary, in spite of what is taught in Genesis 3 about the 'fall', the DS says that this Church holds that **'there remain tokens of man's greatness as created in the image of God'** and **'that he possesses a knowledge of God and of duty'** and is 'capable of affections and actions which of themselves are virtuous and praiseworthy' [The WCF has it that, after the 'fall', humans are '*wholly* defiled in all the faculties and parts of soul and body' and '*utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil*']. That is, according to the DS, it is false to say with the WCF that all humans are **totally** or **wholly corrupt**: The DS has it that humans are **not** totally or wholly corrupt.

I, (the Rev) H. Arthur Stamp, protested for leave to complain because one of the **State Assemblies** of the General Assembly of Australia decided to train *elders* in the '5 Points of Calvinism' (and to advocate acceptance of them - as advocated in the proposed set textbook published by the Banner of Truth Trust and written by a Minister of the Reformed Baptist Church at Inverness, Scotland), though the **Constitution of the Presbyterian Church of Australia**, in its **Declaratory Statement in the Basis of Union 1901 overrides the WCF in at least three of 'the 5 Points'**.

Re (c), the item in the proposed course, 'Discuss the elder's **vows** in relation to the WCF and the **meaning** of the DS', could show that lip-service is to be paid to the DS, the value of which might seem to some to lie only in its 'liberty of opinion clause' when it comes to taking vows at ordination and induction; whereas the item in the course ought to involve **study** of the DS, because the DS is a **momentous** statement about what the Presbyterian Church of Australia from 1901 has believed and still believes about the **relations of God and mankind**, about the **extent of God's offer of salvation in Christ** and about men **not** being **totally** corrupt, in contrast to what the WCF teaches about these three things.

Because, in the proposed elders' courses, the value of the DS seems to be limited to elders' vows, - when there should be a study of the contents of the DS itself - I also complain against the decision of the General Assembly of Victoria in clause 6 of the Theological Education Committee's deliverance.

(Signed) H.A. STAMP

Elder C. Dudley Cutler also dissented and protested for leave to complain; and does so on the same grounds.

(Signed) C.D. CUTLER  
16/10/97

### Complaint

(Rev) H Arthur Stamp's second dissent and protest for leave to complain is against the Assembly's carrying, after a show of hands, on Wednesday, 8th October, 1997, a motion 'that we proceed without regard to the complaint of the Rev A Stamp'; and the Moderator's ruling that the Rev A Stamp's second dissent and complaint was not competent.

I complain that this action of the Assembly and its Moderator would frustrate and nullify my attempt to stop the carrying out of the Victorian Assembly's decision to teach the Five Points of Calvinism in elders' courses run by the Victorian Assembly's Theological Education Committee and the production by its Christian Education and Nurture Committee of a training manual incorporating the '5 Points' in proposed elders' courses.

(Signed) C.D. CUTLER  
16/10/97

The Rev. C.R. Thomas and P. Phillips were appointed as respondents for the General Assembly of the Presbyterian Church of Victoria.

**(iv) From the Rev. J.F. Boyall against a decision of the General Assembly of the Presbyterian Church in New South Wales.**

I dissent and complaint to 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 to send down under the Barrier Act an amendment to Code 7.01 regarding the application for acceptance as a candidate for the ministry (NSWGA.2000 min. 134(5)).

1. This proposed amendment is contrary to the doctrine and government of the Presbyterian Church of Australia with respect to its teaching as to the offices of ministers (of the Word) and (ruling) elders.
2. This teaching is that, while ministers (of the Word) and (ruling) elders share the governmental office of the biblical presbyter ("elder"), ministers (of the Word) and (ruling) elders are two distinct biblical offices each with its own calling, gifts and qualifications. "As the Pastors ... should be diligent in teaching and sowing the seed of the Word, so the Elders should be careful in seeking the fruit of the same in the people". (Second Book of Discipline (V1.5)
3. The proposal denies the office that the church refers to in the ministry. It denies that Christ has given the ministry for the gathering and perfecting of the saints, in this life to the end of the world; "for neither the light and heat of the sun, nor food and drink are so necessary to nourish and sustain the present life as the apostolic and pastoral office is necessary to preserve the church on earth". (Calvin's Institutes 4.3.2)
4. The proposal denies the office that the church refers to in the eldership. It confuses two views within contemporary evangelical scholarship on the eldership, each of which denies this church's understanding of (ruling) elder. One view maintains that all elders (presbyters) are apt to teach and hence all are official preachers. The distinction between minister and elders within the church is that between professionals and amateurs. The latest view is that the biblical term elder (presbyter) is simply a general name for spiritual leader, covering biblical overseers (missionaries) and biblical deacons (their co-workers).
5. Every minister and elder, however, must hold to the received doctrine and government of the church, an essential part of which is the received teaching about ministers and elders.
6. This teaching is determined by the 1901 Basis of Union and applied by State Codes.
7. This teaching is to be understood and upheld by sessions as well as presbyteries.
8. Accordingly, the Presbyterian Church of Australia in the State of New South Wales should retain its Code 7.01 as unamended so that the presbytery having "received a report from the session ... shall assure itself by careful enquiry of the applicant's general health, maturity and suitability for training as a candidate for the ministry."

**The Rev. C.D. Balzer and P.F. Cooper were appointed as respondents for the General Assembly of the Presbyterian Church in New South Wales.**

# OVERTURES

## (i) From the Code Committee concerning a new Standing Order 64A.

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

WHEREAS:

- A. The rules of debate allow for three possible outcomes for a motion under consideration. (It may be approved. It may be disapproved. Or debate may be adjourned.)
- B. During debate, issues may surface which demand to be resolved before a mature, informed decision may be reached.
- C. The best way to resolve such issues may be through the work of a committee or after some other business is considered.
- D. The Standing Orders of the General Assembly of Australia provide that the Orders of the Day may be varied (S.O.17) but only "at the interval between items of business."
- E. The Standing Orders make no provision for referring a matter to a committee or even for interposing of some other, related matter once debate on that issue has begun (unless debate is formally adjourned and resumed).
- F. The General Assembly would act more efficiently and its decisions would be more mature if it could determine a procedure for expediting the consideration of matters under debate without having to approve, disapprove or adjourn debate.
- G. Procedural motions of this kind have been used successfully in the General Assembly of New South Wales over many years.

Therefore the Code Committee hereby overtures the General Assembly of Australia to take these premises into consideration and enact a new Standing Order to be numbered 64A and to send it down to presbyteries and State assemblies for approval as follows:

64A Procedural Motion:

A motion, by which the House determines in what manner and/or when a question then a debate shall be dealt with, may be moved without notice at any stage in a debate and may itself be debated and amended.

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

**Rev. B.M. Meller and Rev. Dr. Paul Logan were appointed to present the overture.**

## (ii) From the Presbytery of Melbourne North concerning Deacons.

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

WHEREAS:

- A. 43rd G.A. of A. 1997, Minute 91 Approve the Report on Diaconal ministry which affirmed that:
  - (a) the diaconate is an office of mercy, with responsibilities different from those of the eldership or a Committee of Management...
- B. The New Testament indicates Diaconal ministry is a deed-based ministry whereas Eldership is word-based (Refer Acts 6:2-3).
- C. Whereas the diaconate is not a word based ministry it would seem unnecessary for Deacons to have a level of theological understanding required of an elder.
- D. PCA Constitution, Procedure and Practice Chapter 6.7 prescribe Questions for deacons elect to be the same as questions (i), (ii), (iii), (iv) of those questions asked Elders-Elect.
- E. The current questions for deacons-elect do not adequately reflect the differences between elders and deacons as expressed in minute 91 of the 1997 GAA and its accompanying report.

Now therefore, the Presbytery of Melbourne North humbly overtures the Assembly to take these premises into consideration and request the Code Committee of the General Assembly of the Presbyterian Church of Australia to review the regulations for ordination of deacons, particularly the questions to be asked at their induction, and bring to the next Assembly any recommendations that it deems appropriate.

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

Reg H. Butcher  
Clerk of Presbytery.

**The commissioners to the General Assembly of Australia from the Presbytery of Melbourne North were appointed to state the overture to the Assembly.**

**(iii) From the Code Committee concerning the administration of the sacraments within the Presbyterian Church of Australia by ministers of other churches.**

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

WHEREAS:

- A. From time to time ministers of churches other than the Presbyterian Church of Australia may be serving in the Presbyterian Church of Australia.
- B. Such circumstances could include for example an overseas exchange ministry, a minister from overseas serving an interim ministry in a vacant parish, a visiting lecturer at one of our theological colleges or a person appointed to a particular office in the church or to a parish for a limited period of time.
- C. It would be advantageous for the minister concerned, for the parish and for the church as a whole to be able to undertake the full range of ministerial tasks.
- D. Such action would strengthen our relations with other Presbyterian and Reformed churches throughout the world.

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 a new Section 5.2A of Constitution, Procedure and Practice as follows:

**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 authorised 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 provision, 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.

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

**The Rev. Dr. Paul Logan and Very Rev. Professor A.M. Harman were appointed to state the overture.**

**(iv) From the Code Committee 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.**

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

WHEREAS:

- A. At the moment there are no rules in the Constitution, Practice and Procedure of the General Assembly of the Presbyterian Church of Australia to guide the courts of the church and other appropriate bodies in approaching the General Assembly.
- B. Such rules appear in the codes of the state churches.
- C. It would be appropriate to have such guidelines for the General Assembly of the Presbyterian Church of Australia.

Now therefore the Code Committee of the General Assembly of Australia asks the General Assembly to take these premises into consideration and to enact a new Chapter 8 in Constitution, Procedure and Practice for general rules for overtures, petitions and references as follows and to renumber the subsequent chapters of Constitution, Procedure and Practice.

## **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 reflects 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) is 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 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 petitions has asked or will ask that the petition be heard.

The Petitioners 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.

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

**Mr. S.H. Fraser and the Rev. B.M. Meller were appointed to state the overture.**

**(v) From the Presbytery of Moree concerning distance education.**

**PRESBYTERY OF MOREE  
EXTRACT MINUTE**

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

WHEREAS:

- A. The equipping of the saints for their work of service is a foundational activity of the Church;
- B. demographic and economic changes have led, in part to the reduction both of the witness of the Presbyterian Church of Australia and the ability of some congregations both in rural and urban areas to maintain the status of Sanctioned Charge;
- C. Developments in technology provide an exciting possibility for training people via "distance education";
- D. It is desirable both to commence new congregations and maintain existing ones with leaders as qualified as possible to "rightly divide the Word of Truth"; and
- E. Home Missionaries and other non-inducted elders accomplish great service in Christ's Church.

Now therefore the Presbytery of Moree humbly overtures the General Assembly of Australia to take these premises into consideration and direct its College Committee to:

1. Establish a complete course of training both for those studying privately and for those approved as candidates for the Ministry of Word and Sacrament within the Presbyterian Church of Australia by means of "distance education".
2. Request the College Committee to design a course to facilitate the development of elders, home missionaries and other interested people in a well-rounded theological education using "distance education".
3. Urge State Assemblies to encourage elders - especially those offering themselves for that office - to engage in courses of Bible survey and similar theological studies.

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

**Rev. S.A. Slucki and L.G. Fowler were appointed to state the overture.**

Forwarded by the N.S.W. General Assembly.



**(vi) From the General Assembly of the Presbyterian Church of Queensland concerning an alteration to the Articles of Agreement 7.5(a).**

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

WHEREAS:

- A. The Articles of Agreement 7.5(a) provides for the recognition of the Presbyterian Theological Hall in Queensland for the training of candidates for the ministry;
- B. The 1998 State Assembly approved the renaming of the Presbyterian Theological Hall in Queensland to "Reformed College of Ministries" (BB Min. 60.16(i));
- C. The 1998 State Assembly recognised that an essential role of the Reformed College of Ministries would be to continue to train candidates for the ordained ministry of the word and sacraments (BB Min. 60.1(ii));
- D. The Queensland State Assembly continues to appoint all full time lecturers of the Reformed College of Ministries;
- E. The Queensland State Assembly continues to appoint a faculty to superintend the work of the Reformed College of Ministries; and
- F. The Reformed College of Ministries operates according to a constitution adopted by the Queensland State Assembly.

Now therefore, the State Assembly of the Presbyterian Church of Queensland requests the General Assembly of the Presbyterian Church of Australia to take the above premises into account and to amend the Articles of Agreement 7.5(a) so that it reads as follows:

"(a) in Queensland - the Reformed College of Ministries."

Or do otherwise as the Assembly may deem fit.

**The Very Rev. Dr. K.H. Gardner and Rev. L.J. Hall were appointed to state the overture.**

**(vii) From members of the Assembly concerning the admission of women to the ministry of Word and Sacraments in the Presbyterian Church of Australia.**

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

WHEREAS:

- A. In 1991 the General Assembly of Australia declared that the selection of ministerial candidates was an issue of doctrine as opposed to government and resolved in Minute 84 to alter Article XIX of the Articles of Agreement to state;  
*"Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference to ministers of the Word and Sacraments shall refer only to men."*
- B. The Declaratory Statement of the Basis of Union II.6 states,  
*"That liberty of opinion is allowed on matters in the subordinate standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace."*
- C. The responsibility for determining the appropriateness of a candidate's calling to and suitability for the Ministry of the Word and Sacraments rightly belongs to the Presbytery of the Bounds.

Now therefore the undersigned persons humbly overture the Venerable the General Assembly take these premises into consideration and to alter Article XIX of the Articles of Agreement to read as follows:

*"Both men and women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations to the Assembly and services of Ordination shall be construed that reference to ministers of the Word and Sacraments shall refer to both men and women."*

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

Rev. A.D. Lang, Rev. Dr. R.G. McKinnon, Rev. T.E. Hobbs, H.A. Stamp, P.A. Davidson, J.F. Bartholomew, Miss F. Perry, Messrs. J.C. Mackillop, A.A.M. Fuller, B.J.G. Robertson, J.A. Goodman, D. Cutler, D.R. Brierley, G.G. Drummond.

**(viii) From the General Assembly of the Presbyterian Church in N.S.W. concerning Elders celebrating the sacraments.**

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

WHEREAS:

- A. The Westminster Confession of Faith, Chapter 27, Section 4 reads:  
*"There be only two sacraments ordained by Christ the Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but a Minister of the Word lawfully ordained"*.
- B. The General Assembly of Australia has amended the Confession of Faith by the addition of the words:  
*"Saving where the General Assembly has made special provision to the contrary that the people of God may not be left without these sealing ordinances"*.
- C. The General Assembly has made provision that certain persons employed by various Assembly committees may be authorized to celebrate the sacraments, such persons often being entitled "home missionaries".
- D. It is now the case that many home mission stations can no longer afford to pay a home missionary and are being ministered to by elders, particularly in rural areas.
- E. many new areas in need of a minister can afford to employ neither an ordained minister nor a home missionary, but elders retired from their previous occupations are available to act as missionaries in such areas and do not need to be paid the equivalent of a full stipend.
- F. These elders preach and perform pastoral duties as would an ordained Minister or a home missionary, but they are not now permitted to celebrate the sacraments.
- G. From time to time, situations arise where an ordained minister is unable to attend a scheduled service of the Lord's Supper or Baptism.
- H. The number of ordained ministers is not keeping pace with the increase in population, and as a result there is difficulty in obtaining ordained ministers to celebrate the sacraments on a regular basis in districts where elders are ministering, and it is not fitting that people should be deprived of the sacraments.
- I. It is desirable that the regular preacher in a congregation should also celebrate the sacraments in that congregation.

Now therefore the N.S.W. General Assembly humbly overtures the General Assembly to take these premises into consideration and enlarge the declaration embodied in 5.2 of its "Constitution, Procedure and Practice" by adding the following words:

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 counselled 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.

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

**The Rev S.J. Clements and J.A. McClean were appointed to state the overture.**

# PETITION

(i) **From Mr. G. Freeman concerning the confessional teaching of the Church.**

To the Venerable the General Assembly of Australia.

This petition shows that:

WHEREAS:

- A. There are connections between the Gospel and the Lord's Day, according to the confessional teaching (e.g. Chapter XIII: Sections, I, II & III; Chapter XV: Sections I & II; Chapter XIX: Section VII; Chapter XXI: Sections I B VIII) and,
- B. There has been long-standing confusion in the church arising from differences in interpretation of God's Word and,
- C. There are important implications for the pastoral care of the flock of God.

Now therefore Geoffrey Freeman asks the Venerable the General Assembly of Australia the following questions:

- 1. What is the extent to which divergent views from the WCF teaching in the same court are allowed by the Declaratory Statement where there is disruption to the *'unity and peace'* of the church?
- 2. How is the teaching in the "A Shorter Catechism for Today" published by the Christian Education Committee of the Presbyterian Church of Australia in 1981 to be applied in the life of the church?

Or to do otherwise as the Venerable the General Assembly of Australia sees fit.

(Mr.) Geoffrey Freeman.



# Presbyterian Church of Australia

in the State of New South Wales

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OFFICE OF THE CHAIRMAN OF TRUSTEES

31 May, 2001

## FINANCIAL STATEMENTS

The Financial Statements for four years ended 31 December, 2000 reflect exclusively the assets and liabilities of the Presbyterian Church of Australia.

In the opinion of the Trustees, the accompanying Balance Sheets disclosing the funds and investments for which the Trustees are responsible and the Income and Expenditure Accounts are properly drawn up so as to give a true and fair view of the state of affairs at 31 December, 2000 and the results for the four years ended at that date.

JOHN MILL  
Chairman of Trustees

**PRESBYTERIAN CHURCH OF AUSTRALIA  
TRUSTEES (FEDERAL FINANCE COMMITTEE)**

**BALANCE SHEETS 31 DECEMBER**

	2000	1999	1998	1997	1996
<b>CAPITAL AND RESERVES</b>					
<b>Specific</b>					
Balance at 1 January					
Capital funds received					
Capital funds disbursements					
Surplus for the year (Interest)					
<b>Balance 31 December</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Ordinary</b>					
Balance at 1 January	189,175	172,932	168,485	85,517	82,707
Capital funds received		11,219		80,873	5
Capital funds disbursements					
Surplus for the year	5,264	5,024	4,447	2,095	2,805
<b>Balance 31 December</b>	<b>194,439</b>	<b>189,175</b>	<b>172,932</b>	<b>168,485</b>	<b>85,517</b>
<b>TOTAL CAPITAL AND RESERVES</b>	<b>194,439</b>	<b>189,175</b>	<b>172,932</b>	<b>168,485</b>	<b>85,517</b>

Represented by:

**INVESTMENT OF FUNDS**

**Ordinary**

Furniture and Fittings	124	149	174	199	224
Investments	5	5	5	5	5
Debtors	44,601	33,575	50,191	6,242	11,659
Deposit (Presbyterian Church NSW)	158,476	158,320	122,562	163,389	74,329
Less Creditors	(8,767)	(2,873)		(1,350)	(700)
<b>Total (Ordinary)</b>	<b>194,439</b>	<b>189,175</b>	<b>172,932</b>	<b>168,485</b>	<b>85,517</b>

**TOTAL FUNDS INVESTED**

<b>194,439</b>	<b>189,175</b>	<b>172,932</b>	<b>168,485</b>	<b>85,517</b>
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**PRESBYTERIAN CHURCH OF AUSTRALIA  
TRUSTEES (FEDERAL FINANCE COMMITTEE)  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEARS ENDED 31 DECEMBER:**

	2000	1999	1998	1997	1996
	\$	\$	\$	\$	\$
<b>INCOME</b>					
<b>Investment Income</b>					
Sales Journal Publications	345	280			
Trustee Interest	5,264	5,024	4,447	2,095	2,805
Contributions received or receivable from the States:					
New South Wales	20,996	15,800	23,827	44,260	19,424
Queensland	7,874	5,926	8,937	16,594	7,282
South Australia	1,312	987	1,489	2,766	1,213
Tasmania	1,312	987	1,489	2,766	1,213
Victoria	11,809	8,887	13,402	23,048	10,115
Western Australia	1,312	987	1,489	1,844	809
<b>Total Income</b>	<b>50,223</b>	<b>38,879</b>	<b>55,080</b>	<b>93,373</b>	<b>42,861</b>
<b>EXPENDITURE</b>					
<b>General Assembly</b>					
Accommodation and Dinners				289	
Honoraria				2,850	
Travelling				35,334	
Other			6,244	8,005	
<b>Sub-total</b>	<b>0</b>	<b>0</b>	<b>6,244</b>	<b>46,478</b>	<b>0</b>
<b>Moderatorial</b>					
Honorarium		3,000		2,500	1,000
Travel and Accommodation	1,838		3,405	6,206	4,124
Other	42		6	2,223	1,521
<b>Sub-total</b>	<b>1,881</b>	<b>3,000</b>	<b>3,411</b>	<b>10,929</b>	<b>6,645</b>
<b>Committees</b>					
Church and Nation			712		
Code	1,383	1,603	2,509	1,549	979
College	3,870	3,309	5,286	4,216	2,973
Defence Forces					389
Public Worship & Aids to Devotion		164			1,052
Reception of Ministers	690	350	454	567	602
Relations with other Churches	500	164		(80)	2,870
Contributions to REC	6,000		3,000	650	700
<b>Sub-total</b>	<b>12,442</b>	<b>5,590</b>	<b>11,961</b>	<b>6,902</b>	<b>9,565</b>
<b>Other</b>					
Office Services	6,600	6,150	6,050	5,500	5,250
Communication fee NJC	16,350	16,350	16,350	15,000	15,000
Other	7,686	2,765	2,096	6,479	3,596
Abor & Cross Cultural Conference			4,521		
<b>Sub-total</b>	<b>30,636</b>	<b>25,265</b>	<b>29,017</b>	<b>26,979</b>	<b>23,846</b>
<b>Special Appeals</b>					
Reimbursement by States					
National Journal					41,534
Litigation Women's Ordination					
<b>Sub-total</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>41,534</b>
Less Reimbursed					(41,534)
<b>Sub-total</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Total Expenditure</b>	<b>44,959</b>	<b>33,855</b>	<b>50,633</b>	<b>91,288</b>	<b>40,056</b>
<b>Surplus (Deficit) for the year</b>	<b>5,264</b>	<b>5,024</b>	<b>4,447</b>	<b>2,085</b>	<b>2,805</b>

**PRESEBYTERIAN CHURCH OF AUSTRALIA**

**CHRISTIAN EDUCATION COMMITTEE**

**BALANCE SHEETS AT 31 DECEMBER:**

	2000	1999	1998	1997	1996
	\$	\$	\$	\$	\$
<b>CAPITAL AND RESERVES</b>					
Balance 1 January	60,846	62,015	60,027	62,498	63,454
Surplus(Deficit) for the year	(1,105)	(1,169)	1,988	(2,471)	(956)
Balance 31 December	59,740	60,846	62,015	60,027	62,498
<b>TOTAL CAPITAL AND RESERVE</b>	<b>59,740</b>	<b>60,846</b>	<b>62,015</b>	<b>60,027</b>	<b>62,498</b>
Represented by:					
<b>INVESTMENT OF FUNDS</b>					
Petty Cash and Impress Account	800	800	100	100	100
Deposits) Presbyterian Church NSW	58,940	60,046	61,915	59,927	62,398
<b>TOTAL</b>	<b>59,740</b>	<b>60,846</b>	<b>62,015</b>	<b>60,027</b>	<b>62,498</b>
<b>TOTAL FUNDS INVESTED</b>	<b>59,740</b>	<b>60,846</b>	<b>62,015</b>	<b>60,027</b>	<b>62,498</b>

**INCOME AND EXPENDITURE STATEMENTS**

**FOR THE YEARS ENDED 31 DECEMBER:**

	2000	1999	1998	1997	1996
	\$	\$	\$	\$	\$
<b>INCOME</b>					
Interest	2,032	2,093	2,072	2,501	2,922
Publication Income	2,287	3,110	4,634	4,793	5,116
Hymn Book Distribution					
Course Fees	1,222	1,145	419	2,296	1,135
Sundry Income					47
<b>TOTAL INCOME</b>	<b>5,541</b>	<b>6,348</b>	<b>7,125</b>	<b>9,590</b>	<b>9,220</b>
<b>EXPENDITURE</b>					
Publication Expenses	2,242	4,099	3,620	5,171	4,407
Travelling Expenses	3,346	1,476	251	3,420	2,534
Printing and Stationery		63		151	1,149
Course Expenses	792	600	1,000	1,000	500
Other	267	1,279	266	2,319	1,586
<b>TOTAL EXPENDITURE</b>	<b>6,647</b>	<b>7,517</b>	<b>5,137</b>	<b>12,061</b>	<b>10,176</b>
<b>Surplus (Deficit) for the year</b>	<b>(1,105)</b>	<b>(1,169)</b>	<b>1,988</b>	<b>(2,471)</b>	<b>(956)</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA**

**NATIONAL JOURNAL COMMITTEE**

**BALANCE SHEETS AT 31 DECEMBER:**

	2000 \$	1999 \$	1998 \$	1997 \$	1996 \$
<b>CAPITAL AND RESERVES</b>					
<b>ORDINARY</b>					
Balance 1 January	(12,321)	(21,346)	(28,354)	(23,018)	(63,419)
Capital funds received				1,257	40,276
Adjustments					
Surplus (Deficit) for the year	(13,387)	9,026	7,008	(6,594)	125
<b>Balance 31 December</b>	<b>(25,708)</b>	<b>(12,321)</b>	<b>(21,346)</b>	<b>(28,354)</b>	<b>(23,018)</b>
<b>TOTAL CAPITAL AND RESERVES</b>	<b>(25,708)</b>	<b>(12,321)</b>	<b>(21,346)</b>	<b>(28,354)</b>	<b>(23,018)</b>
<b>Represented by:</b>					
<b>INVESTMENT OF FUNDS</b>					
Fixed Assets	2,201	2,728	5,440	9,849	14,127
Presbyterian Church (NSW)		4,014			
Cash	5,000	5,000	5,041	3,296	3,044
Debtors	1,333	12,413	13,424	12,912	12,093
GST Clearing	1,695				
Stock			100	200	200
<b>TOTAL</b>	<b>10,229</b>	<b>24,155</b>	<b>24,005</b>	<b>26,257</b>	<b>29,464</b>
<b>Less:</b>					
<b>LIABILITIES</b>					
Deposits - interest free					
Presbyterian Church (NSW)	5,551		6,773	16,200	10,392
Subscriptions in Advance	28,000	28,000	28,000	28,000	34,286
Creditors		6,443	9,717	8,783	6,612
Provisions	2,387	2,034	862	1,628	1,192
Other					
<b>TOTAL</b>	<b>35,938</b>	<b>36,476</b>	<b>45,352</b>	<b>54,611</b>	<b>52,482</b>
<b>TOTAL FUNDS INVESTED</b>	<b>(25,708)</b>	<b>(12,321)</b>	<b>(21,346)</b>	<b>(28,354)</b>	<b>(23,018)</b>



**PRESBYTERIAN CHURCH OF AUSTRALIA**

**NATIONAL JOURNAL COMMITTEE**

**INCOME AND EXPENDITURE STATEMENT AT 31 DECEMBER:**

	2000	1999	1998	1997	1996
<b>INCOME</b>					
APL Subscription income	28,376		78,366	83,088	73,017
APL Journal advertising	24,944	25,637	23,532	28,621	33,807
Year Book Sales	47,126	83,202	14,738	11,264	10,394
Year Book Advertising	3,706	3,561	2,560	3,786	2,863
Calendar Income					1,368
Aboriginal Income					
APL Church Directory Fee	9,030	10,321	11,750	9,379	10,365
Communication service fee	16,350	16,350	16,440	27,280	15,000
Multi Media Conference					
Comsultancy					
Presbyterian Tie Sales			79	88	1,402
Sundry Income		100	470	10	2,542
Donations Received	544	518	602	1,445	8,869
<b>Total Income</b>	<b>130,075</b>	<b>139,689</b>	<b>148,538</b>	<b>164,960</b>	<b>159,627</b>
<b>EXPENDITURE</b>					
Audit and Accountancy			400	1,000	1,801
Salaries, Stipends and staff costs	53,990	45,898	32,756	54,698	54,415
Office Services	2,800	2,560	2,620	2,200	2,000
Interest Paid	13	588	1,486	1,732	6,722
Electricity and Gas	612	533	404	580	578
Insurance	361		167	314	
Printing and Stationery	1,848	1,344	2,524	3,303	1,631
Printing APL Journal	23,797	21,490	23,243	20,021	22,829
APL Artwork	15,648	14,893	13,900	1,830	4,792
Printing					2,520
Printing Year Book	9,370	8,877	11,401	6,096	
APL Tie Purchase					795
Multi Media Conference				15,620	
Aboriginal Book Expenses					
Calendar Expenses					
Postage APL	13,626	16,688	20,117	23,951	23,498
Postage Promotion			4,324	4,260	3,436
Postage Publication	8,170	5,821			
Telephones	3,065	2,071	6,038	3,155	3,391
Rent			4,500	10,800	11,295
Repairs and maintenance	2,135	525	939	2,076	1,109
Travelling Expenses	1,777	1,826	7,554	6,215	1,081
Depreciation	527	2,712	4,409	5,491	10,240
General Expenses	4,137	3,141	2,121	4,676	5,384
Advertising			50		25
Bank Fees	1,560	1,467	2,080	1,429	1,543
Convener's Expenses				861	222
Subscriptions	28	230	303	540	153
Book Purchases			197	252	42
Staff Training				455	
<b>Total Expenditure</b>	<b>143,462</b>	<b>130,664</b>	<b>141,530</b>	<b>171,554</b>	<b>159,502</b>
<b>Surplus (Deficit) for the year</b>	<b>(13,387)</b>	<b>9,026</b>	<b>7,008</b>	<b>(6,594)</b>	<b>125</b>

**AUSTRALIAN PRESBYTERIAN WORLD MISSION**

**BALANCE SHEETS 31 DECEMBER 1997 – 31 DECEMBER 2000**

	<u>2000</u>	<u>1999</u>	<u>1998</u>	<u>1997</u>
	\$	\$	\$	\$
<b>CAPITAL AND RESERVES</b>				
<u>Specific</u>				
Balance 1 January	52,480	70,825	69,620	67,600
Capital funds received	45,644	-	-	-
Capital funds distributed,		(20,644)	(1,200)	-
Adjustment				(825)
Surplus for the year (interest)	<u>1,836</u>	<u>2,299</u>	<u>2,405</u>	<u>2,845</u>
Balance 31 December	<u>99,960</u>	<u>52,480</u>	<u>70,825</u>	<u>69,620</u>
<u>Represented by:</u>				
Bursary -Vanuatu Pastors' Children	6,092	5,886	5,687	5,495
NV Paton Fund -Vanuatu	24,455	23,628	42,310	40,880
Scholarship for Indian and Aboriginal Children	19,074	18,429	18,444	19,010
Von Heiden Trust - Aborigines	45,643			
James Wright Scholarship	<u>4,696</u>	<u>4,537</u>	<u>4,384</u>	<u>4,235</u>
	<u>99,960</u>	<u>52,480</u>	<u>70,825</u>	<u>69,620</u>
<u>Ordinary</u>				
Balance 1 January	483,563	503,650	512,305	453,631
Capital funds received	2,339	-	-	51,646
Capital funds distributed	-	-	-	-
Capital loss (sale of property)	(85,879)			
(Deficit)/Surplus for the year	(6,765)	(13,001)	(6,655)	11,028
Adjustments	<u>(1,922)</u>	<u>(7,086)</u>	<u>(2,000)</u>	<u>(4,000)</u>
Balance 31 December	<u>391,336</u>	<u>483,563</u>	<u>503,650</u>	<u>512,305</u>
<b>TOTAL CAPITAL AND RESERVES</b>	<u>491,296</u>	<u>536,043</u>	<u>571,069</u>	<u>581,925</u>
<u>Represented by:</u>				
<b>INVESTMENT OF FUNDS</b>				
<u>Specific</u>				
Deposit (Presbyterian Church NSW)	<u>99,960</u>	<u>52,480</u>	<u>70,825</u>	<u>69,620</u>
<b>TOTAL (SPECIFIC)</b>	<u>99,960</u>	<u>52,480</u>	<u>70,825</u>	<u>69,620</u>
<u>Ordinary</u>				
Cash	253	253	253	253
Fixed Assets	272,059	359,817	362,492	365,511
Investments	153,489	157,600	152,000	102,000
Deposit (Presbyterian Church NSW)	(20,757)	(16,629)	(753)	56,595
Debtors	<u>684</u>	<u>-</u>	<u>-</u>	<u>-</u>
<b>ASSETS</b>	<u>405,728</u>	<u>501,041</u>	<u>513,992</u>	<u>524,359</u>
<u>Less:</u>				
<b>LIABILITIES</b>				
Provisions	(14,392)	(17,478)	(13,748)	(12,054)
Creditors	<u>(14,392)</u>	<u>(17,478)</u>	<u>(13,748)</u>	<u>(12,054)</u>
<b>TOTAL (ORDINARY)</b>	<u>391,336</u>	<u>483,563</u>	<u>500,244</u>	<u>512,305</u>
<b>TOTAL FUNDS INVESTED</b>	<u>491,296</u>	<u>536,043</u>	<u>571,069</u>	<u>581,925</u>

**AUSTRALIAN PRESBYTERIAN WORLD MISSION**

**INCOME AND EXPENDITURE ACCOUNT**

**FOR THE YEARS ENDED 31 DECEMBER 1997 - 31 DECEMBER 2000**

	<u>2000</u>	<u>1999</u>	<u>1998</u>	<u>1997</u>
	\$	\$	\$	\$
<u>INCOME</u>				
Interest	7,734	9,848	6,158	4,283
Special Appeals	60,143	52,493	41,080	49,062
Sundry Income				
- General	195,166	123,727	132,430	120,148
- Vanuatu	120,842	104,267	101,621	56,262
- Africa	710	2,854	3,055	5,995
- Japan	55,661	55,652	39,809	53,454
- Aborigines and Ethnicns	50,807	58,586	68,957	42,024
- Bislama	-	120	50	942
- Coordinator	14,543	15,728	21,508	44,850
Profit on sale of Assets	-	-	-	-
Deficit for year	6,765	13,001	9,061	-
	<u>512,371</u>	<u>436,276</u>	<u>423,729</u>	<u>379,863</u>
<u>EXPENDITURE</u>				
<u>VANUATU</u>				
Salaries	77,402	68,321	93,086	58,713
Other	72,655	71,262	57,217	40,188
	<u>150,057</u>	<u>139,583</u>	<u>150,303</u>	<u>98,901</u>
<u>AFRICA</u>				
Salaries	-	-	-	-
Other	8,117	5,250	1,500	1,884
	<u>8,117</u>	<u>5,250</u>	<u>1,500</u>	<u>1,884</u>
<u>JAPAN</u>				
Salaries	35,424	35,042	35,786	39,989
Other	15,448	30,347	20,961	27,231
	<u>50,872</u>	<u>65,389</u>	<u>56,747</u>	<u>67,220</u>
<u>ABORIGINES AND ETHNICNS</u>				
Salaries	74,751	64,226	58,574	57,421
Other	26,771	29,830	18,977	14,584
	<u>101,522</u>	<u>94,056</u>	<u>77,551</u>	<u>72,005</u>
<u>BISLAMA</u>				
Salaries	-	-	-	-
Other	-	120	1,418	6,004
	<u>-</u>	<u>120</u>	<u>1,418</u>	<u>6,004</u>
<u>COORDINATOR</u>				
Salary	33,517	32,688	36,017	34,552
Other	26,847	24,017	27,744	17,647
	<u>60,364</u>	<u>56,705</u>	<u>63,761</u>	<u>52,199</u>
<u>ADMINISTRATION AND GENERAL</u>				
Salaries	24,770	24,591	24,568	22,678
Other	116,669	50,582	47,881	45,100
	<u>141,439</u>	<u>75,173</u>	<u>72,449</u>	<u>67,778</u>
Surplus for year	-	-	-	13,872
	<u>512,371</u>	<u>436,276</u>	<u>423,729</u>	<u>379,863</u>

**RESEBYTERIAN CHURCH OF AUSTRALIA**  
**PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE**  
**HYMN BOOK**

**BALANCE SHEETS AT 31 DECEMBER:**

	2000 \$	1999 \$	1998 \$	1997 \$	1996 \$
<b>CAPITAL AND RESERVES</b>					
Balance 1 January	50,915	86,268	76,598	67,008	94,345
Transfer to special publications					(30,006)
Surplus (deficit) for the year	4,414	(35,354)	9,670	9,590	2,669
<b>Balance 31 December</b>	<b>55,328</b>	<b>50,915</b>	<b>86,268</b>	<b>76,598</b>	<b>67,008</b>
<b>TOTAL CAPITAL AND RESERVES</b>	<b>55,328</b>	<b>50,915</b>	<b>86,268</b>	<b>76,598</b>	<b>67,008</b>
<b>Represented by:</b>					
<b>INVESTMENT OF FUNDS</b>					
Investment in companies					
Deposits (Presbyterian Church NSW)	55,328	50,915	86,268	76,598	67,008
<b>TOTAL</b>	<b>55,328</b>	<b>50,915</b>	<b>86,268</b>	<b>76,598</b>	<b>67,008</b>
<b>TOTAL FUNDS INVESTED</b>	<b>55,328</b>	<b>50,915</b>	<b>86,268</b>	<b>76,598</b>	<b>67,008</b>

**INCOME AND EXPENDITURE STATEMENTS**

**FOR THE YEARS ENDED 31 DECEMBER:**

	2000 \$	1999 \$	1998 \$	1997 \$	1996 \$
<b>INCOME</b>					
Interest	1,917	2,243	2,812	3,120	3,033
Publication Income	15,212	23,075	24,181	36,742	39,771
Office services	105	71			
<b>TOTAL INCOME</b>	<b>17,233</b>	<b>25,388</b>	<b>26,993</b>	<b>39,862</b>	<b>42,804</b>
<b>EXPENDITURE</b>					
Allocation to other committees		5,828	5,500	15,750	2,400
Publication Expenses	1,085	40,044	3,539	2,457	26,296
Publicity	5,255	1,242	1,930	5,860	1,330
Postage	986	1,053	1,598	1,100	2,623
Storage		900	1,200	1,300	1,400
Secretarial	1,837	3,604	2,655	2,428	2,332
Travel and Accommodation	1,681	6,984			
Other	1,975	1,087	901	1,377	3,754
<b>TOTAL EXPENDITURE</b>	<b>12,820</b>	<b>60,742</b>	<b>17,323</b>	<b>30,272</b>	<b>40,135</b>
<b>Surplus (Deficit) for the year</b>	<b>4,414</b>	<b>(35,354)</b>	<b>9,670</b>	<b>9,590</b>	<b>2,669</b>

**RESEBYTERIAN CHURCH OF AUSTRALIA**  
**PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE**

**SPECIAL PUBLICATIONS - WORSHIP**

**BALANCE SHEETS AT 31 DECEMBER:**

	2,000	1999	1998	1997	1996
	\$	\$	\$	\$	\$
<b>CAPITAL AND RESERVES</b>					
Balance 1 January	10,692	11,395	12,374	2,785	3,143
Transfer from Hym Book Fund				10,000	
Surplus(Deficit) for the year	1,230	(703)	(979)	(411)	(358)
<b>Balance 31 December</b>	<b>11,921</b>	<b>10,692</b>	<b>11,395</b>	<b>12,374</b>	<b>2,785</b>
<b>TOTAL CAPITAL AND RESERVES</b>	<b>11,922</b>	<b>10,692</b>	<b>11,395</b>	<b>12,374</b>	<b>2,785</b>
<b>Represented by:</b>					
<b>INVESTMENT OF FUNDS</b>					
Deposits) Presbyterian Church NSW	11,922	10,692	11,395	12,374	2,785
<b>TOTAL</b>	<b>11,922</b>	<b>10,692</b>	<b>11,395</b>	<b>12,374</b>	<b>2,785</b>
<b>TOTAL FUNDS INVESTED</b>	<b>11,922</b>	<b>10,692</b>	<b>11,395</b>	<b>12,374</b>	<b>2,785</b>

**INCOME AND EXPENDITURE STATEMENTS**

**FOR THE YEARS ENDED 31 DECEMBER:**

	2,000	1999	1998	1997	1996
	\$	\$	\$	\$	\$
<b>INCOME</b>					
Interest	391	309	417	219	142
Publication Income	839	4,886			
<b>TOTAL INCOME</b>	<b>1,230</b>	<b>5,196</b>	<b>417</b>	<b>219</b>	<b>142</b>
<b>EXPENDITURE</b>					
Publication Expenses		57	966	630	500
Travelling Expenses		408			
Printing and Stationery		5,384			
Other		50	430		
<b>TOTAL EXPENDITURE</b>	<b>0</b>	<b>5,899</b>	<b>1,396</b>	<b>630</b>	<b>500</b>
<b>Surplus (Deficit) for the year</b>	<b>1,230</b>	<b>(703)</b>	<b>(979)</b>	<b>(411)</b>	<b>(358)</b>

**RESEBYTERIAN CHURCH OF AUSTRALIA**  
**PUBLIC WORSHIP AND AIDS TO DEVOTION COMMITTEE**  
**SPECIAL PUBLICATIONS - CONTEMPORARY WORSHIP**

**BALANCE SHEETS AT 31 DECEMBER:**

	2000 \$	1999 \$	1998 \$	1997 \$	1996 \$
<b>CAPITAL AND RESERVES</b>					
Balance 1 January	2,853	4,221	15,528	29,611	
Transfer from Hymn Book Fund					30,000
Surplus(Deficit) for the year	1,220	(1,368)	(11,307)	(14,083)	(389)
<b>Balance 31 December</b>	<b>4,072</b>	<b>2,853</b>	<b>4,221</b>	<b>15,528</b>	<b>29,611</b>
<b>TOTAL CAPITAL AND RESERVES</b>	<b>4,072</b>	<b>2,853</b>	<b>4,221</b>	<b>15,528</b>	<b>29,611</b>
<b>Represented by:</b>					
<b>INVESTMENT OF FUNDS</b>					
Deposits) Presbyterian Church NSW	4,072	2,853	4,221	15,528	29,611
<b>TOTAL</b>	<b>4,072</b>	<b>2,853</b>	<b>4,221</b>	<b>15,528</b>	<b>29,611</b>
<b>TOTAL FUNDS INVESTED</b>	<b>4,072</b>	<b>2,853</b>	<b>4,221</b>	<b>15,528</b>	<b>29,611</b>

**INCOME AND EXPENDITURE STATEMENTS**

**FOR THE YEARS ENDED 31 DECEMBER:**

	2000 \$	1999 \$	1998 \$	1997 \$	1996 \$
<b>INCOME</b>					
Interest	115	173	470	681	1,392
Publication Income	1,205	6,384	391		
<b>TOTAL INCOME</b>	<b>1,320</b>	<b>6,557</b>	<b>861</b>	<b>681</b>	<b>1,392</b>
<b>EXPENDITURE</b>					
Production Costs			11,310	14,668	1,781
Advertising		1,925	700		
Printing and Stationery	100	1,522			
Other		4,478	158	96	
<b>TOTAL EXPENDITURE</b>	<b>100</b>	<b>7,925</b>	<b>12,168</b>	<b>14,764</b>	<b>1,781</b>
<b>Surplus (Deficit) for the year</b>	<b>1,220</b>	<b>(1,368)</b>	<b>(11,307)</b>	<b>(14,083)</b>	<b>(389)</b>

**PRESBYTERIAN CHURCH OF AUSTRALIA  
PRESBYTERIAN INLAND MISSION COMMITTEE**

**BALANCE SHEET FOR THE YEARS ENDED 31 DECEMBER 1997 TO 31 DECEMBER 2000**

	2000 \$	1999 \$	1998 \$	1997 \$
<b>CAPITAL AND RESERVES</b>				
Balance 1 January	2,494,320	2,546,991	2,273,540	2,198,792
Capital funds received	0	95,056	403,932	101,458
Surplus for the year	(75,180)	(147,727)	(130,481)	(26,710)
Balance 31. December	<u>2,419,140</u>	<u>2,494,320</u>	<u>2,546,991</u>	<u>2,273,540</u>
<b>Represented by:</b>				
<b>Current Assets</b>				
Cash at bank	68,840	76,128	53,600	41,914
Cash on hand	0	0	0	0
Cash on deposit	0	29,575	99,544	96,071
Interest receivable	29,250	43,728	52,460	65,718
Loan accounts	0	0	0	6,700
Investments	1,400,000	1,375,000	1,446,260	871,766
	<u>1,498,090</u>	<u>1,524,431</u>	<u>1,651,864</u>	<u>1,082,169</u>
<b>Non Current Assets</b>				
Investments	731,083	731,717	600,000	825,000
Property, plant, and equipment	213,014	256,056	320,916	374,586
	<u>944,097</u>	<u>987,773</u>	<u>920,916</u>	<u>1,199,586</u>
<b>TOTAL ASSETS</b>	<u>2,442,187</u>	<u>2,512,204</u>	<u>2,572,780</u>	<u>2,281,755</u>
<b>Current Liabilities</b>				
Creditors and borrowings	7,829	4,120	13,845	6,795
Radios - NSW	10,334	10,334	10,424	
Study Bibles	1,454			
Video Library	3,430	3,430	1,520	1,420
	<u>23,047</u>	<u>17,884</u>	<u>25,789</u>	<u>8,215</u>
<b>TOTAL LIABILITIES</b>	<u>23,047</u>	<u>17,884</u>	<u>25,789</u>	<u>8,215</u>
<b>NET ASSETS</b>	<u>\$2,419,140</u>	<u>\$2,494,320</u>	<u>\$2,546,991</u>	<u>\$2,273,540</u>

**PRESBYTERIAN CHURCH OF AUSTRALIA**  
**PRESBYTERIAN INLAND MISSION COMMITTEE**  
**INCOME AND EXPENDITURE ACCOUNT**

**FOR THE YEARS ENDED 31 DECEMBER 1997 TO 31 DECEMBER 2000**

	2000	1999	1998	1997
	\$	\$	\$	\$
<b>Income</b>				
Interest received - investments	138,633	93,134	94,840	129,318
Interest received - Rinda McKenna Bequest	0	3,289	3,750	4,000
Donations received:				
General	36,234	35,689	25,256	24,368
Charleville	18,590	5,988	6,042	4,303
Manse	0	0	0	0
North Queensland	5,879	1,964	3,949	3,598
Video Library	0	0	0	15
Drought Relief	0	5,000	10,770	0
Tasmania, Cairns, SA and NSW	14,025	20,217	13,827	9,102
Western Australia	321	1,383	2,180	2,422
Radios - NSW			6,828	
Sale of Christmas Cards	14,501	8,532	9,466	8,946
Profit on sale of fixed assets	0	0	904	14,000
	<u>228,183</u>	<u>175,196</u>	<u>177,812</u>	<u>200,072</u>
<b>Expenditure</b>				
Administration costs	34,008	31,995	30,255	31,049
Printing - Christmas cards	7,593	4,531	4,720	7,035
Drought Relief	0	0	1,770	0
Loss on sale of shares	9,345	0	0	0
Padres Conference	5,182	200	0	2,933
Patrols:				
Cairns	1,046	5,683	3,372	4,334
Charleville	54,937	61,654	61,142	54,913
North Queensland	55,363	63,105	55,100	62,465
NSW	38,658	34,349	32,323	14,774
South Australia	70,200	72,084	66,834	51,316
Western Australia	47,031	65,392	66,777	76,008
	<u>323,363</u>	<u>338,993</u>	<u>322,293</u>	<u>304,827</u>
Surplus/(defecit)	(95,180)	(163,797)	(144,481)	(104,755)
General bequests	20,000	16,070	14,000	78,045
Surplus/(defecit) for the year	<u>(75,180)</u>	<u>(147,727)</u>	<u>(130,481)</u>	<u>(26,710)</u>



## APPEALS

(i) **From Mr. G.P. Keen against a decision of the General Assembly of the Presbyterian Church of South Australia.**

I, Geoffrey Philip Keen, appeal to the General Assembly of the Presbyterian Church of Australia against the following decisions of the General Assembly of the Presbyterian Church of South Australia at its *in hunc effectum* meeting on 20 June 2001:

Minute Number 19.

It was moved that the Assembly declare that the procedure followed by the Presbytery of Penola was flawed.

The motion was declared lost on the show of hands.

Minute Number 28.

It was moved that the Assembly notes that it has considered the views of Mr. Keen on the Moral Law and the Sacraments and have declared they are not in the bounds of the Westminster Confession of Faith read in the light of the Declaratory Statement.

The motion was seconded and carried.

I appeal against these decisions for the following reasons:

1. I am a licentiate of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Penola.
2. The Presbytery of Penola suspended me indefinitely from the duties of my office when it took exception to my doctrine.
3. The Presbytery of Penola has written informing me that they would refuse to grant me a Presbyterial Certificate should I leave the bounds of the Presbytery.
4. The only way to take the above-mentioned action for doctrinal reasons is by reference to the Code of Discipline of the General Assembly of the Presbyterian Church of Australia contained in Constitution, Procedure and Practice 1993 edition Chapter 9.
5. The Presbytery of Penola did not use the Code of Discipline.
6. I petitioned the General Assembly of the Presbyterian Church of South Australia concerning the procedure followed by the Presbytery of Penola and the Assembly did not correct that procedure.
7. The General Assembly of the Presbyterian Church of South Australia allowed members of the Presbytery of Penola to vote on a petition that directly affected them.
8. The General Assembly of the Presbyterian Church of South Australia declared without resort to the Code of Discipline that I hold views contrary to the Westminster Confession of Faith read in the light of the Declaratory Statement.
9. Neither the Presbytery of Penola nor the General Assembly of the Presbyterian Church of South Australia has laid any formal charge against me nor have they provided particulars of any doctrinal deviation from the Westminster Confession of Faith read in the light of the Declaratory Statement.
10. Neither the Presbytery of Penola nor the General Assembly of the Presbyterian Church of South Australia has found my views to be contrary to the Word of God as the supreme standard of our church.
11. The Presbytery of Penola has therefore denied me natural justice by not laying a charge against me.
12. The Presbytery of Penola has therefore also denied me natural justice by not providing me with particulars of any doctrinal deviation from the Westminster Confession of Faith read in the light of the Declaratory Statement.
13. The Presbytery of Penola failed to adhere to the procedures of the Code of Discipline for dealing with instances of alleged doctrinal error.
14. The General Assembly of the Presbyterian Church of South Australia, by not correcting the procedure of the Presbytery of Penola, has therefore also denied me natural justice.
15. Due to the above procedure I believe that the Presbytery of Penola and the General Assembly of the Presbyterian Church of South Australia have erred in their judgement.

I, Geoffrey Philip Keen, therefore ask the General assembly of the Presbyterian Church of Australia to direct the Presbytery of Penola to issue me with a Presbyterial Certificate or to lay a charge against me under the Code of Discipline.

Geoffrey Philip Keen

30 June 2001

**(ii) From the Rev. J.F. Boyall against a decision of the General Assembly of the Presbyterian Church in N.S.W.**

I, the Rev. J.F. Boyall, dissent and complain to the Venerable the General Assembly of Australia, against the decision of the General Assembly of New South Wales on 13<sup>th</sup> July 2001, in dismissing my dissent and complaint against the Presbytery of Bathurst, thereby preventing the continuation of the congregation and property of the Leura congregation within the pastoral charge of the Upper Blue Mountains;

I do so on the following grounds:

- (1) The Assembly not acknowledging the rights of a congregation regarding such congregation's continuance, despite the Assembly acknowledging problems within its own procedures for the continuance of a congregation.
- (2) The Assembly not acknowledging the strategic importance of continuing a congregation at Leura and within the population area of Leura-Katoomba.
- (3) The logic of the Gospel requires the full consideration of the continuation of the Leura congregation.

This appeal is presented in order that the General Assembly of Australia may overturn the decision of the General Assembly of New South Wales so that the Presbytery of Bathurst may have the opportunity to maintain the Leura congregation and its property "for the gathering and perfecting of the saints" within the Leura-Katoomba area.

19<sup>th</sup> July, 2001

(Rev.) J.F. Boyall

**References - NSW Code II**

**1.01 Congregation.** A congregation is a company of persons, including children, associated in a particular place for Christian worship, instruction, fellowship and work, and which congregation is sanctioned by the presbytery.

**1.13 Continuance of congregation.** When a session or committee of management is considering the cessation of a congregation the matter shall be reported to the presbytery by the session. The presbytery, which may on its own initiative institute enquiries, consults with the session and committee of management regarding the circumstances. If it is found that the congregation cannot be continued the presbytery shall make suitable provision for the supply of gospel ordinances to members of the church in the district. Arrangements should also be made for the care or disposal of the property of the congregation in accordance with the Property Trust Act.

**NSW Code III**

**C1.25 Variation of Trust - Redundant property of a congregation:**

- (a) A report by a Presbytery to the Trustees pursuant to Section 10(2) of the Act regarding a proposed variation of trust in respect of congregational property (including land or the proceeds of sale thereof) shall include:
  - (i) a statement as to why it has become impossible or inexpedient for the existing trusts to be performed.

**Westminster Confession of Faith VIII.**

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest and King, the Head and Saviour of His Church ..... Unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

## COMMUNICATIONS

### (iii) From the Presbyterian Church Aotearoa, New Zealand bringing greetings.

7 June 2001

Rev Dr Paul Logan  
Clerk of Assembly  
Presbyterian Church of Australia  
PO Box 2196  
Strawberry Hills NSW 2012  
Australia

Dear brothers and sisters in Christ

I greet you warmly in Christ's name, on the occasion of your celebration of the centenary of the Presbyterian Church of Australia. On behalf of your sister Antipodean Presbyterian communion, the Presbyterian Church of Aotearoa New Zealand, it is my pleasure to congratulate you on reaching this milestone in your life and witness to the Reformed faith in Australia.

I recognise that the emphases and directions of our respective churches have diverged over the course of the last quarter of a century, particularly since the formation of the Uniting Church in Australia. However, the Presbyterian Church of Aotearoa New Zealand has a number of ministers and members who share the ethos and emphases of the Presbyterian Church of Australia. Indeed, two of my own uncles – the Rev J Graham Miller and the Rev Robert S Miller – have given distinguished service in the ministry of your church.

I am grateful that my friend and former teacher, the Very Rev Dr Ian Breward, a former Moderator of our church, is able to represent the Presbyterian Church of Aotearoa New Zealand at your centennial Assembly and convey my greetings in person. One of the finest historians of the Puritan movement in England, with a strong sympathy for our Reformed heritage with its emphasis on the Lordship of Jesus Christ over all of human life and culture, he is well qualified to represent our church on this occasion.

I apologise that a prior commitment representing the Presbyterian Church of Aotearoa New Zealand in important church-to-church negotiations with the Cook Island Christian Church, prevents me from attending your centennial Assembly personally.

May God enlarge your future vision, as he has guided the heritage of your past.

Yours in our Lord Jesus Christ.

Rt. Rev. Robert M. Yule  
Moderator

### (iv) From the General Assembly of the Presbyterian Church in Western Australia concerning unauthorised Uniting Church celebration of the Centenary of the Presbyterian Church of Australia.

The Clerk of Assembly,  
Presbyterian Church of Australia.

Dear Dr. Logan,

It has come to the attention of the General Assembly that the Uniting Church here in Perth has taken upon itself to organize and advertise a church service purporting to celebrate the Centenary of the Presbyterian Church of Australia. This has been done without the knowledge or authority of the General Assembly of Australia itself or the knowledge or authority of the Presbyterian Church in Western Australia. The actions of the Uniting Church have caused hurt, embarrassment, distress, confusion and concern throughout the Presbyterian Church here in Western Australia. As soon as the matter came to the attention of one of our ministers, a letter of protest and disassociation signed by all ministers, home missionaries and theological students who could be contacted at short notice was sent to the Moderator of the Uniting Church, Synod of Western Australia. The response was less than satisfactory with a number of serious factual concerns unacknowledged and unanswered.

The General Assembly of the Presbyterian Church in Western Australia met recently and there follows an extract minute dealing with this matter.

At Bicton and within the Presbyterian Church on Saturday 23 June 2001 the General Assembly of the Presbyterian Church in Western Australia met and being constituted:

*Inter alia:*

It was moved, seconded and agreed that the Assembly:

- Express thankfulness to Almighty God for the Centenary of the Presbyterian Church of Australia and state that this General Assembly looks forward to a great time of celebration at the meeting of the Centenary GAA, the Lord willing from the 24 July 2001.
- Request all Ministers and Home Missionaries to mark the Centenary of the GAA in an appropriate way on Sunday 22 July 2001.
- Record its displeasure at the discourteous actions of the Uniting Church in arranging and advertising a service claiming to commemorate the Centenary of the GAA without the permission of the GAA or the knowledge of the Presbyterian Church in Western Australia.
- Express regret at the lack of response by the Moderator of the UCA-WA to the serious issues raised in the letter of 9 June 2001 by the Ministers, Home Missionaries and Theological Students of this Church.
- While noting the apologies of the Interim Minister of St. Andrew's-Ross Memorial UC concerning the organisation of this service express regret at his lack of response to the serious issues raised in the letter of 9 June 2001 by the Ministers, Home Missionaries and Theological Students of this Church.
- Note that invitations to the service came after the receipt by the UC of the letter of 9 June 2001, that there still has been no request to the Moderator or any member of this Assembly to be involved in what purports to be a service to celebrate the Centenary of the Presbyterian Church of Australia and therefore as far as is known all those who will be involved will be ministers or members of the Uniting Church of Australia.
- Note with deep concern the hurt and offence caused among faithful ministers and members of the Presbyterian Church by the unheralded and unprecedented actions of the Uniting Church.
- Strongly assert that the Uniting Church has no authority to hold a service to commemorate an important event in the life and witness of another denomination such as the Centenary of the GAA.
- Disassociate itself completely from any function claiming to commemorate the Centenary of the Presbyterian Church of Australia that has not been organised with the express permission of the GAA.
- Note that while certain individuals and congregations now part of the Uniting church may once have been part of the Presbyterian Church, they left by their own free choice the Presbyterian Church in 1977 to form a new denomination with a different doctrinal understanding, worship style and organisational practices (1974 GAA BB Min. 27 and p. 71 and 1973 GAWA BB Min. 9).
- Declare that no one but actual, current ministers and members of the Presbyterian Church can be recognised publically and officially as representing and being part of the Presbyterian Church.
- Declare that any person or group of people seeking to join the Presbyterian Church in the normal way outlined by the Code of this Church or the Code of the GAA will be treated with Christian charity and openness.
- Declare that the longest ordained Presbyterian Minister in Western Australia is the Rev. James Reid.
- Declare that the Mother Church of Presbyterianism in Western Australia is Scots Church Fremantle which has upheld Presbyterian doctrine, polity and worship through good days and bad from 1886 until the present, an unbroken period of faithful witness of 155 years.
- Thank the Clerk of the GAA for his letter of protest sent to the UCA WA on 14 June 2001.
- Place this matter before the Centenary GAA in the form of a Communication from this Assembly with a request that an official explanation be sought from the UC for their actions in the unauthorized organisation and inaccurate advertising of this service.
- Express deep regret that this matter has to be raised at all during the Centenary celebrations of the Presbyterian Church of Australia.
- Record that these motions have been agreed by unanimous vote of Assembly.

Extracted from the records of the General Assembly by Stuart Bonnington, Assembly Clerk.

The Moderator of the UC, Synod of WA has been advised of these resolutions. The General Assembly requests as stated in the motion above that an official explanation be sought by the GAA from the UC for their actions in the unauthorised organisation and inaccurate advertising of this service.

I enclose copies of adverts and correspondence in and out dealing with this matter for your information and action.

With kind regards,

26 June 2000

Rev, Stuart Bonnington

Clerk of the General Assembly of the Presbyterian Church in Western Australia.

**(v) From the Ecumenical Secretary of the Christian Reformed Churches of Australia.**

Rev Dr Paul Logan

Clerk of Assembly

The Presbyterian Church of Australia

Dear Dr Logan,

With regard to the relationship between our denominations, you are probably aware that our Synod held in Launceston, 2000, agreed to recognise the Presbyterian Church of Australia as a 'church in ecclesiastical fellowship'. We made this decision in the recognition that there is a growing cooperation between our respective denominations, and also in the prayer that the Lord will bless us with closer cooperation in the future.

Specifically, our decision to admit the Presbyterian Church of Australia as a church in ecclesiastical fellowship was done under provisions 3.2.2 and 3.3.2 of our ecumenical charter. These provisions allow for occasional pulpit fellowship, as well as intercommunion and acceptance of members following inquiry with their previous church home.

It is our prayer that the Presbyterian Church of Australia will reciprocate our decision, and regard the Christian Reformed Churches of Australia as a church in ecclesiastical fellowship in accordance with your own respective categories.

Further, we are aware of several contexts within Australia where the Christian Reformed and Presbyterian congregations are working side by side in outreach and other local programs. It is our belief that such locally owned projects provide excellent contexts for closer cooperation. Our last Synod in 2000 encouraged Christian Reformed congregations to pursue such contexts with Presbyterian congregations in their local area. We would be heartened if the Assembly would encourage Presbyterian congregations to discuss with their Christian Reformed counterparts how to best develop locally shared projects.

May the Lord of the church continue to bless the preparations for your Assembly. We pray that as your churches meet the rich understanding of the Lord's grace will drive you to proclaim the Gospel of Christ in our land.

In the service of the Lord,

(Rev.) David Groenenboom

**(vi) From the Trustees of the Presbyterian Church of Australia concerning the Presbyterian Inland Mission Investment Strategy.**

Rev. Dr. P.G. Logan

Clerk of Assembly of the

General Assembly of Australia.

Dear Sir,

**PRESBYTERIAN INLAND MISSION: Proposed Investment Strategy**

The recent meeting of the Presbyterian Church (New South Wales) Property Trust, acting as the Trustee for the Presbyterian Church of Australia, formally considered a request from the Presbyterian Inland Mission executive to implement a proposed Investment Strategy. Approval was given as per the following resolution:

**Approve the adoption by the Presbyterian Inland Mission of the investment strategy proposed by ABN AMRO Morgans Limited for the funds of the P.I.M. as outlined in the ABN AMRO Morgans letter dated 17 April 2001.**

Yours faithfully,  
K.P. Mar  
Secretary to Trustees  
Presbyterian Church of Australia

(vii) From the Rt. Hon. John Howard, MP, Prime Minister of Australia.

**MESSAGE: CENTENARY ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA**

I take great pleasure in sending best wishes to the Centenary Assembly of the Presbyterian Church of Australia.

The Presbyterian Church, now celebrating one hundred years as a national body, has a much longer history in Australia. Members of the Church arrived here in the late eighteenth century. Since then the Presbyterian Church has grown to become part of the fabric of Australian spiritual life and has made an enormous practical contribution to the well-being of the Australian community.

Through its social educational and spiritual initiatives, the Presbyterian Church demonstrates the immense value of a community that works together, both to promote the welfare and well-being of its own members, and also to reach out to others in the community. There are significant programmes to address the needs of the young, the disadvantaged and people from many different countries.

We are, of course, also celebrating the Centenary of Federation this year. It has proved a splendid opportunity for Australians to reflect on our history, take pride in our achievements and look with confidence towards the future. I am sure that the Presbyterian Church will take the opportunity of its own Centenary to look with pride at its own achievements and prospects for the future.

The Presbyterian Church is held in high regard in Australia and I commend all those whose efforts have contributed to its work. I send my sincere good wishes to those attending the Centenary Assembly and trust that you will enjoy this special occasion.

John Howard.

## DISSENT AND COMPLAINTS

(v) **From Dr. D. Hare against a decision of the General Assembly of the Presbyterian Church of Victoria**

I, Dr. David L. Hare, 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 Thursday, October 7<sup>th</sup>, 1999, aient its resolution to "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 PCV internet web site" for the following reasons-

1. The General Assembly of the Presbyterian Church of Victoria was in error in adopting a booklet which breaks God's commandment "Thou shalt not bear false witness against thy neighbour".

The Church and Nation 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.

The request of the General Assembly of the Presbyterian Church of Victoria to produce the booklet (Min. 87 B.B. 1998) was subsequent to an Overture from the Presbytery of Melbourne East with the preamble that 'The Presbytery of Melbourne East has made a lengthy and careful investigation of the activities, distinctive teachings and practices of The Fellowship', presumably related to the congregation at Camberwell within its bounds.

However, at its only meeting (by a commission of Presbytery) separately with the session and congregation on June 27<sup>th</sup>, 1998, no inquiry was made as to distinctive teachings nor content revealed of presumed complaints against members of the Camberwell congregation, none of these being brought to the session until August 22<sup>nd</sup>, 1999.

The booklet falsely incriminates by unfounded association. For example, talking of "its sister branch in Sydney, which has been documented in David Milikan's book Imperfect Company (Heinman, 1991)". This is designed to damage individuals within the church by a false association with a group, the details of which I only learned about when reading Milikan's book.

The booklet claims "authoritarian leadership" with "manipulation of people's personal lives". Some statements can be dismissed with humour, such as "banning Mozart's music because of his connection with Freemasonry". Others are more serious, unsubstantiated allegations such as suggesting "compulsory confession" to a "kind of spiritual director or priest". The source of these untruths about fellow Christians is not disclosed.

2. The General Assembly of the Presbyterian Church of Victoria, in adopting this booklet, was in error because it asserts that certain elders and ministers of named congregations have "defective doctrine".

There are multiple untrue allegations such as "they elevate their own subjective light above the objective truth of scripture", "achieving sinlessness in this life", not believing in "being in the world but not of the world", etc. The source of these allegations is not given. Those of us who used to meet together for bible study, prayer and fellowship (and who subsequently were called "The Fellowship"), and who are also elders in the Presbyterian Church, wholeheartedly believe that "The Supreme Standard of the Church is the Word of God contained in the Scriptures of the Old and New Testaments" and embrace the subordinate standard, "The Westminster Confession of Faith".

3. The General Assembly of the Presbyterian Church of Victoria was in error in dismissing this complaint as "frivolous and vexatious". The aim of the dissent and complaint was to protect the church from error and preserve its witness to the outside world.

October 15<sup>th</sup>, 1999

**(vi) From Rev. M. Jensen against a decision of the General Assembly of the Presbyterian Church of Victoria.**

I, Rev. M.E.S. Jensen, 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 Thursday 7<sup>th</sup> October, 1999 which was to:- 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. My dissent and complaint is made on the following grounds;

The Presbyterian Church of Victoria Assembly has passed judgement on the doctrine of particular ministers, elders and members of the Church, making public those judgements, without regard to the process of discipline set down by the Church to establish doctrinal error. The Presbyterian Church of Victoria Assembly was in error because the evidence before the Assembly demonstrated that the doctrine of ministers referred to in the booklet was not at variance with their ordination vows.

The Presbyterian Church of Victoria Assembly was in error in failing to sist the publication of the booklet because it contains untested doctrinal judgements and the dissent and complaint was neither frivolous or vexatious as it sought to preserve the Assembly from error.

The Presbyterian Church of Victoria Assembly was in error by adopting and publishing a booklet that made statements which bear false witness to the life of ministers, elders, members and congregations of the Church, when evidence before the Assembly showed these statements to be untrue.

The Presbyterian Church of Victoria Assembly was in error in failing to sist the publication of this booklet because statements contained in the booklet reflecting upon the life and witness of ministers, elders and members of the Church have not been proven to be true and the dissent and complaint was neither frivolous or vexatious as it sought to protect the Church from censure and public criticism.

14<sup>th</sup> October, 1999



## OVERTURES

### (ix) From Australian Presbyterian World Mission concerning an Aboriginal Standing Committee.

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

Whereas:

- A. The Queensland Standing Committee for World Evangelisation petitioned the 1997 General Assembly of Australia concerning Aboriginal ministry, requesting the formation of a new Standing Committee for Aboriginal ministry, and
- B. The Assembly requested APWM to convene a conference between A.P.W.M., P.I.M., Home Mission and Evangelism Committees in all States, and
- C. The A.P.W.M. convened such a meeting of these Committees with recommendations being brought to this Assembly, and
- D. The A.P.W.M. has formed an Aboriginal Sub-Committee requesting it to formulate a National policy and develop a National Strategy for Aboriginal Issues and Ministry, and
- E. This Sub-Committee has begun this task, and
- F. This Sub-Committee is of the opinion that Aboriginal Issues and Aboriginal ministry must be undertaken on a National level, and
- G. The A.P.W.M. executive has come to recognise the necessity of a National Aboriginal focus,

Now therefore the Australian Presbyterian World Mission humbly overtures the General Assembly of Australia to take these premises into consideration and request the Assembly to establish a Standing Committee with the following regulations:-

- 1. There will be a committee of the General Assembly of Australia known as the Australian Presbyterian Aboriginal Ministry.
- 2. The Committee will consist of a Convener elected by the General Assembly of Australia - one representative from each State of Australia, together with 2 people actively involved in Aboriginal ministry and 2 people of Aboriginal or Islander descent.
- 3. The executive consists of a Convener and those elected members of the committee who reside in the State to which the Assembly gives oversight.
- 4. The function of the Committee will be to:
  - (a) Formulate a national policy on Aboriginal issues.
  - (b) Develop a national strategy for ministry among Aboriginal people.
  - (c) Work with and assist Home Mission departments, 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 ministry including Indigenous organisations.
  - (g) Promote awareness of Aboriginal needs in local congregations.
  - (h) Recruit, send and encourage support for Aboriginal ministry
- 5. The Committee shall have authority to appeal directly to congregations for financial resources. Or do otherwise as the Assembly in its wisdom may deem fit.

**The Rev. Cliff Letcher and Ewen Brown were appointed to state the overture.**

### (x) From Australian Presbyterian World Mission concerning Indigenous Theological Training.

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

Whereas:

- A. The Presbyterian Church had no Aboriginal Ministry immediately following Church Union in 1977, and
- B. The Australian Presbyterian World Mission has set up an Aboriginal Sub-Committee in accordance with the directive of the General Assembly of Australia, and

- C. The Rev Rick Manton is the first and only Aboriginal man ordained to the Ministry of the Presbyterian Church of Australia (as far as has been able to be determined), and
- D. Many Aboriginal men find the level of study currently required by the Presbyterian Church of Australia impossible to achieve due to poor primary/secondary education levels, or because of social and cultural factors which make the current Presbyterian Church's training model extremely difficult, and
- E. Some Aboriginal men are actively involved in ministry today without an adequate level of training, and
- F. Throughout Australia many tertiary institutions have implemented programmes which are more specifically geared to Aboriginal people, and
- G. These programmes recognise both the differing methods of learning used by Aboriginal people, the poor standard of education experienced by many Aboriginal people, and also cultural and social factors, and
- H. Many Aboriginal people find it impossible to live for extended periods outside their own communities, and
- I. Other models of theological training have been developed for Indigenous peoples in other countries,
- J. The Presbyterian Church could be involved in a more flexible training programme for Aboriginal people, and

Now therefore the Australian Presbyterian World Mission humbly overtures the General Assembly of Australia to take these premises into consideration and request the College Committee to develop a flexible theological training programme for Indigenous Australians, examining such options as:

1. A distance education,
2. A modular study structure similar to other Australian Tertiary Institutions,
3. A visiting tutor scheme,
4. Block residential study options at appropriate Colleges,
5. Investigating involvement with AEF Colleges at Cootamundra and Perth.

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

**The Rev Cliff Letcher and Ewen Brown were appointed to state the overture.**

**(xi) From Presbyterian Inland Mission concerning a change to the regulations of the Committee**

To the Venerable the General assembly of the Presbyterian Church of Australia.

WHEREAS:

- A. The Presbyterian Inland Mission Committee consists of sixteen (16) members appointed by the General Assembly of Australia of whom eight (8) shall be from Queensland (which includes two (2) corresponding members from the North Queensland Presbytery); two (2) each from New South Wales and Victoria; and one each from Tasmania, South Australia, Western Australia and the Northern territory plus the Executive Officer (Superintendent) ex-officio. The Committee shall meet from time to time as determined by the Executive. The Queensland members shall constitute the Executive and shall meet at least quarterly. The Executive shall have power to fill vacancies between Assembly meetings.
- B. Two (2) of the Queensland members are corresponding members from the North Queensland Presbytery and do not participate in Executive meetings.
- C. It is desirable that the eight (8) Queensland members be eligible to attend Executive meetings and to participate in the deliberations.
- D. Under the Constitution, Procedure and Practice of the General Assembly of Australia, Chapter 3, namely Election of Standing Committees, clause 6, no provision is made for corresponding members.
- E. The Presbytery of North Queensland is the only presbytery granted the status of corresponding members.

Now therefore the Presbyterian Inland Mission Committee humbly overtures the General assembly of the Presbyterian Church of Australia to take these premises into consideration and to delete from Regulation 3.12 the words contained within the parenthesis, namely **(which includes 2**

**corresponding members from the North Queensland Presbytery)** so the amended Regulation will read:

The Committee shall consist of sixteen (16) members appointed by the General Assembly of Australia of whom eight (8) shall be from Queensland; two (2) each From New South Wales and Victoria; and one each from Tasmania, South Australia, Western Australia and the Northern Territory plus the Executive Officer (Superintendent) ex-officio. The Committee shall meet from time to time as determined by the Executive. The Queensland members shall constitute the Executive and shall meet at least quarterly. The Executive shall have the power to fill vacancies between Assembly meetings. Or to do otherwise as the Assembly in its wisdom may deem fit.

**The Rt. Rev. J.J. Knapp and the Rev. M. de Pyle were appointed to state the Overture to the Assembly.**

**(xii) From the Presbyterian Inland Mission Committee concerning an alteration to 5.2 as to those authorised to administer the Sacraments.**

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

WHEREAS:

- A. The Regulation 5.2 allows Home Missionaries who have completed the first year of the Course of Training for 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 Australian Inland Mission or Aboriginal Mission Service, and have been specially recommended by the presbytery of the bounds, this recommendation having been specifically confirmed by the executives of the appropriate state theological education committee and home mission committee 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.
- B. Since the inauguration of the Uniting Church in Australia on the twenty-second of June 1977, remote communities previously covered by aviation patrols have ceased, such patrols now being serviced by specially equipped land-cruisers covering vast distances.
- C. The states of Western Australia and South Australia are ministered to by just one patrol padre in each of those states.
- D. An appointee of the Presbyterian Inland Mission who is not an ordained minister of the Presbyterian Church of Australia and who has not served the Mission for five (5) years is precluded from dispensing the Sacraments under the present Regulations. Thus people living in isolated or remote regions of the Inland are denied the administration of the Sacraments. Alternatively an ordained minister could be asked to travel a distance of over 6,500 kilometres (Perth to Wyndham) to conduct the Sacraments.

Therefore the Presbyterian Inland Mission humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and amend Regulation 5.2 so the amended Regulation will read:

Administration by Home Missionaries, 1959, Min. 128(6) (as amended B.B. 2001 Min. 49):

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 authorize 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 Missions 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 to 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.**

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

**The Rt. Rev. J.J. Knapp and the Rev. M. de Pyle were appointed to state the Overture to the Assembly.**

**(xiii) From Australian Presbyterian World Mission concerning an alteration to article 5 of the Articles of Agreement.**

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

WHEREAS:

- A. The General Assembly in 1997 requested APWM to convene a conference between APWM, PIM, Home Mission and Evangelism committees in all states to clarify the responsibilities of the committees with regard to cross-cultural and Aboriginal ministries within Australia, and to investigate more effective ways to develop and support these ministries.
- B. A two day conference of twenty people involved in the affected ministries was held in June, 1998 and produced guidelines and recommendations in the areas of identifiable needs, administrative structure for ministries, principles for financial support and necessary changes to the Code.
- C. The identifiable needs recognized the growing demand for more effective and specialized cross-cultural and indigenous ministry. The Church needs to be more 'mission minded' and as a result create new ministries to people groups in our society often forgotten or neglected.
- D. There was general agreement that alterations to our existing structures are needed for us to minister more effectively to the changing needs in the world around us, especially in our own country. Primarily it was decided a distinction should be made between ministries 'over there' and 'over here'.
- E. The state's home mission departments should be expanded to adequately deal with indigenous ministries, local cross-cultural ministries, home mission and evangelism.
- F. The report of the conference was circulated to the participating committees and presbyteries for comment.

Now therefore the APWM Committee humbly overtures the General Assembly of Australia to take these premises into consideration to:

1. Replace Article 5 with the following:

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.
  - (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 which shall include ministry to Aboriginal and Torres Strait Islander people.
2. Amend Regulations 3.1 (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.

5. APWM will request each state assembly to form a standing committee under its own complementing regulations.

6. APWM state committees shall:

Accept financial responsibility for supporting projects and personnel according to the policies of the APWM Committee.

Undertake all appropriate matters relating to the state's candidates for mission service and making recommendations to APWM.

Co-operate with the presbytery concerned in services of commissioning of missionaries.

Arrange all aspects of home assignments for the state's missionaries in consultation with APWM and the mission societies.

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

**The Rev. J.M. Elliott was appointed to state the overture to the Assembly.**

**(xiv) From seven members of the Assembly concerning Standing Order 7.**

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

WHEREAS:

- A. Standing Order No. 7 does not allow Christian liberty for those members who believe it inappropriate to bow to the chair to act according to their conscience.
- B. Scripture enjoins us not to cause our brother to stumble by what we do (Romans 14:21).
- C. Bowing to the chair came from Westminster Parliamentary custom rather than Scriptural practice.
- D. There is evidence to support the view that the parliamentary tradition started in 1547 when the English parliament met in the chapel of St. Stephen's, where the Speaker sat in front of the altar and members bowed to the crucifix on the wall behind his chair.
- E. This tradition is culturally outmoded and makes the church appear irrelevant and status conscious.
- F. The removal of the requirement to bow would not prevent members from bowing to the chair.

Now, therefore, we seven Assembly members humbly overture the Assembly to take these premises into consideration and delete Standing Order 7 from the Standing Orders of the General Assembly of Australia.

(Signed) Rev. P.F. Cooper, Dr. B. Smith, Rev. R. Vandervelden, V.J. Johnson, G.K. Kettniss, W. Redgen and Mr. J. Greig.

**Mr. J. Greig was appointed to state the Overture to the Assembly.**

**(xv) From Australian Presbyterian World mission concerning theological training.**

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

WHEREAS

- A. the Presbyterian Church of Australia is committed to a sound level of training for candidates for the Ministry;
- B. APWM has had the service of Neville Heywood full-time for four years and part time for a further four years until the end of 2000 in Aboriginal ministry;
- C. Neville Heywood had been a candidate for the Ministry during part of this time;
- D. Neville completed a Diploma of Theology (ACT) through the School of Christian Studies at Macquarie University in 2000, achieving the distinction of coming first in Australia;
- E. Neville's other qualifications include: Diploma of Art education, Bachelor of Arts (UNE), Graduate Diploma of Aboriginal Studies, Bachelor of letters with honours, and Master of Arts in Australian Studies;
- F. Neville was willing to undertake a further year of study in Brisbane;
- G. Neville was requested to undertake 27 subject units at the Presbyterian Training Centre in Sydney;
- H. Neville had health concerns if required to live in Sydney for that period of time;
- I. the Presbyterian Church of Australia has lost a well qualified and experienced man to its ministry; and
- J. the Presbyterian Church could be involved in a more flexible training programme for country and regional people.

Now therefore the Australian Presbyterian World Mission Committee humbly overtures the General Assembly of Australia to take these premises into consideration and request the College Committee to develop a more flexible theological training programme, particularly for rural and regional areas, examining such options as:

- 1. A distance education,
  - 2. A modular study structure similar to other Australian Tertiary Institutions,
  - 3. A visiting tutor scheme for rural areas,
  - 4. Block residential study options at appropriate Colleges,
- Or do otherwise as the Assembly in its wisdom may deem fit.

**The Rev C.J. Letcher and the Dr. E.F. Brown were appointed to state the overture.**

## PETITIONS

- (ii) **From Australian Presbyterian World Mission concerning the reception of the Rev. Keith Black as a Minister of the Presbyterian Church of Australia.**

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

The petition of Australian Presbyterian World Mission shows that:

WHEREAS:

- A. The Rev. Keith Black has served the Presbyterian Church of Australia as a missionary in the Sudan, Chad and Nigeria for a period of 22 years through the Sudan United Mission, and at the time of his departure SUM was given the full support of the Presbyterian Church of South Australia.
- B. The Church of Christ in Nigeria (a thoroughly reformed church) ordained the Rev. Keith Black.
- C. The Rev. Keith Black served as General Secretary and later Executive Director of SUM/Action Partners for Australia and New Zealand for 17 years.
- D. The Rev. Keith Black was associated with the Queensland Committee on World Evangelisation for several years and Convener for four.
- E. The Reception of Ministers Committee of the General Assembly of the Presbyterian Church of Australia has resolved to recommend to the GAA that the Rev. Keith Black be received as a Minister of the Presbyterian Church of Australia subject to the usual conditions.
- F. Those conditions require up to two years full-time study.
- G. The records of study undertaken by the Rev. Keith Black at the Sydney Missionary and Bible College are not sufficiently comprehensive to show the level of study undertaken.
- H. The Rev. Keith Black has reached retirement age.
- I. The Rev. Keith Black has had a broad and very acceptable public ministry in many Presbyterian Churches across the nation.
- J. The Rev. Keith Black continues to serve the Presbyterian Church of Australia through the Queensland Committee on World Evangelisation as representative at large.
- K. This ministry would be greatly enhanced if he was recognised as an ordained minister of the Presbyterian Church of Australia.

Now therefore the Australian Presbyterian World Mission humbly petitions the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and accept the recommendation of the Reception of Ministers Committee to receive the Rev. Keith Black as a minister of the Presbyterian Church of Australia but to waive the requirement for further study. Or to do otherwise as the Assembly in its wisdom may deem fit.

**The Rev. R.P.F. Benn and C.J. Letcher were appointed to state the Petition to the Assembly.**

## REPORTS

### APWM ADDENDUM

**Minute of Appreciation (Rev. Robert and Mrs. Laurel Benn):** The Federal Committee of APWM wishes to record its appreciation of the outstanding service of the Rev. Robert Benn over his twenty years as a member of the Committee and particularly in the last eight years as its Director. We wish to acknowledge his pastoral care for both our Partner Church and Partner Society Missionaries, visiting many of them in their field locations and by continual email and telephone contacts. He has exhibited seemingly boundless energy and enthusiasm in promoting the Church's missionary cause throughout Australia, both in visits to presbyteries, state assemblies and individual parishes, and in pastoral counselling of many individuals as they have sought the Lord's will for their lives and service.

Robert was largely responsible for development of the annual Meal for Mission appeal, the APWM policy document "Partnership in Mission", and the "APWM World" newsletter. Robert has also forged strong links with many of our Partner Missionary Societies. In addition, he has been largely responsible for developing our Church's involvement in a number of overseas countries, particularly in Japan, Bangladesh, Myanmar, Cambodia and East Timor. In most cases this has involved a new type of ministry for APWM in developing a system of support for indigenous folk who are working for our Lord at the local level. On behalf of the Federal Committee and its Executive, it should be added that Robert has been a man of vision and a source of inspiration to us, as well as being a good friend. He has been very easy to work with, involving us in all of his activities and plans.

Laurel's contribution is gratefully acknowledged in supporting Robert, in accompanying him on many arduous trips and in maintaining the home-front during many more trips, and in her personal promotion of the missionary cause. Laurel will continue to serve as NSW Convener of the PWMU and as a member of the State Committee of APWM.

We praise God for Robert and Laurel's outstanding service and pray that their move to Springwood-Winmallee will be blessed by the Lord of the harvest and bring much joy and fulfilment to them both.

#### **APWM Nominee for Federal Director (Rev. Ronald William (Bill) Lutton):**

Bill Lutton is currently Minister of John Calvin Presbyterian Church at The Willows, Thuringowa, contiguous with Townsville. He is married to Jennifer and has three adult children. After gaining a teacher's certificate and then studying at the University of Queensland becoming a Fellow of the London College of Music (Speech and Drama), he spent eight years as a teacher. Bill then studied at the Queensland Theological Hall in 1977-1979. In 1999 he was awarded the Advanced Diploma of Theology by the Queensland Presbyterian Theological Hall in recognition of prior learning. Bill was ordained and inducted into the Acacia Ridge Collegiate Ministry in 1980 and was involved in church planting culminating in the establishment of the Logan Church. He was then called to the Adelaide Team Ministry in 1983. From December 1985 to February 1996, he was Minister at St. Andrew's, Rockhampton, and since then has been at Thuringowa. He has served as Moderator of the Rockhampton and North Queensland Presbyteries.

Bill has always shown a passion for world mission. During his 10 years at Rockhampton, he had the joy of seeing an older, rather introspective, financially struggling church develop a growing awareness of the wider purposes of God for His church on earth. Under his leadership, Evangelism and World Mission Teams were set up, and one couple and two single people were sent out as missionaries and supported. The congregation at Thuringowa has eagerly embraced a missions emphasis, and has been willing to learn, pray, give, care and go in mission. Christians of all ages are being challenged and equipped to go out. From a congregation of 80 communicants, the Lord has prompted one family and six individuals to serve for periods of up to a year or two with various missionary groups. A further four families and five single young people are currently actively considering short and long term missionary service with APWM and various societies. Bill has been designated as an Operation Mobilisation Associate and Jenny is a member of the Townsville Auxiliary of the Leprosy Mission.

A further feature of Bill's ministry at Thuringowa has been his and the congregation's involvement with the Aboriginal community on Palm Island, with homeless Aboriginal folk of Townsville/Thuringowa, and Stuart Prison. There has been acceptance for the Aboriginals as they have started to associate with the previously white, middle-class congregation.

While Bill has not served on the mission field, he has made various visits and shown a deep



understanding of the issues and personal problems involved. He spent three weeks in Kenya, brokering a working relationship between missionaries sent out from the Rockhampton congregation and the Presbyterian Church of East Africa and preaching to indigenous congregations. He then joined a group of 20 from Operation Mobilisation, being actively involved in an evangelistic mission for two weeks in the Ukraine. On the basis of that experience, one of the team members, now a national leader, late last year invited Bill and Jenny to join a mission to Romania and Muldova where Bill led the Bible studies for the group and they both counseled the members. Following this, in January 2001 they spent three weeks at the Missionary Training Institute in Seoul, South Korea, with a team of four other Australians under SIM providing English language facilitation for 36 pastors who were missionary candidates. On the return Bill and Jenny visited the Presbyterian Church of Japan where Hugh and Hannah Price and Sue Poynter have worked.

Bill's application came with the strong support of his church and with excellent references from conveners of missions committees in the churches where he has served, and from missionaries and mission representatives. The Administrative Committee of the APWM Executive who interviewed Bill and Jenny were greatly impressed with their vision and enthusiasm for missions their record of encouraging missionary involvement in the churches in which they have served, and their caring attitude and pastoral experience. The Executive Committee recommends the appointment of the Rev. Ronald William Lutton as the incoming Federal Director of APWM.

DAVID PILGRIM, Convener.

### INDEPENDENT AUDIT REPORT TO THE TRUSTEES OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

#### Scope

I have audited the financial statements of the Presbyterian Church of Australia for the four years ended 31 December 2000. The NSW Property Trust is responsible for the preparation and presentation of the financial statements and the information contained therein. I have conducted an independent audit of the financial statements 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 statements are free of material misstatement. My procedures included examination, on a test basis, of evidence supporting the amounts and other disclosures in the financial statements, and the evaluation of the accounting policies and significant accounting estimates. These procedures have been undertaken to form an opinion as to whether, in all material respects, the financial statements 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 statements present fairly the financial statements of the Presbyterian Church of Australia for the four years ended 31 December 2000 and the results of its operations for the four years then ended in accordance with Statements of Accounting Standards.

**R C WILLIAMS**

Chartered Accountant

Sydney, 1 June 2001

### COLLEGE COMMITTEE (ADDENDUM)

Following the recent meeting of the General Assembly of the Presbyterian Church in N.S.W. the decision of the Assembly regarding Moore College was communicated to the College Committee by the Clerk of Assembly. This was as follows:

**"I wish to advise you that the General Assembly of the Presbyterian Church in N.S.W. resolved today (B.B. 2001 Min. 23(1)):**

**That the Assembly:**

**Recommend to the General Assembly of Australia that it continue until its next meeting**

the arrangements for study at Moore Theological College as determined in 1997 (GAA Min. 70(1)) under the special cases provision of Regulation 10 of the College Committee Regulations.

The voting was by division with 129 voting for and 97 against the motion. It was resolved to inform the College Committee of this result."

The College Committee met and discussed both this decision and the wider implications of continued recognition of Moore College. The present authority from the General Assembly of Australia expires at this Assembly and though taking due notice of the NSW decision, the Committee resolved to commend that without affecting candidates already in their course of training, the recognition of Moore Theological College as a venue for satisfying part of the course requirements should not be continued.

The additional clause in the deliverance seeks to give effect to this decision.

A.M. HARMAN, 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 four years ended 31 December 2000 will be tabled for information and for incorporation in the Blue Book, as follows:-

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

Committee expenditure approved by the Forty-Third General Assembly in September 1997 covered the three year period from 1 January 1998 to 31 December 2000. With the decision of the Assembly to next meet in July 2001 to coincide with the Centenary year, the Finance Committee adjusted the allocations to Committees to allow for the additional year.

The accounts submitted cover the period of four years ending 31 December, 2000. The accounts for the year ending 31 December 2001 will be reported to the next General Assembly.

**Costs of General Assembly:** The last Session held in Sydney in September 1997 cost \$52,722 (1994 - \$52,340; 1991 - \$65,316; 1988 - \$96,294) comprising the following items:-

	<u>1997</u>	<u>1994</u>
Travelling expenses	\$35,334	\$35,462
Accommodation and meals	289	3,136
Honoraria to Assembly Officers	2,850	1,800
White and Blue Books/Other	14,249	11,942
	<u>\$52,722</u>	<u>\$52,340</u>

The basis for reimbursement of the Travelling Expenses of commissioners was approved by the Forty-Third General Assembly of September 1997 (Minute 38(3)). The Committee recommends the same basis, be adopted for the 2001 General Assembly as follows:-

Approve the reimbursement of the actual expenses incurred for travelling of commissioners not resident in the city in which the General Assembly is held on the following basis:-

Commissioners having to travel more than 750 km by rail

- return economy class air fares

Commissioners from Tasmania

- economy class air fares

Commissioners having to travel 750 km or less by rail

- return rail fares;

- where a train does not run - return coach fares

Accommodation arrangements for commissioners were determined in accordance with Minute 38(5). The Committee recommends similar arrangements, with a small adjustment to the accommodation allowance from \$50.00 to \$75.00 per night, be adopted for the 2001 General Assembly as follows:-

(a) Until further notice pay for accommodation during the course of the Assembly for the Moderator, Clerks and Business Convener;

(b) Declare that, until further notice, other Commissioners to the Assembly will be allocated accommodation with billets, where these are offered, and that those who find this unacceptable will be responsible for their own accommodation.

(c) Pay the cost of accommodation up to \$75.00 per night per person, for a maximum of 4 nights, for commissioners to the Assembly who requested billets but for whom billets were not available.

**Honoraria to Officers of the GAA:** The Forty-Third General Assembly approved revised Honoraria (Minute 38(3)) to apply until such time as the GAA determines otherwise. The Finance Committee, recommends that honoraria remain unchanged. Details are as follows:-

Moderator	-	per annum	\$1,500
Clerk of Assembly	-	for each G.A.A.	\$1,000
Deputy Clerk	-	" " "	\$ 600
Assistance to Clerks	-	" " "	\$ 400
Business Convener	-	" " "	\$ 850

**Moderator's Expenses:** The Forty-Third General Assembly approved provisions for the Moderator (Minute 38(4)). The budgeted amount for the four years was \$35,500. Expenditure to the end of 2000 was \$9,792.

The Committee recommends the following provisions, to apply as from and including the 2001 General Assembly:

(a) Approve the following provisions for the Moderator assuming office in July 2001, and for succeeding Moderators until such time as the General Assembly determines otherwise:

i) An allowance up to \$20,000 to cover the costs of travel, accommodation, telephone, postage, stationery, secretarial expenses for the total period of office (three years);

ii) An allowance sufficient to cover the cost of moderatorial attire;

iii) Costs of pulpit supply during the Moderator's absence on moderatorial duty;

iv) An honorarium of \$1,500 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.

**Expenditure by Committees of GAA:** The Forty-Third 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 are regarded as "maximum allocations" and are not to be regarded as a grant.

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

<u>COMMITTEE</u>	<u>APPROVED</u>	<u>ACTUAL</u>	<u>SOUGHT</u>	<u>RECOMMEND</u>
	<u>1998/2000</u>	<u>1998/2000</u>	<u>2002/2004</u>	<u>2002/2004</u>
Church & Nation	3,000	712	--	1,000
Code	5,000	5,495	5,000	5,000
College	19,000	12,465	12,000	12,000
Defence Forces	2,000	--	3,500	3,500
Public Worship & Aids to Devotion	5,500	164	--	--
Reception of Ministers	2,000	1,494	2,100	2,100
Relations with Other Churches	1,000	664	--	1,000
	<u>27,500</u>	<u>20,994</u>	<u>22,600</u>	<u>24,600</u>

As noted earlier in the report allocations were approved for a three year period. The Finance Committee has approved expenditure for the fourth year on a pro-rata basis to allow for expenditure in 2001.

In addition to the allocations to the Committees listed above the Assembly or the Finance Committee approved expenditure for the four years leading up to the Centenary as follows,

<u>APPROVED</u>	
<u>1998/2001</u>	
Centenary Committee	300
Reformed Churches discussion	1,500
Reformed Ecumenical Council	12,000
Communication to NJC	65,400
Internet costs - NJC	1,000
Conference on Cross Cultural and Aboriginal Missions	5,000
Centenary Logo	500
GAA History	10,000
Clerk to Scottish GA	500
Committee on Women	5,000
Office Services and Other	40,000
	<u>\$141,200</u>

**Future expenditure by Committees:** The General Assembly will appreciate that it is extremely difficult to prepare budgets three years in advance. The Trustees hold 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 "estimated costs" in advance. The General Assembly is requested to approve the continuation of this arrangement.

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

**National Long Service Leave Scheme:** The Forty-Second General Assembly appointed the Finance Committee as the committee to negotiate with the relevant state committees for the purposes of investigating a National Long Service Leave scheme for ministers of the Presbyterian Church of Australia.

The Committee reported to the Forty-Third General Assembly and that Assembly in 1997 requested State Assemblies to consider the establishment of a unified Long Service scheme and their willingness to participate in a unified scheme.

The Committee resolved to report to the Assembly that the Committee is not able to resolve the issues relating to the establishment of a unified Long Service Leave scheme for ministers of the Presbyterian Church of Australia and, while recognising the desirability of such a scheme, recommends that the matter be pursued no further.

**Committee membership:** The names of those members appointed by State Churches, together with recommendations for appointment to the Finance Committee, are as follows:-  
from State Assemblies:

New South Wales: Rev. C.D. Balzer, Rev. P.F. Cooper, Mr. J. Mill, Mr. K.P. Mar  
Queensland: Mr. K. Booker, Mr. R.W. Pilkington  
South Australia: Mr. B. Redpath  
Tasmania: Mr. G.K. Roberts  
Victoria: Very Rev. E.R. Pearsons, Mr. W.D. McGregor  
Western Australia: Capt. A.S. Small

from the Committee:

Messrs. P.A. Burke, W.J. Lennon, Rev. F. Avent and Rev. J.R. Irvin with Mr. J. Mill nominated to be Convener.

It is recommended that Messrs. P.A. Burke, W.J. Lennon, Rev. F. Avent and Rev. J.R. Irvin be elected as members of the Finance Committee and that Mr. J. Mill be elected Convener.

J. MILL, Convener.

## PRESBYTERIAN INLAND MISSION AUDITORS REPORT

**Scope** We have audited the attached special purpose financial report comprising the Statement of Income and Expenditure, Balance Sheet and Notes to the Financial Statements of The Presbyterian Inland Mission Committee for the year ended 31 December 2000. The Committee is responsible for the financial report and has determined that the accounting policies used are consistent with the financial reporting requirements under the rules of The Presbyterian Church of Australia. We have conducted an independent audit of the financial report in order to express an opinion on them to the Committee. No opinion is expressed as to whether the accounting policies used are appropriate to the needs of the Committee.

The financial report has been prepared for distribution to the Committee for the purpose of fulfilling the Committee's financial reporting requirements under the rules of The Presbyterian Church of Australia. We disclaim any assumption of responsibility for any reliance on the report or on the financial report to which it relates to any person other than the Committee, or of any purpose other than that for which it was prepared.

Our audit has been conducted in accordance with Australian Auditing Standards. Our procedures included examination, on a test basis, of evidence supporting the amounts and other disclosures in the financial statements, and significant accounting estimates. These procedures have been undertaken to form an opinion as to whether, in all material respects, the financial statements are presented fairly in accordance with accounting policies described in Note 1 to the financial statements. (These policies do not require the application of all Accounting Standards and other mandatory professional reporting.)

The audit opinion expressed in this report has been formed on the above basis.

**Qualification** As is common for organisations of this type, it is not practicable for the Presbyterian Inland Mission Committee to maintain an effective system of internal control over donations and other fund raising activities, until their initial entry in the accounting records. Accordingly, our audit in relation to these areas was limited to amounts received.

**Qualified Audit Opinion** In our opinion, except for the effects of such adjustments, if any, as might have been determined to be necessary had the limitation discussed in the qualification paragraph not existed, the financial report presents fairly, in accordance with the accounting policies described in Note 1 to the financial statements, the financial position of the Presbyterian Inland Mission as at 31 December 2000 and the results of its operations for the year then ended.

PENDEN LAVIS & CO.  
Chartered Accountants

I. K. TAYLOR  
Partner

## RECEPTION OF MINISTERS : ADDENDUM

Since the report in the White Book was prepared, the following developments have occurred:

1. Minister who has signed the Formula.

**Douglas Robert ROBERTSON.**

2. Applications Received.

Applications by the following ministers have been received and processed, and details, with recommendations, will be supplied to commissioners during the Assembly:

**David John Campbell**

**Gerrit Frederick (Garry) van der Tang**

3. Studies completed but the Formula has not yet been signed.

In April the Committee reported that the following applicant had not completed the study requirements within 3 years of being advised of them:

**Won Hyong MOON**

However, Mr. Moon has now successfully completed his prescribed course of study, and may be inducted if he is called by a congregation of the PCA.

CHRIS BALZER, Convener.

## 21C COMMITTEE

21C was held on 21<sup>st</sup> - 24<sup>th</sup> of July 2001 at the Katoomba Christian Convention site. It was an exciting conference, which became one of those very special times of rich fellowship and deep engagement with one another and with the Lord in His word. I expect that we will see a great impact in the lives of young leaders from 21C. If you have the chance to speak to any participant you will hear their obvious enthusiasm.

21C began as an idea from NSW PY for a leadership development conference at the time of the Centenary GAA. The Centenary Committee welcomed the initiative and established a sub-committee to run 21C. The committee members were: Dave Assender, Robert Benn, Loren Becroft, Bruce Christian, Naomi Gorton, John McClean (Convener), Murray Norman, Colin Spragg, Craig Tucker, Wesley Wong.

### **The aims of 21C**

Our aim was that each delegate will leave with

- an expanded vision of the kingdom, and opportunities for that through the Presbyterian Church of Australia (PCA)
- a deeper commitment to godly leadership
- a wider network of peers who share the same passion
- a mentor or a commitment to seek out a quality mentor

### **We also aimed to:**

- develop a statement to be presented to the General Assembly of Australia on the need for ongoing change at all levels and a deeper commitment to discipleship and evangelism.

### **What was the need 21C?**

- The PCA faces a challenge to be part of bringing the gospel to Australia and our region in the next century, and the danger of becoming irrelevant to our society.
- Our unique combination of an evangelical and reformed basis and a widespread geographic presence in Australia give us great opportunities.
- Developing new leadership is a crucial element in meeting the challenge and using the opportunities for the sake of the kingdom of God.
- Leadership development is happening only rarely in the PCA at present.
- In a 'post-denominational age' we can not rely on organisational loyalty to keep our young leaders involved in the PCA. We need relational loyalty, an awareness of our common bond in the Lord Jesus and real love for each other.
- We lose young leaders because we fail to give them a big enough vision of ministry, (and of what can be done through the PCA), or we don't give them sufficient opportunities or support to take on ministry challenges.
- Leadership development can not be systematised, but 21C aims to provide a way to challenge present leaders to commit themselves to the task, as well as sharing the vision of leadership with young leaders.
- The connection with the Centenary provided both a real and a symbolic opportunity.

### **Who attended?**

Delegates at 21C were young leaders in the PCA (aged 18-28), male and female. Applications had to include evidence of spiritual maturity and current leadership, including personal referees and a recommendation by their session, a presbytery, an Assembly Committee, a PY, or some other appropriate body. Over 60 delegates have applied to 21C (about 20 each from New South Wales and Queensland, 10 from Victoria, 4 from Tasmania, 6 from Western Australia and 1 from the Australian Capital Territory).

Others at 21C were mentors who committed themselves to giving time and thought to young leaders during the forum and were willing to take on a mentoring role for one leader following the forum. Twenty-five mentors from Queensland, NSW and Victoria were involved.

### **What was the philosophy of 21C?**

Godly leaders develop usually in a context with three factors:

- clear, accurate, challenging Bible teaching
- older leaders willing to give time to talk and pray with emerging leaders
- opportunities for gospel ministry.

At 21C we believe we provided the first two and information about the third. By establishing mentoring relationships 21C aimed to provide support for leaders and ways for leaders to develop rather than burning out.

So our philosophy was to provide a conference with excellent Bible teaching and information about ministry, and in that context provided older experienced leaders who will spend time with participants. From 21C we aimed to strengthen networks with peers and start (or strengthen) ongoing, long term leadership for them.

People came to 21C from all around Australia, and from all sorts of backgrounds. Some had years of experience in Christian leadership, some are just starting to take on that responsibility. Some were from small country towns (Goondiwindi, Gulaigambone and Chinchilla), others from the cities. One of the great parts of 21C was getting to know each other, and hearing about each other's churches and communities. We all learnt a great deal from that, and we pray that many long term supportive friendships will develop.

We want to thank everyone who has helped with 21C. The State churches and some congregations and individuals and the NSW PWA have been very generous with financial support. One of the encouraging parts of organising 21C has been the enthusiasm from many parts of the PCA.

NSW PY originally underwrote the development of 21C, and will make a significant contribution to the costs. It also allowed Murray Norman, its Project Manager, to give considerable time to 21C and Colin Spragg, its Training Development Director, to develop material for 21C.

Peter Currie gave the key note addresses at 21C. He had obviously put time, thought and prayer into his preparation into his talks. We thank God for the way he used Peter's ministry both in his talks and his personal ministry.

Robert Benn arranged a world missions night for the Sunday evening. We wanted to present our young leaders with the challenge of cross-cultural and overseas ministry, and that was done with enthusiasm and energy.

Paul wrote to his protégé Timothy, *"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in faith and in purity. Until I come devote yourself to the public reading of Scripture, to preaching and teaching"* (1 Timothy 4:11-12). That remains God's agenda for young leaders today. Please pray that 21C will have an ongoing effect in lives of mentors and delegates, developing in each of us a commitment to living exemplary lives and a devotion to a leadership based on God's word.

We now face the question of how to extend this very significant ministry in the future. We crave your prayers as we seek the Lord's guidance for our next step.

J.A. McCLEAN, Convener.

#### **Statement from the delegates of 21C to the General Assembly of the Presbyterian Church of Australia, July 2001.**

We, young leaders within the Presbyterian Church of Australia, are thankful to God for His faithfulness to the Presbyterian Church of Australia over the last 100 years in continuing to call us back to His word. In response to the love God first gave us, we desire to love and obey Him with a single-minded commitment, and to share His love with others. By God's grace we will make diligent use of His gifts and, through the enabling of the Holy Spirit, will endeavour to proclaim the good news of Jesus Christ's death and resurrection to all in Australia and in every nation. We believe that the following areas are of great importance.

#### **Unity**

As part of the body of Christ we want to encourage and promote a loving, Christ like, family church. Ephesians 4:16 says *'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.'* To accomplish this as God's faithful people, let us consider how we can spur on each member of the PCA. We should seek to emphasise, maintain, and visibly demonstrate the unity that we have in Christ. This unity should be maintained and demonstrated principally in the way we relate to one another; in gentleness, humility and love (Ephesians 4:1-3: *'As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in*

love. Make every effort to keep the unity of the Spirit through the bond of peace.'). In so doing, all people in our churches will be equally valued; generational, cultural and geographical gaps will be bridged; our unity in Christ will be displayed, and ultimately God will be glorified. In light of this let us pray for each other, remain aware of each other's ministries and share our different experiences in Christ.

### **Training**

In 2 Timothy 2:2 Paul says, 'And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.' As young leaders we are committed to passing on that which we have received and growing in godliness, with God's help. We desire to see God's people continue to be biblically trained through such means as: small groups, one-to-one mentoring, conferences and formal theological education. We have been particularly encouraged by recent training initiatives (e.g. E5 and 21C) that have begun to address these needs and we would like to see them continued and expanded.

### **Evangelism**

We are very aware of the need to continue to be outward looking, sharing the message of Jesus in our local communities and beyond. We are committed to upholding the truth of the gospel whilst communicating it effectively (see 1 Corinthians 9:19-23, especially v 22, 23, 'To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.'). So we need to consider aspects of our church culture - including our language and practices - that may hinder our outreach, without detracting from God's word. We also need to build up and equip all members of our churches for sharing the gospel and fulfilling God's calling upon our lives.

### **The Future**

As young leaders we see the need for God's people to grow so that they can change the world in which we live, shining like stars for God (Philippians 2:14-16). We ask that you join with us in praying that the gospel will bear fruit in Australia and throughout the world through Bible-based, God-loving churches (Colossians 1:6). We are looking forward to the future of our Church as we remain faithful to God's word and follow His leading. We ask you to pray for the Church in the knowledge that God hears and answers prayer. Please encourage us as young leaders and allow us to benefit from the wisdom and experience of mature Christian leaders. Hebrews 10:24-25 affirms and encourages us towards this: "And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching."

### **Statement from the delegates of 21C to the Centenary Celebrations of the Presbyterian Church of Australia, July 24, 2001.**

We, young leaders within the Presbyterian Church of Australia, are thankful to God for His faithfulness to the PCA over the last 100 years in continuing to call us back to His word. Since God first loved us, our desire now is to love and obey Him with a single-minded commitment, and to share His love with others. By God's grace we will make diligent use of His gifts and, through the enabling of the Holy Spirit, will endeavor to proclaim the good news of Jesus Christ's death and resurrection to all in Australia and in every nation. We believe that the following areas are of great importance.

We are committed to unity: across all ages, using all gifts to build up the body of Christ.

We are committed to training: learning from experienced Christian leaders and passing that on to those in our care.

We are committed to being outward-looking: presenting Jesus in an ever-changing society, through the unchanging word of God.

We are committed to the future of our Church: remaining faithful to God's word and following his leading. We ask that you pray for our Church, for us and for those who will follow us.

### **FROM WESTERN AUSTRALIA UNDER ARTICLE X OF THE ARTICLES OF AGREEMENT OF THE PRESBYTERIAN CHURCH OF AUSTRALIA FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN WESTERN AUSTRALIA**

The General Assembly of the Presbyterian Church in Western Australia is pleased to be able in its Centenary year to present this report to the GAA during its Centenary year. We are thankful that God's grace in the Lord Jesus Christ has never failed and we believe will never fail, for 'where sin



abounded, grace abounded even more'. Despite our many sins and failures the Lord Jesus Christ has sustained us and even used us for his glory! May His name be praised for evermore!

We note the passing of the Rev. Bruce Fraser on 10 July 1998, the 'Father figure' of the PCWA through the difficult years of the division of the Presbyterian Church. Bruce was a man of Christ, the Bible, prayer, faith and servanthood. Without his humble fearlessness, his legal and organisational skills, humanly speaking it is hard to see that there would have been any PCWA in the years after 1977. But by God's grace there was and there is.

The General Assembly marked the 50<sup>th</sup> anniversary of the death of that great Christian and Australian, the Very Rev. Dr. John Flynn on the 5 May 2001 by way of a memorial notice inserted in the "West Australian".

The PCWA is the smallest of the six State Churches. We are very glad to receive encouragement from friends in the other State churches. We note many helpful visits including those by the Rt. Rev. and Mrs. Bruce Christian (the Moderator -General), the Rev. John Wilson, the Rev. Dr. and Mrs. Douglas Milne, the Rev. Prof. Ian McIver, the Rev. Chris Balzer (the College Committee), the Rt. Rev. John Nicol (the Christian Education Committee), the Rev. Dr. Paul Logan (the Clerk of the GAA and the Code Committee), the Rt. Rev. and Mrs. Jack Knapp (the Presbyterian Inland Mission and the Moderator-General elect) and the Rev. and Mrs. Robert Benn (the Australian Presbyterian World Mission). We have learned a great deal from these friends in Jesus Christ and we trust that such visits will continue as they are of great benefit to the PCWA.

While there have been reverses, failures, disappointments and problems over the intervening years, we are glad to report that the PCWA has slowly grown since 1997. In the Centenary year of the PCWA new workers have gone into the harvest fields: the Rev. and Mrs. Paul Bloomfield (New Life Rockingham); the Rev. and Mrs. Darrell Thatcher (Balga); the Rev. and Mrs. Seong-Mo Byun (International Students Fellowship); Mr. and Mrs. David Hart (David Shearer Patrol, Presbyterian Inland Mission); the Rev. and Mrs. Andrew Robinson (Henderson Memorial, Leederville); the Rev. and Mrs. Steven Young (Japanese outreach linked to St. Columba's Peppermint Grove in association with the Mission to the World of the Presbyterian Church in America) and the Rev. and Mrs. Song Hung (Perth-Korean Presbyterian Church). At the highly successful Centenary celebrations of the WA General Assembly held in May 2001, nineteen congregations and ministries were acknowledged as making up the work and witness of the PCWA. Much has been done but even more remains undone. We were also pleased to receive greetings for and acknowledgement of our Centenary from the Church of Scotland, the Free Church of Scotland, the Free Church of Scotland (Continuing), the Presbyterian and Reformed Council of WA (on behalf of the Christian Reformed Churches and the Westminster Presbyterian Churches) and the Christian Churches of WA.

The PCWA's main work of social witness, the Braemar Presbyterian Homes for the Aged has performed very well given the difficult environment facing aged care organisations today. BPHA gives an excellent witness to Christ in a myriad of quiet and practical ways. The CEO (Mr. Glenn Muskett) and the Convener of the BPHA Committee (the Rev. Alan Perrie) are both Commissioners to the 2001 GAA.

Following a long period of biblical reflection and discussion and after following the correct procedures, the General Assembly in 1999 resolved that the eldership should be open only to biblically qualified men. The General Assembly also re-established the diaconate, which it opened to biblically qualified men and women. The PCWA believes the Lord will bless his people as they are obedient to his Word in these matters. Since the report to the 1997 GAA the PCWA has continued to enjoy cordial relationships with the Christian Reformed Churches and the Westminster Presbyterian Churches. The PCWA believes there is much we can learn from these brothers and sisters in Christ. There have also been a number of improvements in the administration of the PCWA, including a proposed major revision of the WA Code as well as the appointment of an Assembly Administrative Assistant.

As the Centenary GAA meets the words of the Lord Jesus Christ remind us of the challenge and the opportunities before us all, those of us who live in the West and in other parts of Australia: 'The harvest truly is plentiful, but the labourers are few. Therefore pray the Lord of the harvest to send out labourers into His harvest.' (Matthew 9:37,38). We value the prayers and practical assistance of the rest of the Presbyterian Church of Australia in fulfilling our ministry to the glory and honour of the living God, the Father, the Son and the Holy Spirit.

STUART BONNINGTON, Clerk of Assembly.  
Presbyterian Church in Western Australia.

**MINUTES OF PROCEEDINGS OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA  
THE FORTY FOURTH GENERAL ASSEMBLY  
FIRST SEDERUNT**

**1. Centenary Celebration:** The Forty Fourth General Assembly of the Presbyterian Church of Australia began with a celebration in the Sydney Town Hall to commemorate the Centenary of the formation of the Presbyterian Church of Australia on 24 July, 1901.

**2. Constitute:** At Sydney and within the Town Hall, George Street, Sydney, at 7.00 p.m. on Tuesday 24 July, 2001, the General Assembly of the Presbyterian Church of Australia convened. During the celebration the Assembly was constituted with prayer by the Right Reverend the Moderator, the Rev. B.H. Christian.

**3. 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.

**4. 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. Jack James Knapp, Convener/Superintendent of the Presbyterian Inland Mission and a member of the General Assembly of the Presbyterian Church of Queensland, as Moderator of the Assembly. The Rev. J.J. Knapp was welcomed and inducted into office with prayer by the past Moderator, took the chair and addressed the Assembly.

**5. Prime Minister's Representative:** The Moderator welcomed Senator Richard Alston, Minister for Communications, Information Technology and the Arts and Deputy Leader of the Government in the Senate, representing the Hon. John Howard, Prime Minister of the Commonwealth of Australia. Senator Alston read a greeting from the Prime Minister at this time of celebration for the Centenary of the Presbyterian Church of Australia.

**6. Korean Consul-General:** The Moderator extended a welcome to Mr. Lee Yeong-hyeon, Consul-General of the Republic of Korea, attending the Assembly.

**7. Representatives from Overseas Churches:** The Moderator welcomed the following representatives from overseas churches: Rt. Rev. J.D. Miller, Moderator of the General Assembly of the Church of Scotland, the Rev. W. Mackay, Moderator of the General Assembly of the Free Church of Scotland; the Rev. R.F.S. Poots and D.J. Campbell, representing the General Assembly of the Presbyterian Church in Ireland; Pastor Johnny Naul, representing the General Assembly of the Presbyterian Church of Vanuatu; and the Rev. Prof. I. Breward, representing the General Assembly of the Presbyterian Church of Aotearoa New Zealand.

**8. Associates:** It was resolved that the Assembly associate the Rt. Rev. J.D. Miller, the Rev. W. Mackay, R.F.S. Poots, D.J. Campbell and Pastor Johnny Naul and grant privileges equivalent to those of an associate member to the Rev. Prof. I. Breward.

**9. Representatives of Other Churches:** The following representatives of other churches, being present, were welcomed by the Moderator: The Rev. Prof. J.L. Haire, President of the Uniting Church of Australia; Rev. L. Otto representing the President of the Lutheran Church of Australia; Commissioners B. and C. Morgan representing the Salvation Army; Rev. B. Lucas, representing the

Roman Catholic Church in Australia; Archdeacon K. Allen, a representative of the Anglican Church of Australia; Rev. G. Best representing the Fellowship of Congregational Churches; Rev. T.J. Leggott, representing the Presbyterian Church of Eastern Australia; and Mr. R. Hoeksema, representing the Christian Reformed Churches of Australia.

Mr. R. Hoeksema responded to the Moderator's welcome on behalf of the representatives of other churches.

**10. Business Committee:** The report of the Business Committee was laid on the table and received.

The Rev. P.J. Barson presented the deliverance.

The order of business for Wednesday 25 July, 2001 was approved.

The debate was adjourned (Min. 15).

**11. Notices of Motion:** Notices of Motion 1 to 36 were laid on the table.

**12. Adjournment:** Thereafter the assembly adjourned to meet tomorrow, Wednesday 25 July, 2001, at 9.30a.m. in the Chalmers Church, Chalmers Street, Surry Hills, 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.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## SECOND SEDERUNT

**13. Holy Communion:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Wednesday 25 July, 2001 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. C.D. Balzer, L.J. Hall and the following Elders: Messrs K.P. Mar, P.A. Burke, J.C. Mackillop, N.L.G. Taylor, J. McClenahan, D. Kennedy, W.R. White, R. Hanna, K. Johnston, W.D. McGregor, C.D. Cutler, G. Muskett and W. Knapp.

**14. Assembly Constituted:** At the conclusion of the Solemn Service the Assembly was constituted with prayer, the Moderator presiding.

**15. Business Committee:** Debate was resumed on the report of the Business Committee (Min. 9).

Clauses (1) to (11) were approved.

The debate was adjourned (Min. 122).

**16. Apologies:** Apologies for absence were received and accepted from the Rev. P.W. Swinn, Messrs. P. Reynolds, A. Linney.

**17. Report of the Retiring Moderator:** The Report of the retiring Moderator was laid on the table and received.

The Very Rev. Bruce H. Christian addressed the House.

Pursuant to Notice the Clerk moved:

That the Assembly:

Give thanks to God for the ministry of the Very Rev. B.H. and Mrs. Christian in the period of Mr. Christian's leadership of the Church as Moderator-General and assure them of the continued prayers of the Assembly as they continue their ministry in whichever sphere of service God calls them.

The motion was seconded and approved.

**18. Motion of Loyalty:** The following Motion of Loyalty, submitted by the Business Convener, was approved, the assembly joining in the singing of "God save the Queen".

To the Queen's Most excellent Majesty:

May it please Your Majesty:

We, your faithful subjects, Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly at Sydney on the twenty fifth day of July, Two Thousand and One, 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 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, 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.

**19. Prayers for the Australian Parliament:** Pursuant to notice the Clerk 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.

**20. Presbyterian Women's Association:** The report of the Presbyterian Women's Association was laid on the table and received.

Mrs. F. Schinckel, retiring President; Mrs. J. Perry, President; Mrs. H. Ross, Secretary; and Mrs. B. Gadsby, Treasurer; were presented to the Moderator and at his invitation Mrs. F. Schinckel addressed the House.

Pursuant to notice the Clerk moved:

That the Assembly:

Thank the P.W.A. for its work throughout the Commonwealth in many spheres for support of the work and mission of the Church and commend the aims and goals of the Presbyterian Women's Association of Australia to presbyteries, sessions and congregations for their prayers and active support.

The motion was seconded and approved.

**21. Ad hoc Committee on the Centenary of the Presbyterian Church of Australia:**

The report of the Ad hoc Committee on the Centenary of the Presbyterian Church of Australia was laid on the table and received.

The Rev. R.P.F. Benn submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Commend the Centenary Appeal for ministry amongst Aboriginal people in Cape York to the whole Church and encourage gifts and donations for the Appeal.
- (2) Encourage members of the Assembly to attend the Centenary Services for the Assembly in the Church of St. Andrew's Canberra, on Sunday 29 July, 2001.
- (3) Express its appreciation to Mr. G. Gardiner from Queensland, Chief Executive Officer of Christian Television Australia, and his team and all those who participated in the organisation and production of the Centenary celebrations in the Sydney Town Hall on Tuesday 24 July, 2001.
- (4) Thank and discharge the Committee.

**22. Communication (i):** A communication was received from the Presbyterian Church in Canada bringing greetings to the Assembly in its Centenary year.

**23. Communication (ii):** A communication was received from the Reformed Ecumenical Council bringing greetings to the Assembly in its Centenary year.

**24. Communication (iii):** A communication was received from the Presbyterian Church of Aotearoa New Zealand bringing greetings to the Assembly in its Centenary year.

**25. Communication (vii):** A communication was received from the Hon. John Howard, Prime Minister of the Commonwealth of Australia, conveying greetings to the Assembly on the occasion of the celebration of the Centenary of the Presbyterian Church of Australia.

**26. Returns to Remits:** The report on the Returns to Remits was laid on the table and received.

The Rev. Dr. Paul Logan submitted the deliverance.

Clause (1) was moved and seconded.

The Rev. H.A. Stamp challenged the competency of Article 2.4 in the new Articles of Agreement.

The Moderator ruled Article 2.4 competent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

Clauses (1) and (2) were approved.

The deliverance as a 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. 1997 Min. 24) concerning the Articles of Agreement enact new Articles of Agreement as follows:

## **ARTICLES OF AGREEMENT**

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### **1. General Assembly**

- 1.1 There shall be a Supreme Court of the Church which shall be called the General Assembly of the Presbyterian Church of Australia.
- 1.2 The General Assembly shall meet in such places as it shall determine. The General Assembly shall endeavour to arrange its business so as to meet once each three years, but may meet more or less frequently if it so decides from time to time. At the conclusion of a session of the General Assembly the General Assembly adjourns until its next meeting.
- 1.3 The General Assembly shall consist of:
  - (a) an equal number of ministers and elders elected pursuant to Articles 1.4 and 1.5;
  - (b) the Officers of the General Assembly as appointed pursuant to Article 1.7 (any who is not a minister or elder does not have power to vote); and
  - (c) the past Moderators of the General Assembly.
- 1.4 Each State Assembly shall elect one minister and one elder for every sixteen Sanctioned Charges or portion thereof within its bounds. A State Assembly may elect alternates to take the place of a member who may be unable to attend. The Clerk of the State Assembly shall notify the Clerk in writing prior to the opening of the General Assembly of the commissioners from that State Assembly.
- 1.5 Each Presbytery shall elect from within its bounds one minister and one elder for every five Sanctioned Charges or portion thereof within its bounds. A Presbytery may elect alternates as in the case of State Assemblies. The Clerk of Presbytery shall notify the Clerk in writing prior to the opening of the General Assembly of the commissioners from that Presbytery.
- 1.6 The following persons shall have all the rights of members of the General Assembly (except the right to vote if not a minister or elder) while the Assembly is discussing the reports (including deliverances) of their respective committees if they have not been commissioned as members of the General Assembly:
  - (a) conveners of General Assembly committees in presenting their reports; and
  - (b) the office-bearers holding full-time appointments made or authorised by the General Assembly, such as the National World Mission Co-ordinator of APWM, the Superintendent of the Presbyterian Inland Mission and the Editor of the national journal.
- 1.7 The General Assembly shall in accordance with its regulations appoint the following who shall be the Officers of the Assembly:  
Moderator (who shall be referred to as Moderator-General in distinction from the moderators of State Assemblies); Clerk; Deputy Clerk; Business Convener; Procurator; Law Agent.
- 1.8 A meeting of the General Assembly to deal with special unforeseen business may be convened by the Moderator on a requisition from not fewer than thirty members who are drawn from not less than four States. The Moderator shall determine the place and time of meeting and not less than 30 days notice of the meeting and the business to be transacted shall be given by the Clerk. The business is not proceeded with unless:

- (a) a quorum is present, and
  - (b) the action of the requisitionists and of the Moderator in convening the meeting is approved by the General Assembly as convened.
2. Powers of the General Assembly
- 2.1 The General Assembly shall have powers legislative, administrative and judicial, which powers shall be supreme with respect to:
- (a) doctrine of the Church;
  - (b) worship of the Church;
  - (c) discipline of the Church;
  - (d) the training of students for service in the Church (including training for the ministry, deaconess training and other training areas as determined by the General Assembly);
  - (e) the admission of candidates to the ministry;
  - (f) the reception of ministers from other Churches;
  - (g) re-admission to the ministry of previous ministers of the Church;
  - (h) overseas mission;
  - (i) home mission, particularly in inland or other sparsely settled areas, at the request of or in conjunction with a State Assembly;
  - (j) relations with
    - (i) the national bodies of other churches in Australia, and
    - (ii) overseas churches;
  - (k) the publication of a national journal;
  - (l) Christian education; and
  - (m) chaplains to the defence forces.
- 2.2 In the exercise of its legislative powers under Article 2.1 where the Assembly proposes to enact a Rule (including repeal or amendment of a Rule), the General Assembly shall be bound by Barrier Act procedure. In the Church such procedure requires the approval of a majority of the State Assemblies and a majority of the Presbyteries before the General Assembly may enact such a Rule as binding and effective, but subject to Article 2.3.
- 2.3 If the General Assembly resolves to remit under the Barrier Act procedure referred to in Article 2.2 a proposed new Rule (including repeal or amendment of a Rule), the General Assembly may by further resolution which is approved by not less than two thirds of those present and voting grant interim authority in which case the proposed new Rule shall take effect from the close of that meeting of the General Assembly to the next meeting of the General Assembly.
- 2.4 For the purposes of Article 2.2 the failure by a Presbytery or a State Assembly to respond to a remit shall be deemed to be approval of that remit.
3. Commission of the General Assembly
- 3.1 A Commission of the General Assembly may be convened as specified in Article 3.6 with the following powers and duties:
- (a) to deal with and determine each matter referred to it by the General Assembly, and
  - (b) to consider and determine any other matter or issue and to take such action, being of a kind which would normally be dealt with by the General Assembly but which because of its urgent nature requires prompt executive or judicial action.
- 3.2 The Commission of Assembly shall:
- (a) act in the interest of the Church on every occasion so that the Church does not suffer or sustain any prejudice or harm which can be prevented;
  - (b) observe all instructions given to the Commission by the General Assembly;
  - (c) act in all its proceedings in accordance with the rules and constitution of the Church;
  - (d) be accountable to and censurable by the General Assembly as the Assembly shall see fit;
  - (e) refrain from enacting, amending or repealing any rules or regulations of the General Assembly, or entering into a consideration of any overture or motion proposing legislation;
  - (f) deal only with matters specified in Article 3.1(a) and (b); and
  - (g) submit its minutes duly confirmed and all relevant papers to the next meeting of the General Assembly through the Clerk.
- 3.3 The membership of the Commission of Assembly shall be as follows:
- (a) the Moderator, who shall be chairman;
  - (b) the other Assembly Officers;
  - (c) all past Moderators of the General Assembly;

(d) members from the States as follows:

	Ministers	Elders
New South Wales	4	4
Victoria	3	3
Queensland	2	2
South Australia	1	1
Western Australia	1	1
Tasmania	1	1

3.4 The State Assembly shall appoint members of the Commission from that State. These appointments shall continue until such time as the State Assembly makes new appointments, it being intended that there should always be designated members to the Commission from each State Assembly. Any vacancy which may occur shall be filled by the State Assembly or on behalf of the State Assembly of the relevant State in such manner as the State Assembly may direct.

3.5 The quorum for a Commission of Assembly shall be 16 members drawn from at least four of the States, at least eight of whom are members pursuant to Article 3.3(d).

3.6 The Moderator shall convene the Commission of Assembly:

- (a) when so appointed by the General Assembly,
- (b) when requested so to do by a quorum of the members of the Commission, or
- (c) on his own direction.

The Commission shall meet at such time and in such location as the Moderator determines.

3.7 The Clerk shall take all steps which may be necessary or desirable to arrange for any meeting of the Commission of Assembly.

#### 4. Committees

4.1 The General Assembly may establish standing committees to carry out the work of the General Assembly in their respective areas including the following:

- (a) Australian Presbyterian World Mission Committee
- (b) Business Committee
- (c) Christian Education Committee
- (d) Church and Nation Committee
- (e) College Committee
- (f) Code Committee
- (g) Defence Forces Chaplaincy Committee
- (h) Finance Committee
- (i) Moderator's Nominating Committee
- (j) National Journal Committee
- (k) Presbyterian Inland Mission Committee
- (l) Public Worship and Aids to Devotion Committee
- (m) Reception of Ministers Committee
- (n) Relations with Other Churches Committee.

4.2 The General Assembly may appoint special committees to carry out such tasks as determined from time to time by the General Assembly. Such committees cease at the conclusion of the next meeting of the General Assembly unless the Assembly reappoints the Committee for a further term.

#### 5. Mission

5.1 Australian Presbyterian World Mission shall give effect to the responsibility of the General Assembly in respect of initiating and supporting mission. This will involve the support of missionaries who are working:

- (a) with accredited mission societies approved in accordance with regulations approved by the General Assembly; and
- (b) directly under the authority of the Church either overseas or in Australia.

5.2 It shall be the responsibility of APWM to:-

- (a) publicise and carry through the General Assembly's policy in regard to the missionary service and outreach of the Church;
- (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) (i) establish and maintain partnership relationships for missionary activity with



- (ii) approved overseas churches, and negotiate on behalf of the General Assembly with approved mission bodies and members of the Church working with them, to establish working agreements and to encourage support;
  - (d) 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; and
  - (e) oversee and initiate the expansion of mission work to new areas and unreached people groups. If such work is to take place within the bounds of a Presbytery APWM must seek and obtain the prior approval of that Presbytery.
6. Defence Forces Chaplains
- 6.1 The Defence Forces Chaplaincy Committee shall administer the authority of the General Assembly in respect of defence forces. In particular the Committee shall nominate, discharge and control chaplains in the Australian Defence Forces both at home or abroad.
- 6.2 The General Assembly may delegate such portions of its authority in this area as it shall deem fit to the relevant chaplaincy committees of the State Assemblies. The Defence Forces Chaplaincy Committee shall co-operate with those committees and the State Assemblies in all matters conducive to the satisfactory conduct and control of the work of the Defence Forces Chaplains.
7. Theological Training
- 7.1 There shall be a course of training for the ministry of Word and Sacraments which shall be supervised by the College Committee.
- 7.2 The General Assembly shall determine the course of training, together with the prerequisites for entry to the course.
- 7.3 The College Committee shall admit candidates for the ministry to the course of training, grade students throughout the course, approve syllabi, conduct examinations as necessary, and issue certificates (known as exit certificates) on completion of the course of training.
- 7.4 The State Assemblies shall administer the course of training through the operation of such theological halls or colleges as:
- (a) are recognised pursuant to Article 7.5, and
  - (b) may be recognised from time to time by the General Assembly.
- 7.5 The theological colleges and halls recognised for the training of candidates for the ministry shall be:
- (a) in Queensland - the Presbyterian Theological Hall,
  - (b) in NSW - the Presbyterian Theological Centre, and
  - (c) in Victoria - the Presbyterian Theological College.
- 7.6 Each State Assembly operating a theological hall or college shall appoint professors or lecturers, together with a faculty and a committee to administer each such hall or college.
- 7.7 The course of training shall consist of a theological course, at degree standard, whose subjects are prescribed in regulations approved by the General Assembly after receiving advice from the College Committee.
- 7.8 A Presbytery shall not license a candidate for the ministry until the candidate has been issued by the College Committee with an exit certificate which certifies that all requirements of the College Committee have been met by the candidate.
- 7.9 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.
8. Reception of Ministers
- 8.1 The Reception of Ministers Committee deals with applications by ministers and licentiates (or equivalent) of other denominations to be received as ministers of the Church and with applications for reinstatement from people who have previously resigned from the ministry of the Church.
- 8.2 Ministers and licentiates from denominations which are not presbyterian who seek to be accepted as ministers of the Church may be admitted only by the General Assembly.
- 8.3 Ministers and licentiates from other presbyterian churches who seek to be accepted as ministers of the Church may be admitted by:
- (a) the General Assembly,
  - (b) a State Assembly if so authorised by the General Assembly, or
  - (c) the Reception of Ministers Committee in accordance with Regulations enacted by the

General Assembly so as to secure uniformity of method of admission.

- 8.4 The Reception of Ministers Committee shall upon the presentation of a certificate of status from the church in which they have been serving and a certificate of good conduct from APWM receive as ministers of the Church:
- (a) ministers who were previously ministers of the Church who have undertaken missionary service under the authority of APWM and have put themselves under the ecclesiastical jurisdiction of the church within which they are working, and
  - (b) ministers who were previously licentiates of the Church who have undertaken missionary service under the authority of APWM and have placed themselves under the ecclesiastical jurisdiction of the church within which they are working and who received ordination within that Church.
9. Co-operative Action with State Assemblies
- 9.1 Each State Assembly may at its discretion and shall if so required by the General Assembly report to the General Assembly on issues pertaining to the work and welfare of the Church within the jurisdiction of that State Assembly.
- 9.2 The General Assembly shall consider such reports, and issue any recommendations, when that is deemed advisable, with regard to them.
- 9.3 The General Assembly may, in conjunction with the relevant State Assembly, originate new home mission schemes and take such steps as it may think fit to raise money and otherwise assist the home mission operations of any State Church.
10. Powers of State Assemblies
- 10.1 The autonomy of the State Assemblies shall not be further interfered with than is necessary to give effect to the Basis of Union and the Articles of Agreement.
11. Financial Issues
- 11.1 The Finance Committee shall manage the finances of the General Assembly.
- 11.2 A fund shall be formed in order to pay for:
- (a) the working expenses of the General Assembly (including its committees and officers), and
  - (b) such part of the travelling and accommodation expenses of its members as the General Assembly may from time to time determine.
- The State Assemblies shall contribute to this fund in such proportions as the General Assembly may from time to time determine.
- 11.3 Subject to any determination of the General Assembly, the Finance Committee may authorise the handling of financial functions of the General Assembly by one or more State Assemblies, including the trustees and/or administrative officers of a State Church.
- 11.4 The General Assembly may establish trustees to hold and deal with any property of the Church including the General Assembly and its committees. The General Assembly may in addition authorise incorporation for similar purposes if thought desirable by the General Assembly.
- 11.5 The General Assembly may establish a superannuation scheme and/or a long service leave scheme for the benefit of ministers of the Church. In particular the General Assembly may form or incorporate schemes for these purposes and may:
- (a) require ministers of the Church to contribute to any such scheme,
  - (b) require congregations with a minister to contribute to the scheme in respect of ministers of those congregations,
  - (c) require State Assemblies or committees of the Church or a State Assembly employing a minister to contribute in respect of that minister,
  - (d) determine the amount of contributions, and
  - (e) enact Regulations in respect of the operation of the scheme.
- 11.6 No minister within the jurisdiction of a State Assembly connected with or liable to join a beneficiary, provident or superannuation fund or long service leave fund thereof shall be required to contribute to any such scheme of the General Assembly without the consent of the State Assembly.
- 11.7 The General Assembly may in co-operation with the State Assemblies seek to promote uniformity within the State Churches as to the conditions of service for Ministers, particularly in respect of the transfer of Ministers from one State to another State.
12. Insurance
- 12.1 The General Assembly may co-operate with the authorities of State Churches for joint or federal

- control or mutual association in respect of effecting insurance of all kinds.
- 12.2 Unless otherwise determined by the Assembly, the Finance Committee shall be responsible for pursuing insurance issues as referred to in Article 12.1.
13. Assessors
- 13.1 At each ordinary meeting the General Assembly shall elect from amongst its members 8 ministers and 8 elders to be a body of assessors, who shall be able to assist any presbytery or State Assembly which may seek their assistance in any matter.
- 13.2 The presbytery or State Assembly shall request such assistance of the Moderator who shall appoint at least 3 but not more than 6 assessors from among the body of assessors.
14. Rules and Regulations
- 14.1 In the exercise of powers conferred on the General Assembly by Article 2.1, the General Assembly may make Rules and/or Regulations from time to time including but not limited to:
- (a) standing orders for meetings of the General Assembly,
  - (b) regulations for the establishment and functioning of committees of the General Assembly as provided for under Article 4,
  - (c) regulations regarding Officers of the General Assembly as appointed under Article 1.7, and
  - (d) rules for the exercise of discipline in the Church.
- 14.2 The General Assembly may by separate resolution or within such Rules or Regulations prescribe procedures for the amendment repeal or replacement of specified Rules or Regulations.
15. Amendment to Articles
- 15.1 The General Assembly by resolution expressed to be pursuant to this Article may repeal, amend or add to these Articles of Agreement from time to time, but not without the prior consent of the majority of the Presbyteries of the Church and a majority of the State Assemblies.
- 15.2 If the General Assembly resolves to remit to State Assemblies and Presbyteries a proposed alteration to these Articles, a record shall be taken and recorded in the minutes of the General Assembly of the numbers voting for and against, and of those present but not voting, in respect of such resolution.
- 15.3 For the purposes of Article 15.1, the failure by a Presbytery or a State Assembly to respond to a remit shall be deemed to be disapproval of that remit.
16. Transitional
- 16.1 The enactment of these Articles does not affect the validity of any decision of the General Assembly made pursuant to the Articles of Agreement in force prior to the enactment of these Articles.
- 16.2 All administrative arrangements of the General Assembly, including the appointment of committees and enactment of Rules and Regulations, made pursuant to the Articles of Agreement in force prior to the enactment of these Articles shall continue to apply in full force and effect but now subject to these Articles of Agreement.
17. Definitions
- 17.1 In these Articles of Agreement the following words shall have the meanings given:
- "Article" means an article of these articles of agreement.
- "APWM" means the committee of the General Assembly known as the Australian Presbyterian World Mission Committee.
- "Church" means the Presbyterian Church of Australia, being a federal union of the State Churches.
- "Clerk" means the Clerk of the General Assembly.
- "Clerks" means the Clerk and the Deputy Clerk of the General Assembly.
- "Regulation" means an enactment by the General Assembly to facilitate the administrative operation of the Assembly and/or its committees, which enactment is not a Rule.
- "Rule" means an enactment by the General Assembly which creates binding obligations upon members of the Church generally and/or upon subordinate courts of the Church.
- "Standing Committee" means a committee of the General Assembly established under Article 4.1.
- "State Assembly" means the General Assembly of a State Church.
- "State Church" means each of the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, the Presbyterian Church of Western Australia and the Presbyterian Church of Tasmania.

- (2) Declare the newly enacted Articles of Agreement to take effect forthwith.

**27. Finance:** The report of the Finance Committee was laid on the table and received.

Mr. J. Mill submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Receive and note the Balance Sheets as at 31 December, 2000 and associated statements.
- (2) Receive the following audit reports:
  - (a) From Mr. R.C. Williams to the Trustees.
  - (b) From Peden Lavis and Co on the accounts of the Presbyterian Inland Mission Committee.
- (3) Approve the appointments of:
  - (a) Mr. R.C. Williams as Official Auditor
  - (b) PKF, Chartered Accountants and Business Advisors of 307 Queen Street, Brisbane as Auditors of the Presbyterian Inland Mission's accounts in terms of Regulations 3.9.11 and 3.12.5.
- (4) Approve the reimbursement of the actual expenses incurred for travelling of commissioners not resident in the city in which the General Assembly is held on the following basis:

Commissioners having to travel more than 750 km by rail

  - return economy class air-fares

Commissioners having to travel 750 km or less by rail

  - return rail fares;
  - where a train does not run – return coach fares
- (5)
  - (a) Until further notice pay for accommodation during the course of the Assembly for the Moderator, Clerks and Business Convener.
  - (b) Declare that, until further notice, other Commissioners to the Assembly will be allocated accommodation with billets, where these are offered, and that those who find this unacceptable will be responsible for their own accommodation.
  - (c) Pay the cost of accommodation of up to \$75.00 per night per person, for a maximum of 4 nights, for commissioners to the Assembly who requested billets but for whom billets were not available.
- (6)
  - (a) Until such time as the General Assembly determines otherwise, approve payment of Honoraria as follows:

Clerk of Assembly	\$1,000 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 in (a).
- (7)
  - (a) Approve the following provisions for the Moderator assuming office in July, 2001 and for succeeding Moderators until such time as the General Assembly determines otherwise:-
    - (i) An allowance of up to \$20,000 to cover the costs of travel, accommodation, telephone, postage, stationery, secretarial expenses for the total period of office (three years).
    - (ii) An allowance sufficient to cover the cost of moderatorial court dress.
    - (iii) Costs of pulpit supply during Moderator's absence on moderatorial duty.
    - (iv) An honorarium of \$1,500 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.
- (8) 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 (4) above, with incidental expenses as determined by each committee.

- (9) (a) Approve the following amounts as "maximum allocations" to the Committee listed for the period 1 January, 2002 to 31 December, 2004 in order to take up deficiencies that cannot be financed from within their own resources:-
- |                                     |               |
|-------------------------------------|---------------|
| Church and Nation                   | 1,000         |
| Code                                | 5,000         |
| College                             | 12,000        |
| Defence Forces                      | 3,500         |
| Public Worship and Aids to Devotion | --            |
| Reception of Ministers              | 2,100         |
| Relations with Other Churches       | <u>1,000</u>  |
|                                     | <u>24,000</u> |
- (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.
- (10) 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 2001 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 by the Thirty-Seventh General Assembly in 1979 (Min. 95(6)).
- (11) Request the Trustees to finance expenditure authorised by the Finance Committee, pending reimbursement by State Finance or equivalent committees.
- (12) Take no further action for the establishment of a unified Long Service Leave scheme for ministers of the Presbyterian Church of Australia.

**28. 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:

Declare that the correct form of Question 2 to be asked of ministers and licentiates at Ordinations and/or inductions is that enacted by the General Assembly of Australia (GAA BB1977 Min. 26(5)) for elders viz.,

(II) Do you own and accept the Westminster Confession of Faith, as amended by the General Assembly, and read in the light of the Declaratory Statement contained in the Basis of Union adopted by this Church on the 24<sup>th</sup> Day of July, 1901, as an exhibition of the sense in which you understand the Holy Scriptures and as a confession of your faith; and do you engage firmly and constantly to adhere thereto, and to the utmost of your power to assert, maintain and defend the same?

**29. Overture (i):** An overture from the Code Committee concerning a new Standing Order 64A was taken up and received.

The Rev. B.M. Meller and the Rev. Dr. Paul Logan stated the overture.

Questions were asked.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly sustain the overture.

The motion was seconded and approved.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Enact a new Standing Order 64A as follows:

**64A Procedural Motion:**

A motion, by which the House determines in what manner and/or when a question then in debate shall be dealt with, may be moved without notice at any stage in a debate and may itself be debated and amended.

The motion was seconded and approved.

**30. Overture (iii):** An overture from the Code Committee concerning the administration of

the sacraments within the Presbyterian Church of Australia by ministers of other churches was taken up and received.

The Rev. Dr. Paul Logan and the Very Rev. Prof. A.M. Harman stated the overture.

Questions were asked.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly sustain the overture.

The motion was seconded and approved.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

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 31 December 2003.

The motion was seconded and approved.

The debate was adjourned (Min. 114).

**31. Notices of Motion:** Notices of Motion 37 to 38 were laid on the table.

**32. Adjournment:** Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.

### THIRD SEDERUNT

**33. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Wednesday 25 July, 2001 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.

**34. Presbyterian Church of Aotearoa New Zealand:** The Moderator welcomed the Rev. Prof. I. Breward representing the Presbyterian Church of Aotearoa New Zealand, who brought greetings to the Assembly in this its Centenary year from the Presbyterian Church of Aotearoa New Zealand.

**35. Appeal (ii):** An appeal from the Rev. J.F. Boyall against a decision of the General Assembly of the Presbyterian Church in New South Wales concerning the disposition of funds from the sale of congregational property at Leura, together with accompanying documents, was laid on the table and received.

The competency of the Appeal was challenged as the matter appealed against is outside the jurisdiction of this General Assembly.

The Moderator ruled the Appeal incompetent.

**36. 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. J.F. Boyall 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.

**37. Dissent and Complaint (iv):** A dissent and complaint from the Rev. J.F. Boyall against a decision of the General Assembly of the Presbyterian Church in N.S.W. to amend the N.S.W. Code 7.01 and 7.04, together with accompanying documents was laid on the table and received.

The competency of the Dissent and Complaint was challenged.

The Moderator ruled the Dissent and Complaint competent.

The Rev. J.F. Boyall addressed the Assembly.

The Rev. C.D. Balzer and P.F. Cooper addressed the Assembly as respondents on behalf of the General Assembly of the Presbyterian Church in N.S.W.

Questions were asked of the complainant and respondents.

The Rev. C.R. Thomas moved that the Assembly dismiss the dissent and complaint.

The motion was seconded and approved.

The Moderator informed the complainant and respondents of the decision of the Assembly and removed them from the bar.

**38. Presbyterian Inland Mission Regulations:** Pursuant to notice the Rt. Rev. J.J. Knapp moved:

That the Assembly:

Amend the regulations of the Presbyterian Inland Mission Committee by deleting from Regulation 3 the words contained in parentheses namely (which includes 2 corresponding members from the North Queensland Presbytery) so the amended Regulations will read:-

The Committee shall consist of sixteen (16) members appointed by the General Assembly of Australia of whom eight (8) shall be from Queensland; two (2) each from New South Wales and Victoria; and one each from Tasmania, South Australia, Western Australia and the Northern Territory plus the Executive Officer/Superintendent ex-officio.

The committee shall meet from time to time as determined by the Executive. The Queensland members shall constitute the Executive and shall meet at least quarterly.

The Executive shall have the power to fill vacancies between Assembly meetings, the change in regulations to take effect forthwith.

The motion was seconded and approved.

**39. Dissent and Complaint (v):** A dissent and complaint from Dr. D. Hare against a decision of the General Assembly of the Presbyterian Church of Victoria concerning the distribution of the book "Fractured Fellowship", together with accompanying documents, was laid on the table and

received.  
The competency of the dissent and complaint was challenged on the grounds that publication of the book is a matter outside the jurisdiction of this Assembly  
The Moderator ruled the dissent and complaint incompetent.  
Dissent was moved from the Moderator's ruling.  
The Rev. C.R. Thomas raised a matter of privilege.  
The Moderator ruled there was a matter of privilege.  
The matter of privilege was resolved.  
The Moderator's ruling on the competency of the dissent and complaint was upheld.  
Dr. D. Hare recorded his dissent.

**40. Dissent and Complaint (vi):** A dissent and complaint from the Rev. M.E.S. Jensen against a decision of the General Assembly of the Presbyterian Church of Victoria concerning the distribution of the book "Fractured Fellowship", together with accompanying documents, was laid on the table and received.  
The competency of the dissent and complaint was challenged on the grounds that publication of the book is a matter outside the jurisdiction of this Assembly.  
The Moderator ruled the dissent and complaint incompetent.  
Dissent was moved from the Moderator's ruling.  
The Moderator's ruling was upheld.  
Dr. D. Hare and J. Hare recorded their dissent.

**41. Petition (i):** A petition from Mr. G. Freeman concerning an interpretation of the Westminster Confession of Faith was taken up and received.  
The petitioner was called to the bar.  
Mr. G. Freeman appeared for himself.  
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. C.D. Balzer moved:  
That the Assembly:  
Advise Mr. G. Freeman:  
(a) To consult the report to the 1994 General Assembly of Australia and the subsequent motions of that Assembly (G.A.A. B.B. 1994 Min. 100) regarding the matter of Liberty of Opinion in matters contained in the Westminster Confession of Faith; and  
(b) That the booklet "A Shorter Catechism for Today" published by the Christian Education Committee of the Presbyterian Church of Australia in 1981 has no legislative doctrinal authority in the Presbyterian Church of Australia.  
The motion was seconded and approved.  
The debate was adjourned (Min. 117).

**42. Overture (viii):** An overture from the General Assembly of the Presbyterian Church in N.S.W. concerning Elders celebrating the Sacraments was taken up and received.  
The Rev. S.J. Clements and J.A. McClean stated the overture.  
Questions were asked.  
Pursuant to notice the Rev. J.A. McClean moved that the Assembly sustain the overture.  
The motion was seconded and approved.  
Pursuant to notice the Rev. J.A. McClean moved:  
That the Assembly:  
Send the Overture to presbyteries and state assemblies under Barrier Act procedure with replies to be in the hands of the Clerk of Assembly by 31 December, 2003.  
The motion was seconded and approved.  
By leave of the House the Rev. J.A. McClean moved:  
That the Assembly:  
Grant the Overture interim authority.  
The motion was seconded and disapproved as it failed to reach the two thirds majority required under Article 2.3.



**43. Notices of Motion:** Notices of Motion 39 to 45 were laid on the table.

**44. Adjournment:** Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

#### FOURTH SEDERUNT

**45. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Wednesday 25 July, 2001 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.

**46. Australian Presbyterian World Mission:** The report of the Australian Presbyterian World Mission Committee and an addendum to the report was laid on the table and received.

The following missionaries and returned missionaries were thanked by the Assembly:

Rev. R. and Mrs. McKean, Rev. D. and Mrs. Thatcher, Rev. P. and Mrs. Burns, Miss J. Cutler, Rev. C.J. and Mrs. Letcher and Rev. H. and Mrs. Price.

Dr. D. Pilgrim submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Express its thanks to Rev. R. and Mrs. L. Benn for their service during Mr. Benn's term as National Director.
- (2) Appoint the Rev. R.W. (Bill) Lutton as National Director of APWM from 14 September, 2001 until the next session of the General Assembly, 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. The basic stipend in 2001 is \$29,160; consisting of taxable cash component of \$20,400 and a non-cash benefit component of \$8,760.
  - (b) A travel allowance. Where the Minister's own car is used, the allowance is \$7,888 to cover all metropolitan Sydney travel, 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, OR a Manse Allowance as negotiated but as a minimum the allowance as determined by the NSW Assembly, currently \$8,500.
  - (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) Removal expenses within NSW and by negotiation for an interstate appointee.
  - (i) Payment of all professional expenses for the conduct of Mission business including postage, stationery, telephone rental and calls.
  - (j) The appointment to be for an initial term of three years and may be terminated by three months notice in writing by either party.
- (3) Request the Presbytery of North Queensland to set apart the Rev. R.W. Lutton to his office as National Director of APWM.
- (4) Request the Presbytery of Sydney South to grant the Rev. R.W. Lutton a seat on the Presbytery in accordance with the provision of the NSW Code II 5.04(d).
- (5) Request APWM to write to all Presbyteries introducing the Rev. R.W. and Mrs. J. Lutton, encouraging them to consider the continuing need for the financial and prayerful support of our National Director.
- (6) Approve the revised edition of "Partnership in Mission", the 2001 Policy Handbook of APWM, and request APWM to draw attention of Sessions and Presbyteries to amendments and additions which include home assignment, commissioning and decommissioning of missionaries, the roles of spouses, short term missionaries and support coordinators.
- (7) Approve the 2001 edition of the Missionary and Prayer Directory, and encourage the use of the Directory and "APWM World" in church services and home groups and by individuals as a means to informed prayer for our missionaries and their ministries.
- (8) Praise God for the growing interest in and support for world mission by our churches.
- (9) Encourage its 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 annual Meal for Mission appeal which in 2001 is likely to contribute one sixth of the Federal APWM Committee's financial obligations.
- (10) Irrespective of the outcome of the overture to alter the structure of APWM, encourage churches to remember the special needs of cross-cultural and indigenous ministries in Australia.
- (11) Express its thanks to God for the service of the following Partner Church Missionaries:
- (a) Rev. R. and Mrs. McKean, and family at Talua Ministry Training Centre (1992-97) where Mr. McKean served as Dean of Students.
  - (b) Rev. D. and Mrs Thatcher and family at Talua MTC from early 1995 until their return to Australia in May 2000. Mr. Thatcher served as Dean of Students after the Rev. R. McKean.
  - (c) Rev. P. and Mrs. Burns and family at Talua MTC in 1998.
  - (d) Rev. W.A. and Mrs. Williamson and family commenced at Talua MTC in March 2000, where Mr. Williamson is serving as Dean of Students.
  - (e) Miss J. Cutler served as an English Teacher at Talua MTC from early 1998 to the end of 2000.
  - (f) Rev. H. and Mrs. Price and family served under secondment to Mission to the World in conjunction with the Presbyterian Church in Japan from February 1993 until July 1999 when they returned to Australia to minister to the Canterbury Japanese congregation in Victoria.
- (12) Express its thanks to God for the service of the following Partner Society Missionaries who have returned home during the period since the last GAA:
- |                               |                                |
|-------------------------------|--------------------------------|
| Joan Campbell                 | WEC, from Indonesia            |
| Janet Cowden                  | Wycliffe, from Aust Aborigines |
| Ernest and Marilyn Gunders    | Pioneers, from PNG             |
| Sue Harris                    | OMF, Indonesia                 |
| Dr John and Mrs Joanne Oakley | Pioneers, from PNG             |
| Barbara Sayers                | Wycliffe, from Aust Aborigines |
| Jean Stewart                  | Pioneers, from PNG             |
| Dianne Town                   | Pioneers, from PNG             |
- (13) Note the changes to the Executive and thank those members who have resigned for their service:- Rev. K. Black, P. Nellies, and Miss Margery Geddes.
- (14) Thank the State Committees of APWM for their faithful service in supporting missions, and especially the work of State Conveners who have resigned since the last GAA:- Rev. K. Black, A. Perrie and R. Waterhouse.
- (15) Thank Scotch College Melbourne, PLC Sydney and Scots College Sydney for their involvement in East Timor.
- (16) Encourage Sessions to appoint Support Coordinators for missionaries from their congregations.
- (17) Remind Sessions and Presbyteries of the need to hold decommissioning services for returning missionaries in order to acknowledge their ministry service on behalf of the church.
- (18) Encourage Sessions to promote the concept of short term mission opportunities as well as, and as a means towards, long term commitment to mission service.

The Rev. R.W. Lutton was welcomed by the Moderator and, at his request, addressed the Assembly.

**47. Conference on Cross Cultural Ministry:** The report of the Conference on Cross Cultural Ministry (G.A.A. B.B. 1997 Min. 101) was laid on the table and received.

The Rev. R.P.F. Benn presented the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that a two day conference was called in August 1998, comprising representatives of Australian Presbyterian World Mission Committee, Presbyterian Inland Mission Committee, Mission/Home Mission Committees, Evangelism Committees and additional members of the church in accordance with the resolution of the 1997 GAA Min. 101.
- (2) Note that the findings of that meeting were circulated around the National Church to committees and presbyteries for comment.
- (3) Note that the comments of the committees and presbyteries were taken into account by the

Australian Presbyterian World Mission Committee which resulted in the proposed Article of Agreement contained in an overture from that Committee.

**48. Presbyterian Inland Mission:** The report of the Presbyterian Inland Mission Committee was laid on the table and received.

The Rt. Rev. J.J. Knapp submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Commend to the prayers of the Church the following padres and their families Pastor R. Brinkman, T.E. (Bill) Gray, D. Hart, O. Oakes, Rev. L. Peake and T. Sadler.
- (2) Express sincere appreciation to the Very Rev. Dr K. J Gardner, Rev. R. C. Clark, Messrs J. A. B. Finlay, and G. Dunkley for their many years of faithful service to the Committee and pray for God's richest blessing in their retirement.
- (3) Extend thanks to Rev. Dr. R. Mathews, Rev. R. M. Waterhouse and P.A. Beringer for their service as State representatives of the P.I.M. Committee and pray for them in their new spheres of service.
- (4) Acknowledge with gratitude the dedicated and faithful service of former P.I.M. padres Rev. A. Clarkson, R. Schwartz, and Pastor R. Rutland, and pray for them in their new ministries.
- (5) Note that the Superintendence of the P.I.M. is a 25% appointment commencing from the 1st October 2001. Continue the appointment of the Rev. J. J. Knapp until the 2004 G.A.A. and commend him and the Committee to the prayers of the Assembly.
- (6) Express appreciation to members and organisations within the Church who have made donations to the work of the P.I.M. and prayerfully request members of the Church to consider making financial donations to the Mission as part of their ongoing commitment.

**49. Overture (xii):** An overture from the Presbyterian Inland Mission concerning an alteration to Rule 5.2 as to those authorised to celebrate the Sacraments was laid on the table and received.

The Rt. Rev. J.J. Knapp and the Rev. M. de Pyle stated the Overture.

Questions were asked of the overturists.

Pursuant to notice the Rt. Rev. J.J. Knapp moved:

That the Assembly sustain the Overture.

The motion was seconded and approved.

Pursuant to notice the Rt. Rev. J.J. Knapp moved:

That the Assembly:

Send the overture to state assemblies and presbyteries under Barrier Act procedures with replies to be in the hands of the Clerk of Assembly by 31 December, 2003.

The motion was seconded and approved.

Pursuant to notice the Rt. Rev. J.J. Knapp moved:

That the Assembly:

Grant the overture interim authority.

The motion was seconded and approved.

**50. Overture (xiii):** An overture from the Australian Presbyterian World Mission Committee concerning an alteration to Article 5 of the Articles of Agreement was taken up and received.

The Rev. J.M. Elliott and the Mr. J. Tucker stated the overture.

Questions were asked.

Pursuant to notice the Rev. J.M. Elliott moved that the Assembly sustain the overture.

The motion was seconded and approved.

The Rev. J.M. Elliott moved:

That the Assembly:

Send the Overture to presbyteries and state assemblies under Barrier Act procedure with replies to be in the hands of the Clerk of Assembly by 31 December, 2003.

The motion was seconded.

Pursuant to notice the Rev. C.J. Letcher moved as an amendment:

That the Assembly:

Send the overture to presbyteries and state assemblies under Barrier Act procedure in the following amended form:

- (a) Clause 1(a), insert the words "and indigenous ministry within Australia" after the word "overseas".
- (b) Clause 1(d) delete the words "which shall include ministry to Aboriginal and Torres Strait Islander people".

The amendment was seconded and approved.

The motion as amended was approved.

In terms of Article 15.2 the following figures are recorded:

For - 92; Against - 16; Abstained - 22.

**51. Notices of Motion:** Notices of Motion 46 and 47 were laid on the table.

**52. Adjournment:** Thereafter the Assembly adjourned to meet tomorrow Thursday 26 July, 2001 at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## FIFTH SEDERUNT

**53. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Thursday 26 July, 2001 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.

**54. Order of Business:** The report of the Business Committee was received and the order of business for Thursday 26 July, 2001 approved.

**55. Free Church of Scotland:** The Moderator welcomed the Rev. W. Mackay, Moderator of the General Assembly of the Free Church of Scotland who brought greetings to the Assembly in this its Centenary Year from the Free Church of Scotland.

**56. 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. P.F. Cooper submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note with satisfaction the publication of *Worship! The book of common order of the Presbyterian Church of Australia*.
- (2) Thank the Rev. J.A. Davies, C.D. Balzer, P. Cooper and P.W. Hastie for their work on the Committee over the past ten years.

**57. Church and Nation:** The report of the Church and Nation Committee was laid on the table and received.

The Rev. S. Slucki submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1)
  - (a) Encourage individuals and sessions not to be apathetic about the widespread growth in the use of gratuitously blasphemous references to "God" and "Jesus Christ" in today's mass media.
  - (b) Encourage individuals and sessions to register disapproval of the use of gratuitously blasphemous language with the regulatory authority applicable e.g. the Australian Broadcasting Authority for commercial television, having first complained to the outlet on which the material was aired.
- (2) Request the Clerk of Assembly to forward details of currently available resources from the various state committees (as outlined in the Committee's report) to all presbyteries, requesting that each session be forwarded a copy.
- (3) Urge individuals and sessions to make use of the resources produced by the church's various committees as they prayerfully and thoughtfully seek to be "salt" and "light" in society.
- (4) Remind all commissioners that it is the right of all members and adherents of congregations within the Presbyterian Church of Australia to raise their concerns about social issues, the most helpful process for doing so being outlined in the Committee's report.
- (5) Request the Clerk of Assembly to notify all sessions, through presbyteries, as to the appropriate means by which individuals, sessions and presbyteries can communicate their concerns about social issues.

**58. 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 Very Rev. B.H. Christian presented the deliverance.

Clauses (1) to (3) were approved.

The Rev. T.E. Hobbs recorded her dissent against clauses (1) to (3).

Clause (4) was approved.

Pursuant to motion Dr. H. Clements moved:

That the Assembly:

- (5)
  - (a) Request each State Assembly to set up a committee to consider how to make available more opportunities for women in the work of the Church in their respective

States.

- (b) Commend to the committees set up as above the papers presented to the General Assembly of Australia by the Committee on the Ministry of Women.

The motion was seconded and approved.

The Very Rev. B.H. Christian moved:

That the Assembly:

- (6) Reappoint the committee consisting of the Very Rev. B.H. Christian (Convener), Rev. J.F. Bartholomew, P.F. Cooper, M. Wharton, Dr. C.F. Gauld, Miss S. Maddrell, Mesdames L. Campbell, E. Mill, N. Moore and L. Patston to report on the following tasks:-
- (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 gender;
  - (c) Bring to the Assembly's attention biblical models on how leadership within the congregation may be shared; and
  - (d) Consider how to make available more paid and unpaid employment opportunities for women in the work of the church.

The motion was seconded.

Pursuant to notice Dr. H. Clements moved:

That the Assembly:

Thank and discharge the Committee.

The motion was seconded.

The Moderator declared the motions to be counter-motions.

The motion of the Very Rev. B.H. Christian received a majority of votes and on being put as the Motion was approved.

Clause (7) was approved.

The deliverance as a whole was approved as follows:

- (1) Note the paper "Foundational Issues" sets out the hermeneutical principles to be used by this committee as it considers the Scriptures in its exploration of opportunities for a positive approach to women's ministry.
- (2) Request State assemblies, presbyteries and sessions to encourage ministries which train women in Bible reading and Bible teaching, including skills in sound hermeneutics and actively work to increase the number of such training opportunities.
- (3) Request State Assemblies, Presbyteries and Sessions to assist women and men to gain a confident and biblical understanding of God's roles for women and men.
- (4) Make retrospective provision for all the travelling expenses of this committee's members if their travelling expenses exceeded \$40 and are not recoverable in some other way.
- (5)
  - (a) Request each State Assembly to set up a committee to consider how to make available more opportunities for women in the work of the Church in their respective States.
  - (b) Commend to the committees set up as above the papers presented to the General Assembly of Australia by the Committee on the Ministry of Women.
- (6) Reappoint this committee consisting of the Very Rev. B.H. Christian (Convener), Rev. J. F. Bartholomew, P.F. Cooper, M. Wharton Dr. C.F. Gauld, Miss S. Maddrell, Mesdames. L. Campbell, E. Mill, N. Moore, L. Patson to report on the following tasks:-
  - (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 gender;
  - (c) Bring to the Assembly's attention biblical models on how leadership within the congregation may be shared; and
  - (d) Consider how to make available more paid and unpaid employment opportunities for women in the work of the church.
- (7) Allow a sum up to \$5,000 for the triennium to cover the expenses of the reappointed committee including the travelling expenses of members of this reappointed committee if their travelling expenses exceeded \$40 and are not recoverable in some other way.

**59. Defence Forces Chaplaincy:** The report of the Defence Forces Chaplaincy Committee was laid on the table and received.

**60. Relations with Other Churches:** The report of the Committee on Relations with Other Churches was laid on the table and received.

The Very Rev. Prof. A.M. Harman presented the deliverance.

It was moved and seconded:

That the Assembly:

Continue its present membership of the Reformed Ecumenical Council and pay the annual contribution of \$US3,000 until the 2004 Assembly.

Pursuant to notice the Rev. B.M. Meller moved as an amendment:

That the Assembly:

Amend the Clause by deleting the amount of \$US3,000 and inserting the amount of \$A3,000.

The amendment was seconded and approved.

The motion as amended was approved.

Clauses (2) to (5) were approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Continue its present membership of the Reformed Ecumenical Council and pay the annual contribution of \$A3,000 until the 2004 Assembly.
- (2) Ask the committee on Relations with Other Churches to monitor the situation regarding our continued membership in the REC, and investigate other options for international ecumenical relationships, including the World Reformed Fellowship.
- (3) Appoint the Moderator General in office at the time of the next meeting of REC as one of the official representatives of the Presbyterian Church of Australia, and that his fare to the meeting be paid.
- (4) Empower the Committee to nominate further voting and non-voting delegates and advisors to the REC, providing that no further expense by the GAA itself is involved.
- (5) Take appreciative note of the decisions of the last Synod of the Christian Reformed Churches of Australia in respect to the Presbyterian Church of Australia, and congregations and presbyteries be encouraged to develop fruitful links with CRCA congregations and to seek areas in which there can be productive cooperation.

**61. Communication (v):** A communication was received from the Ecumenical Secretary of the Christian Reformed Churches of Australia concerning churches in ecclesiastical fellowship.

**62. Christian Education:** The report of the Christian Education Committee was laid on the table received.

The Rev. I.R. Schoonwater submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Thank the Rev. David Burke for the dedicated service he has given to the committee over many years.
- (2) Encourage the committee to continue to visit the smaller states.
- (3) Commend the Certificate of Christian Studies to congregations throughout the church.

**63. Overture (ii):** An overture from the Presbytery of Melbourne North concerning Deacons was taken up and received.

The Rev. M. Willsmore stated the overture.

Questions were asked.

Pursuant to notice the Rev. M. Willsmore moved that the Assembly sustain the overture.

The motion was seconded and approved.

Pursuant to notice the Rev. M. Willsmore moved:

That the Assembly:

Request the Code Committee of the General Assembly of the Presbyterian Church of Australia to review the regulations for the ordination of deacons, particularly the questions to be asked at their induction, and bring to the next Assembly any recommendations that it deems appropriate.

The motion was seconded and approved.

**64. Overture (v):** An overture from the Presbytery of Moree concerning distance



education was taken up and received.

The Rev. S. Slucki and the Mr. P. Phelps stated the overture.

Questions were asked.

Pursuant to notice Mr. P. Phelps moved that the Assembly sustain the overture.

The debate was adjourned (Min. 115).

**65. Notices of Motion:** Notices of Motion 48 to 50 were laid on the table.

**66. Adjournment:** Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.

## SIXTH SEDERUNT

**67. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Thursday 26 July, 2001 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.

**68. Church of Scotland:** The Moderator welcomed the Rt. Rev. J.D. Miller, Moderator of the General Assembly of the Church of Scotland, who brought greetings to the Assembly in this its Centenary Year from the Church of Scotland.

**69. Register of Ministers:** The Rev. Dr. R. Ward and Dr. M. Prentis presented to the Moderator a copy of *A Register of Presbyterian Ministers in Australia from 1822 to 1901: a Biographical Register*, and addressed the Assembly.

**70. Appeal (i):** An appeal from Mr. G.P. Keen against a decision of the General Assembly of the Presbyterian Church of South Australia, together with accompanying documents, was laid on the table and received.

The parties were called to the bar.

Mr. G.P. Keen addressed the Assembly.

The Rt. Rev. R. Waterhouse and the Rev. W. Zurrer, respondents on behalf of the General Assembly of the Presbyterian Church of South Australia, addressed the Assembly.

Mr. G.P. Keen responded.

Questions were asked of the appellant and the respondents.

It was resolved that the Assembly approve the Rev. S. Marquet as adviser to the appellant.

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.

Mr. S.H. Fraser moved:

That the Assembly:

- (1) Direct the Presbytery of Penola that the suspension of Mr. G.P. Keen from his duties is invalid.
- (2) Direct the Presbytery of Penola that if it proposes to pursue the issue of doctrinal irregularity it must do so pursuant to the Code of Discipline.
- (3) Direct the General Assembly of South Australia to review Rule 200 of the South Australian Code so as to clarify and resolve any possible conflict with the Code of Discipline.

The motion was seconded and approved.

The Moderator recalled the parties to the bar and informed them of the decision of the Assembly.

**71. Middle East Reformed Fellowship:** At the invitation of the Moderator the Rev. L. DeYoung of the Middle East Reformed Fellowship brought greetings from the Reformed Church in America to the Presbyterian Church of Australia on its Centenary.

**72. Overture (vi):** An overture from the General Assembly of the Presbyterian Church of Queensland concerning an alteration to the Articles of Agreement 7.5(a) was taken up and received. The Very Rev. Dr. K.J. Gardner and the Rev. L.J. Hall stated the overture.

Questions were asked.

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:

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 31 December, 2003.

The motion was seconded and approved, voting being as follows: For – 135; Against – 7; Abstentions – 11.

**73. Communication (vi):** A communication was received from the Trustees of the Presbyterian Church of Australia approving the Presbyterian Inland Mission Investment Strategy.

**74. Ballot:** A ballot was held for the following committees:  
Finance; Relations with Other Churches (Victoria); PIM (Queensland); Reception of Ministers; Public  
Worship and Aids to Devotion (Victoria)

**75. Adjournment:** Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public  
intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## SEVENTH SEDERUNT

**76. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Thursday 26 July, 2001 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.

**77. Presbyterian Church in Ireland:** The Moderator welcomed the Rev. R.F.S. Poots, Deputy Clerk of the General Assembly of the Presbyterian Church in Ireland and the Rev. D.J. Campbell, a member of the General Assembly of the Presbyterian Church in Ireland. The Rev. R.F.S. Poots brought greetings to the Assembly in this its Centenary year from the Presbyterian Church in Ireland.

**78. 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 presented the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) 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.
- (2) Make electronic versions of the logo, with full descriptions, available on our Church's national web-site.
- (3) Authorise the committee to develop a range of downloadable, colour coordinated stationery incorporating the new logo.
- (4) Approve a budget of up to \$1,500 for the completion of this work.
- (5) Reappoint the Ad hoc Committee - Rev. R.E. van Delden (Convener), P. Campbell, D.J. Thurston and Assembly Officers - to complete this work.
- (6) Recognise that this 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.

**79. Ballot:** The report of the Ballot Committee was laid on the table and received.

The Very Rev. B.H. Christian submitted the deliverance.

Clause (1) was moved and seconded.

The Rev. B.M. Meller moved:

That the Assembly:

Refer to the Law Officers for comment the manner by which the convenership of the Defence Forces Chaplaincy Committee is determined.

The motion was seconded and approved.

The debate was adjourned (Min. 81).

**80. College:** The report of the College Committee and an addendum to the report was laid on the table and received.

The Very Rev. Prof. A.M. Harman submitted the deliverance.

Clauses (1) to (4) were approved.

Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

- (5) Instruct the College Committee not to require the study of Hebrew Grammar or Hebrew Exegesis from people applying to be received as ministers of the Presbyterian Church of Australia through the Reception of Ministers Committee, the decision to take effect immediately.

The motion was seconded and approved.

Pursuant to notice the Very Rev. Prof. A.M. Harman moved:

That the Assembly:

Without affecting the course of training of current candidates, discontinue the use of Moore Theological College as a venue for satisfying part of the course requirements for training of candidates for the ministry.

The motion was seconded.

Pursuant to notice the Rev. Dr. Paul Logan moved as an amendment.

That the Assembly:

Amend the clause by adding the following words at the end of the sentence, "from 1 January 2004".

The amendment was seconded and approved.

Pursuant to notice the Rev. B.M. Meller moved:

That the Assembly:

Continue, until its next meeting, the arrangements for study at Moore Theological College as determined in 1997 (GAA Min. 70(1)) under the special cases provision of Regulation 10 of the College Committee regulations.

The motion was seconded.

The Moderator declared the amended motion of the Very Rev. Prof. A.M. Harman and the motion of the Rev. B.M. Meller to be counter-motions.

The Rev. C.R. Thomas raised a matter of privilege.

The Moderator ruled there was no matter of privilege.

The Rev. R.W. White made a personal explanation.

The amended motion of the Very Rev. Prof. A.M. Harman received a majority of votes and on being put as the motion was approved.

The following recorded their dissent to this motion:

Rev. S. Cree, B.K. Smith, C.R. Thomas, S. Marquet, W. Redgen, J. Buchanan, K.D. Murray, V.J. Johnson, P.J. Barson, J.K. Brown, R.S. Keith, P.M. Campbell, R. Vandervelden, L. Tattersall, J. Langbridge, I.F. Ransom, T. Cheetham, J.Q. Neasey, D. Knott, D. Kennedy, K. Stewart, R. van Delden and Messrs. J. Nuttall, K. Stark, J. Greig, P. Compton and R. Farr.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note the work of the retiring Convener, Dr Allan Harman, and thank him for his leadership and wise guidance and generous encouragement over the last 16 years of service as convener of the College Committee.
- (2) Authorise the use of Trinity Theological College for the training of candidates for the ministry from Western Australia, subject to the:
  - (a) continued approval of the General Assembly of the Presbyterian Church of Western Australia;
  - (b) annual approval of a full curriculum for candidates for the ministry by the College Committee.
- (3) 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.
- (4) Approve the continued cooperation of the Theological Hall of the Presbyterian Church of Queensland in the Consortium of Reformed Colleges, subject to the:
  - (a) College Committee's satisfaction that the confessional and academic standards of the Presbyterian Church of Australia will be maintained; and
  - (b) agreement of the Queensland Assembly.
- (5) Instruct the College Committee not to require the study of Hebrew Grammar or Hebrew Exegesis from people applying to be received as ministers of the Presbyterian Church of Australia through the Reception of Ministers Committee, the decision to take effect immediately.
- (6) Without affecting the course of training of current candidates, discontinue the use of Moore Theological College as a venue for satisfying part of the course requirements for training of candidates for the ministry from 1 January 2004.

The following recorded their dissent to the deliverance as a whole:

Rev. D. Knott, K. Stewart and D. Kennedy.

**81. Ballot:** Debate was resumed on the report of the Ballot Committee (Min. 79)  
The Procurator reported that in his opinion the Rev. Dr. R.S. Keith was Convener of the Defence Forces Chaplaincy in terms of the Regulations of that Committee.  
The Procurator's opinion was received.  
The debate was adjourned (Min.105).

**82. Minutes:** The minutes of the first, second, third and fourth sederunts were laid on the table and confirmed.

**83. Adjournment:** Thereafter the Assembly adjourned to meet tomorrow, Friday 27 July, 2001 at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

## EIGHTH SEDERUNT

**84. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Friday 27 July, 2001 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. Order of Business:** The report of the Business Committee was received and the order of business for Friday 27 July, 2001 approved.

**86. Presbyterian Church of Vanuatu:** The Moderator welcomed Pastor Johnny Nauai a member of the General Assembly of the Presbyterian Church of Vanuatu, who brought greetings to the Assembly in this its Centenary Year from the Presbyterian Church of Vanuatu.

**87. Private Sitting:** The Assembly sat in private.

**88. Suspension of Standing Orders:** Pursuant to notice the Rev. C.D. Balzer moved: That the Assembly:  
Suspend sufficient of Standing Orders to allow questions to be asked about individual applicants for reception as ministers of the Presbyterian Church of Australia when their application is being considered.  
The motion was approved.

**89. Reception of Ministers:** The report of the Reception of Ministers Committee and the addendum to the report was laid on the table and received.  
The Rev. C.D. Balzer submitted the deliverance.  
Clauses (1) to (11) were approved:  
The debate was adjourned (Min. 98).

**90. Open Court:** The Assembly resumed in open court.

**91. Overture (vii):** An overture from fourteen members of the Assembly concerning the admission of women to the ministry of Word and Sacraments in the Presbyterian Church of Australia was taken up and received.  
The Rev. J.F. Bartholomew and the Rev. P.A. Davidson stated the overture.  
Questions were asked.  
Pursuant to notice the Rev. P.A. Davidson moved that the Assembly sustain the overture.  
The motion was seconded.  
The Previous Question was moved, seconded and disapproved.  
The motion to sustain the overture was disapproved.  
It was moved, seconded and agreed that the overture be dismissed.

**92. Dissent and Complaint (i):** A dissent and complaint from the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria, concerning Article 2.4 of the Articles of Agreement together with accompanying documents, was laid on the table and received.  
The competency of the dissent and complaint was challenged on the grounds that the Assembly is master of its own legislative procedures and can amend its understanding of Barrier Act procedure if it wishes.  
The Moderator ruled the dissent and complaint incompetent.

**93. Dissent and Complaint (ii):** A dissent and complaint from the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria to delete "female" from Rule III.15, together with accompanying documents, was laid on the table and received.  
The competency of the dissent and complaint was challenged on the grounds that the General Assembly of Australia (G.A.A. B.B. 1997 Min. 121(2)) had resolved to declare that it is competent for a State assembly, by its own rules and regulations to restrict admission to the eldership to men.

The Moderator ruled the dissent and complaint competent.

Dissent was moved from the Moderator's ruling.

The Assembly disagreed with the Moderator's ruling thus declaring the dissent and complaint incompetent.

**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.

JACK J. KNAPP, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.



## NINTH SEDERUNT

**95. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills, on Friday 27 July, 2001 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. Dissent and Complaint (iii):** A dissent and complaint from the Rev. H.A. Stamp and Mr. C.D. Cutler against a decision of the General Assembly of the Presbyterian Church of Victoria, concerning approval of the outlines for courses of elders' training, together with accompanying documents, was laid on the table and received.

The parties were called to the bar.

The Rev. H.A. Stamp and Mr. C.D. Cutler addressed the Assembly.

The Rt. Rev. P.W. Phillips and the Rev. C.R. Thomas, respondents on behalf of the General Assembly of the Presbyterian Church of Victoria, addressed the Assembly.

Questions were asked of the complainants and the respondents.

The competency of the dissent and complaint was challenged on the grounds that the matter was one to be dealt with by the State assembly.

The Moderator ruled the dissent and complaint incompetent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

**97. Private Sitting:** The Assembly sat in private.

**98. Reception of Ministers:** Debate was resumed on the report of the Reception of Ministers Committee (Min. 89).

Clauses (12) to (14) were approved.

Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

Receive the Rev. Gerrit (Garry) Frederick van der Tang as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula. The motion was seconded.

Pursuant to notice the Rev. A. Venn moved:

That the Assembly:

(15) Not accept Gerrit Frederick (Garry) van der Tang as a minister of the Presbyterian Church of Australia at this time but allow him to remain under the jurisdiction of the Presbytery of Melbourne East and subject to its evaluation for at least another 12 months prior to that presbytery supporting any further application being made to the Reception of Ministers Committee.

The Moderator declared the motions counter-motions:

The motion of the Rev. A. Venn having received a majority of votes on being put as the motion was approved.

Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

Receive the Rev. Keith Black as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula.

The motion was seconded.

The debate was adjourned (Min. 100).

**99. Petition (ii):** A petition from the Australian Presbyterian World Mission Committee concerning the reception of the Rev. Keith Black as a Minister of the Presbyterian Church of Australia was taken up and received.

The petitioner was called to the bar.

There appeared for the petitioner the Rev. R.P.F. Benn and C.J. Letcher.

Questions were asked of the petitioner.

It was moved and seconded that the Assembly grant the prayer of the petition.

The motion was approved.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Accept the recommendation of the Reception of Ministers Committee to receive the Rev. Keith Black as a Minister of the Presbyterian Church of Australia, but to waive the requirement for further study. The motion was seconded and approved.

The petitioners were recalled to the bar and informed of the decision of the Assembly.

**100. Reception of Ministers:** Debate was resumed on the report of the Reception of Ministers Committee (Min. 98).

The motion of the Rev. C.D. Balzer concerning the Rev. K. Black was disapproved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that the Rev. Douglas Robert Robertson has been received as a minister of the Presbyterian Church of Australia under Clause 12 of the Regulations.
- (2) Note that the Rev. Hamdy Awad, Neil Benfell, John Graham, Ki Seok Park, Alan Perrie, Stephen Warwick, Cor Vanderhorn and Grant A. Vayne have completed all requirements and have signed the Formula.
- (3) 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**

1. **Establishment:** There shall be a Committee of the General Assembly of Australia entitled the Reception of ministers Committee ("the Committee") which is established under the powers of the General Assembly contained in Articles 4 and 8 in respect of the reception of ministers from other **denominations**.
3. **Function:** The Committee shall be responsible for considering applications for admission to the ministry of the Presbyterian Church of Australia ("the Church") from **ministers and licentiates (or equivalent) of other denominations and applications for re-instatement from people who have previously resigned from the ministry of the Church** ("applicants").
5. **Application Procedure:** An **applicant** shall make application to the General Assembly through a presbytery. For this purpose an applicant shall:
  - (a) obtain a Form from the Committee,
  - (b) complete the Form and provide all the information required by the Form.,
  - (c) lodge the completed Form with the presbytery within whose bounds he resides, or, if the applicant is not resident in Australia, with such presbytery as the Committee directs.

Applications received by the Committee within two months of the next meeting of the General Assembly may be deferred by the Committee for consideration by the succeeding Assembly.

8. **Committee Interview:** The Committee shall interview (or arrange for a member or members of the Committee to interview) the applicant. The Committee shall consider the recommendation and any comments of the presbytery and if it disagrees with the recommendation of the presbytery the Committee shall say so in reporting to the General Assembly.
12. **Minister (or Licentiate) Under Call:** If an applicant is:
  - (a) a minister (or licentiate) of another Presbyterian Church, and
13. **Former Missionary:** If an applicant:
  - (a) was formerly a minister or licentiate of the Church, and
  - (b) has placed himself under the jurisdiction of another church whilst undertaking missionary service approved by the Australian Presbyterian World Mission Committee,

the Committee may approve such application in accordance with Article 8. The Committee shall report any such approvals to the General Assembly.

15. **Exit Arrangements:** A minister **or licentiate (or equivalent)** who has more than one year's pastoral experience shall be permitted to accept a call once the requirements of these regulations have been fulfilled. A minister **or licentiate (or equivalent)** with one

year or less of pastoral experience will come under the jurisdiction of the relevant State committee for an exit appointment in the same way as candidates for the ministry.

- (4) Receive the Rev. Botros Dief-Abed-elMaseh Abedella as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula.
- (5) Receive the Rev. Paul Edward Bloomfield as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula.
- (6) Receive the Rev. David John Campbell as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula.
- (7) Receive the Rev. Jeffrey Colin Cover as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and he thereafter signs the Formula.
- (8) Receive the Rev. Rudy Demeterius Djajadi as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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.
- (9) Receive the Rev. Sun Ho Jeon as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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.
- (10) Receive the Rev. Stephen Hilgard Jonker as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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) Receive the Rev. Myeong-Gu Lee as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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.
- (12) Receive the Rev. (Daniel) Ting Pong Ng as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed and when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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.
- (13) Receive the Rev. (Ezra) Kuang Wu Tseng as a minister of the Presbyterian Church of Australia, subject to his successfully completing the study determined by the College Committee, the decision to take effect when the study is successfully completed, the Presbytery of Sydney is satisfied, after the studies have been completed, that Mr. Tseng accepts the position of the PCA on baptism and Presbyterian government, and when he

receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or a full-time 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.

- (14) Receive the Rev. David Watson as a minister of the Presbyterian Church of Australia satisfied that Mr. Watson has completed a course of theological training equivalent to the standard set by the College Committee.
- (15) Not accept the Rev. Gerrit (Garry) Frederick van der Tang as a minister of the Presbyterian Church of Australia at this time but allow him to remain under the jurisdiction of the Presbytery of Melbourne East and subject to its evaluation for at least another 12 months prior to that presbytery supporting any further application being made to the Reception of Ministers Committee.

**101. Overture (xv):** An Overture from Australian Presbyterian World Mission concerning theological training was laid on the table and received.

The Rev. C.J. Letcher and Dr. E.F. Brown stated the Overture.

Questions were asked of the overturists.

Pursuant to notice the Rev. C.J. Letcher moved:

That the Assembly sustain the Overture.

The motion was seconded and disapproved.

It was moved, seconded and agreed that the Assembly dismiss the Overture.

**102. Open Court:** The Assembly resumed in open court.

**103. Overture (iv):** An overture from the Code Committee 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 and references was taken up and received.

The Mr. S.H. Fraser and the Rev. B.M. Meller stated the overture.

Questions were asked.

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:

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 31 December, 2003.

The motion was seconded.

Pursuant to notice the Rev. Dr. Paul Logan moved as an amendment:

That the Assembly:

Send the overture down in an amended form by adding to 2.03 the words: "(e) a Session".

The amendment was seconded and disapproved.

The motion was approved.

Pursuant to notice Mr. S.H. Fraser moved:

That the Assembly:

Grant the overture interim authority.

The motion was seconded and approved.

**104. National Journal:** The report of the National Journal Committee was laid on the table and received.

The Rev. R.P.F. Benn presented the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that the Editorial Team of the NJC 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. P. Hastie and Mr. B. Zwartz for shouldering such a heavy load in making sure that the *Australian Presbyterian* has been produced with excellence.
- (4) Thank all those who have taken responsibility in specific areas of *Australian Presbyterian*

- production: Rev. P. Campbell (Film, Video and Culture Watch), P. Barnes (Book Reviews and Essays), J. Campbell (Prayer), Mrs. M. Andrews (Family Issues), Mr. W. Bruining (News and Directory) and many others who have so graciously helped supply materials for the Journal.
- (5) Thank Mr. W. Bruining and his wife for business management, advertising and all the promotion work done with such enthusiasm, vigilance and integrity.
  - (6) Thank Rev. M. 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 Centenary Year Book as one that is as good as any that have been produced.
  - (7) Encourage church membership to use the church's website, and thank Rev. M. Wharton for both creating and maintaining the site.
  - (8) Note that by contrast with other periods between General Assemblies, the National Journal Committee had operated satisfactorily from a financial point of view during the past 4 years.
  - (9) Note that despite every effort on the part of the National Journal Committee we have not been able to maintain the subscription level, but that there has been a drop in subscriptions of 8% during the 4 years, but note also that in the months leading up to the Assembly we have signed up 60 new subscribers and 31 free trial participants.
  - (10) Recognise that despite the successful efforts of the National Journal Committee to effectively reduce the cost of production by some \$37,599 or 21%, the National Journal Committee is unable to control the ever increasing costs and the decline in subscriptions for many and varied reasons, and therefore make available an amount of \$19,500 per annum Communication Service Fee for the forthcoming triennium.
  - (11) Thank retiring Committee member Rev. J. Ellis for his service to the National Journal Committee, and Mrs. C. Balzer for her service to the Committee as accountant over many years until 1999.
  - (12) Encourage all commissioners both to subscribe to the *Australian Presbyterian* and promote the reading of the *Australian Presbyterian* at a congregational level.
  - (13) Note that the Rev. R.P.F. Benn has resigned as a committee member and that his resignation will be effective from the conclusion of the General Assembly of Australia

**105. Ballot:** Debate was resumed on the report of the Ballot Committee (Min. 81). The motion to approve the election to Assembly Committees was approved. Clause (2) was approved.

By leave of the House the Rev. B.M. Meller moved:

That the Assembly:

- (3) Request the Code Committee to clarify the mechanism by which the RACS (Religious Advisory Committee to the Services) member is appointed and bring an appropriate recommendation to the next meeting of the Assembly.

The motion was seconded and approved.

Clause (4) was approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Confirm the following elections:

**AUSTRALIAN PRESBYTERIAN WORLD MISSION**

Convener: Dr. D. Pilgrim.

Members: Mr. I. Campbell, Rev. J. Elliott, Cliff J. Letcher, Mrs. J. Turner, Mr. D. Lewis, Rev. V. Johnson and 1 vacancy.

**CHRISTIAN EDUCATION**

Convener: Rev. I. Schoonwater.

NSW: Very Rev. B.H. Christian, Rev. G. Goswell, R. Tsai and 1 vacancy.

VIC: Rev. D. Brown and C.R. Thomas.

QLD: Mr. J. Mansfield and Rev. J. Nicol.

SA: Rev. J. Campbell.

WA: Rev. S. Bonnington.

TAS: 1 vacancy.

**CODE**

NSW: Rev. S. Coulton, B. Gorton and P. Hastie.

VIC: Rev. Dr. T. Bird, Very Rev. Prof. A.M. Harman and Rev. J. Wilson.

QLD: Rev. Dr. K. Gardner, Rev. L. Hall and G. Nicholson.  
SA: Mr. R. Arstall.  
WA: Rev. K. Morris.  
TAS: Rev. Dr. D. Mitchell.

#### **COLLEGE**

Convener: Rev. Prin. John Davies.

#### **DEFENCE FORCES CHAPLAINCY**

Convener: Rev. Dr. R.S. Keith.

Members: Rev. G.J. Abbas, P. Swinn, P. Phillips, J. Macintyre, Dr. R. Mathews, A. Robinson and S. de Plater.

#### **FINANCE**

Convener: Mr. J. Mill.

Members: Mr. P.A. Burke, Rev. J.R. Irvin, Mr. W. Lennon, Mr. D. Brierley.

#### **NATIONAL JOURNAL**

Convener: Rev. P. Hastie.

Members: Mr. W. Bruining, Mrs. J. Bell, Rev. M. Wharton, Mr. B. Redpath, Mrs. L. Kennedy, Ms. T. Gordon, Rev. R. Waterhouse, S. Bonnington and G. Kettmiss.

#### **PRESBYTERIAN INLAND MISSION**

Convener: Rt. Rev. J. Knapp.

NSW: Mr. P. Burke and Rev. L. Fowler.

VIC: Rev. M. de Pyle and R. Duncanson.

QLD: Rev. J. Nicol, A. MacNicol, G. Samuel, Messrs. K. Booker, R. Pilkington, Mrs. A. Petherick, Messrs. R. Craig Scott and B.T. Scott.

SA: Rev. R. Schwartz.

WA: Rev. D. Thatcher.

TAS: Mr. D. Turner.

NT: Dr. L. Greenwood.

#### **PUBLIC WORSHIP AND AIDS TO DEVOTION**

Convener: Rev. R. van Delden.

NSW: Rev. S. Andrews and 4 vacancies.

VIC: Rev. D. Brown, P. Mercer and M. Wharton.

QLD: Rev. R. Van Delden.

SA: 1 vacancy.

WA: Rev. K. Morris.

TAS: 1 vacancy.

#### **RECEPTION OF MINISTERS**

Convener: Rev. G. Kettmiss.

Ministers: Rev. C.D. Balzer, D. Innes, D. Thatcher, G. Kettmiss and W. Zurrer.

Elders: Messrs. D. Turner, N. Taylor, J. Searle, W. McLaren and Dr. A. Vaughan.

#### **RELATIONS WITH OTHER CHURCHES**

NSW: Very Rev. B.H. Christian and 1 vacancy.

VIC: Very Rev. Prof. A. Harman and Rev. Prof. D. Milne.

QLD: Rev. L. Hall and Mr. R. Farr.

SA: 2 vacancies.

WA: 2 vacancies.

TAS: Mr. L. Batchelor and 1 vacancy.

- (2) Authorise the General Secretary to destroy the ballot papers.
- (3) Request the Code Committee to clarify the mechanism by which the RACS (Religious Advisory Committee to the Services) number is appointed and bring an appropriate recommendation to the next meeting of the Assembly.
- (4) Thank and discharge the Committee.

**106. 21C Report:** The report from the 21C Young Leaders' Conference and its statement to the Assembly were laid on the table and received.

Pursuant to notice the Rev. J. McClean moved:

That the Assembly:

- (1) Recognise the statement of delegates of 21C as an important expression of the desires and

prayers of the young leaders of the Presbyterian Church of Australia; and commend the statement to state assemblies, presbyteries, sessions and congregations asking them to study it with care and consider practical action to encourage and support young leaders in their care.

The motion was seconded and approved.

Pursuant to notice the Rev. J. McClean moved:

That the Assembly:

- (2) Request the Christian Education Committee to consult with the 21C Committee to consider how the work of 21C Committee may be continued at a national level as well as in states and presbyteries.

The motion was seconded.

The debate was adjourned (Min. 110).

**107. Notice of Motion:** Notice of motion 51 was laid on the table.

**108. Adjournment:** Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

JACK J. KNAPP, Moderator.

PAUL G. LOGAN, Clerk.

BRUCE M. MELLER, Deputy Clerk.

## TENTH SEDERUNT

**109. Assembly Constituted:** At Sydney and within the Chalmers Church, Chalmers Street, Surry Hills on Friday 27 July, 2001 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.

**110. 21C Report:** Debate was resumed on the report of 21C (Min. 106). Pursuant to notice the Rev. P.J. Currie moved as an amendment:  
That the Assembly:  
Amend the motion of Rev. J. McClean by the addition of the words "... and that the Assembly allocate \$3,000 for this work for the next triennium".  
The amendment as seconded and approved.  
The motion as amended was approved.  
The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Recognise the statement of delegates of 21C as an important expression of the desires and prayers of the young leaders of the Presbyterian Church of Australia; and commend the statement to state assemblies, presbyteries, sessions and congregations asking them to study it with care and consider practical action to encourage and support young leaders in their care.
- (2) Request the Christian Education Committee to consult with the 21C committee to consider how the work of 21C may be continued at a national level as well as in states and presbyteries, and allocate \$3,000 for this work for the next triennium.

**111. Overture (x):** An Overture from Australian Presbyterian World Mission concerning Indigenous Theological Training was laid on the table and received.

The Rev. C.J. Letcher and Dr. E.F. Brown stated the Overture.

Questions were asked of the overturists.

Pursuant to notice the Rev. C.J. Letcher moved:

That the Assembly sustain the Overture.

The motion was seconded and approved.

Pursuant to notice the Rev. C.J. Letcher moved:

That the Assembly:

Request the College Committee to authorise a flexible theological training programme for indigenous Australians, examining such options as:

- (1) A distance education,
- (2) A modular study structure similar to other Australian Tertiary Institutions,
- (3) A visiting Tutor scheme,
- (4) Block residential study options at appropriate Colleges,
- (5) Investigating involvement with AEF Colleges at Cootamundra and Perth.

The motion was seconded.

Pursuant to notice the Rev. Prin. J.A. Davies moved:

That the Assembly:

Authorise the College Committee, in consultation with Australian Presbyterian World Mission, to approve a modified course of theological training for indigenous Australians, which course may include training at an indigenous theological college (under Regulation 10), together with some distance subjects offered by one or more of the theological colleges recognised by the Articles of Agreement, the use of visiting tutors, and one year of study at one of the theological colleges recognised by the Articles of Agreement, the implementation of any such course to be the responsibility of the relevant state committee on theological education, and to bring a report to the next meeting of the General Assembly on any action taken or any further action proposed.

The motion was seconded.

The Moderator declared the motions to be counter-motions.

The Motion of the Rev. Prin. J.A. Davies having received a majority of votes on being put as the motion was approved.

**112. Overture (ix):** The Assembly noted Overture (ix) had been fallen from.



**113. Overture (xi):** The Assembly noted Overture (xi) had been fallen from.

**114. Overture (iii):** Debate was resumed on Overture (iii) (Min. 30).

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Grant the Overture interim authority.

The motion was seconded and approved.

**115. Overture (v):** Debate was resumed on Overture (v) (min. 64).

The Overture was sustained.

Pursuant to notice Mr. P. Phelps moved:

That the Assembly:

Sustain the Overture.

The motion was seconded and approved.

Pursuant to notice Mr. P. Phelps moved:

That the Assembly:

- (a) Authorise the College Committee to establish a complete course of training both for those studying privately and for those approved as candidates for the Ministry of Word and Sacrament within the Presbyterian Church of Australia by means of distance education.
- (b) Request the College Committee to design a course to facilitate the development of elders, home missionaries and other interested people in a well-rounded theological education using distance education.
- (c) Urge state assemblies to encourage elders, especially those offering themselves for that office, to engage in courses of Bible survey and similar theological studies.

The motion was seconded.

The competency of the motion was challenged.

The Moderator ruled the motion competent.

Clause (a) was disapproved.

The Competency of Clause (b) was challenged.

The Moderator ruled the motion incompetent.

By leave of the House the Rev. B.M. Meller moved:

That the Assembly:

Request the Christian Education Committee to continue to design courses to facilitate the development of elders, home missionaries and other people interested in a well-rounded theological education using distance education.

The motion was seconded and approved.

Clause (c) was approved.

The motion was approved as follows:

That the Assembly:

- (1) Request the Christian Education Committee to continue to design courses to facilitate the development of elders, home missionaries and other people interested in a well-rounded theological education using distance education.
- (2) Urge state assemblies to encourage elders, especially those offering themselves for that office, to engage in courses of Bible survey and similar theological studies.

**116. Overture (xiv):** An overture from seven members of the Assembly concerning Standing Order 7 was taken up and received.

Mr. J. Greig stated the overture.

Questions were asked.

Pursuant to notice Mr. J. Greig moved that the Assembly sustain the overture.

The motion was seconded.

The Previous Question was moved, seconded and disapproved.

The motion to sustain the overture was approved.

Pursuant to notice Mr. J. Greig moved:

That the Assembly:

Delete Standing Order 7 from the Standing Orders of the General Assembly of Australia.

The motion was seconded.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Substitute the word "may" instead of "shall" into Standing Order 7 to read as follows:

"In the General Assembly members and associate members may, when entering the House, passing the Chair, or retiring bow to the chair."

The motion was seconded.

The Moderator declared the motions to be counter motions.

On receiving a majority of votes the motion of the Rev. Dr. Paul Logan on being put was approved.

**117. Petition (i):** Debate was resumed on Petition (i) (Min. 41).

Pursuant to notice the Rev. L.J. Hall moved:

That the Assembly:

- (1) Appoint an ad hoc committee to research the Biblical and practical considerations of contemporary Lord's Day observance in view of the widely divergent views and practices, notwithstanding the liberty of conscience allowed, and report back to the next General Assembly of Australia with some helpful guidelines and/or essential matters for the assistance of the Lord's people to the good order and unity of the Lord's church.
- (2) Appoint the following as members of the ad hoc committee on Lord's Day observance: Very Rev. B.H. Christian, Very Rev. Prof. A. Harman, Rev. Dr. P.E. Barnes, Rev. J. Campbell, P. Bloomfield, D. McDougall, Dr G. Logan and the Rev. P. Bloomfield (Convener).

The motion was seconded and approved.

**118. Report Under Article (x):** A report was received from the General Assembly of the Presbyterian Church of Western Australia under Article (x) of the 1901 Articles of Agreement.

**119. Questions at Ordinations and Inductions:** Pursuant to notice the Rev. P.F. Cooper moved:

That the Assembly:

- (1) Declare and confirm that the questions to be used at ordinations and inductions are those to be found in Chapter 6 of the Constitution, Procedure and Practice of the General Assembly of Australia and that there is no freedom to depart from the wording of these questions.
- (2) Inform all presbyteries of this declaration.

The motion was seconded and approved.

**120. Editorial Changes to Constitution Procedure and Practice:**

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

- (1) Note that following upon the enactment of the new Articles of Agreement there may be inconsistencies between the Constitution, Procedure and Practice of the General Assembly and the new Articles of Agreement.
- (2) Request the Code Committee to prepare a schedule of editorial changes required to existing rules and regulations so that they are consistent with the new Articles of Agreement for submission to the next meeting of the General Assembly.

The motion was seconded and approved.

**121. Communication (iv):** A communication was received from the General Assembly of the Presbyterian Church in Western Australia concerning unauthorised Uniting Church celebration of the Centenary of the Presbyterian Church of Australia.

The Rev. Dr. Paul Logan Moved:

That the Assembly:

Note the comments of the General Assembly of the Presbyterian Church in Western Australia.

The motion was seconded and approved.

**122. Business:** Debate was resumed on the report of the Business Committee (Min. 15).

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 mins., 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. J.S. Woodward, Mr. J.C. Mackillop, OAM, Mr. C. Morrow 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: Mr. R. Hanna, (Convener), Rev. P.A. Davidson, G.K. Kettniss, Mr. J. Tucker 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 for Wednesday 25<sup>th</sup> July, 2001.
- (11) Approve generally the Order of Business.
- (12) 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,
- the resignation of an Assembly Officer;
  - any other communication which has been approved by the Business Committee.
- (13) Appoint the Moderator-General or his representative as the Assembly's representative to the Assemblies of overseas churches without any commitment to costs.

**123. Minutes:** The minutes of the fifth, sixth, seventh and eighth sederunts were laid on the table and confirmed.

**124. Minutes Commission:** It was resolved that the Assembly appoint the Moderator, Clerks, Business Convener, the Rev. L.J. Hall, P.A. Davidson and Mr. R. Hanna a Commission to examine, correct and confirm the minutes of the ninth and tenth sederunts.

**125. Commission of Assembly:** The Clerk moved:  
That the Assembly:  
In terms of Article (3) appoint the Commission of Assembly and request state assemblies to appoint members of that Commission in terms of the Articles of Agreement.  
The motion was seconded and approved.

**126. Appointment of Next Assembly:** Pursuant to notice the Clerk moved:  
That the Assembly:  
(1) Resolve to convene in Sydney on Monday 13 September, 2004 at 7.00 p.m. at a place to be decided by the Business Committee.  
(2) Appoint the Business Committee a Commission, of whom three members shall be a quorum, to appoint another time, place or date of meeting should it become impracticable for the Assembly to discharge its functions at the time or the date appointed.

**127. Thanks:** It was resolved that the Assembly record its thanks to Mr. K.P. Mar, General Secretary, and the staff of the 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.E.D. Seaton in operating the overhead projector; the Rev. J.R. Irvin for printing the name tags; Mrs. R. Bouckley and Mr. K. Meller for assisting the Clerks; Mr. I. McDonald for playing the organ for the Communion Service; the Rev. B.M. Meller for making the arrangements for the Communion Service and the elders who assisted in that Service; Mrs. E. Mill and the ladies who assisted her in the provision of morning and afternoon teas, lunches and dinners; those who provided billets for commissioners; the organists who played for the opening of each sederunt; the Assembly Officers; the congregations of Scots Church Sydney and Hurstville for the loan of communion trays and glasses; those who organized the Centenary celebrations and all who assisting in the operations of the Assembly.

**128. Moderator's Address:** The business of the Assembly having been completed, the Moderator addressed the House.

**129. Close:** After prayer, the Assembly joined in singing Psalm 122 verses 6 to 9. After which the Moderator intimated in pursuance of the General Assembly's appointment that the next session of the General Assembly will be held at 7.00p.m. on Monday 13 September, 2004, in Sydney at a place to be decided (Min. 126).

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.

JACK J. KNAPP, Moderator.  
PAUL G. LOGAN, Clerk.  
BRUCE M. MELLER, Deputy Clerk.

The Minutes of the ninth and tenth sederunts, having been carefully corrected are confirmed as authorised in terms of Minute 124 thereof.

JACK J. KNAPP, Moderator.

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