

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



HELD IN SYDNEY
SEPTEMBER 2013

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GENERAL ASSEMBLY

OF THE

Presbyterian Church of Australia

2013

ASSEMBLY OFFICERS

Right Reverend the Moderator:

REV. DAVID ANDREW COOK, B.Th.,M.A.,ThL.,DipDM
602/5 Cary Street, Drummoyne NSW 2047
(02) 9181 1339

Clerk of Assembly:

REV. DR PAUL G. LOGAN, O.A.M.,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.,M.A.(Theol)
PO Box 2196, Strawberry Hills N.S.W. 2012
(02) 9690 9375 (O)

Business Convener:

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

Procurator:

MR GREGORY BURTON, S.C., B.C.L., B.A., LL.B.
C/- Church Offices

Law Agent:

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

Assembly Officer

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

Trustees for The Presbyterian Church of Australia:

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

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

The Assembly will meet on Monday 12 September, 2016, in the
Chinese Presbyterian Church, Corner Crown and Albion Streets, Sydney
or in such other place as may be decided.

PAST MODERATORS

of the

GENERAL ASSEMBLY OF AUSTRALIA

Rev. John Meiklejohn, D.D.	1901
Rev. Alexander Hay, D.D.	1902
Rev. David Bruce, D.D.	1903
Rev. P.J. Murdoch, M.A.	1905
Rev. T.E. Clouston, D.D.	1906
Rev. Peter Robertson	1907
Rev. John Ferguson.....	1909
Rev. W.S. Rolland.....	1910
Rev. J. Laurence Rentould, M.A, D.D.	1912
Rev. George Davidson, M.A., D.D.	1914
Rev. Ronald G. Macintyre, C.M.G., C.B.E., M.A., D.D.	1916
Rev. John Walker, D.D.	1918
Rev. James Gibson, M.A.	1920
Rev. John Mathew, M.A, D.D.	1922
Rev. James Crookston.....	1924
Rev. R. Scott-West, D.D.	1926
Rev. Alexander Crow	1928
Rev. Donald A. Cameron, M.A.	1930
Rev. G.R.S. Reid, M.A., D.D.	1933
Rev. John Mackenzie, M.A, D.D.	1936
Rev. John Flynn, O.B.E., D.D.	1939
Rev. R. Wilson Macaulay, B.A., D.D.	1942
Rev. Alexander C. Grieve, B.A.	1945
Rev. Julian R. Blanchard, C.B.E., B.A., D.D.	1948
Rev. Richard Bardon, O.B.E., B.A.	1951
Rev. Sir Francis W. Rolland, O.B.E., M.C., M.A.	1954
Rev. David J. Flockhart, M.A.	1957
Rev. Alan C. Watson, M.A., D.D.	1959
Rev. Hector Harrison, O.B.E., M.A., B.D.	1962
Rev. William Young, B.A.	1964
Rev. Norman Faichney, B.A.	1967
Rev. James Frederick McKay, C.M.G., O.B.E., M.A., B.D.	1970, 1971
Rev. Gillam Albert McConnel Wood, O.B.E., A.M., B.A.	1973
Rev. Neil MacLeod, A.M., M.A., D.D.	1974
Rev. Kenneth Joseph Gardner, O.B.E, D.D.	1977
Rev. James Mullan, B.A., Dip.R.E.	1979
Rev. Norman Monsen	1982
Rev. Edward R. Pearsons.....	1985
Rev. Alan C. Stubs, B.A., B.D., M.Th., Dip.R.E.	1988
Rev. Murray J.K. Ramage.....	1991
Rev. Prof. A.M. Harman, B.A., B.D., M.Litt., M.Th., Th.D.	1994
Rev. Bruce H. Christian, M.E., B.D.	1997
Rev. Jack J. Knapp.....	2001
Rev. Charles Robert Thomas, Th.D.....	2004
Rev. Robert P.F. Benn, L.Th., Dip.R.E.	2007
Rev. David N. Jones, BD, CertPastoralStudies	2010
Rev. David A. Cook, B.Th., M.A., Th.L., Dip.DM	2013

CLERKS
of the
GENERAL ASSEMBLY OF AUSTRALIA

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

DEPUTY (OR JUNIOR)
CLERKS

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

LAW AGENTS

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

PROCURATORS

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

PRESBYTERIAN CHURCH OF AUSTRALIA
ROLL OF COMMISSIONERS
ELECTED TO THE 2013 GENERAL ASSEMBLY

Moderator-General
Clerk
Deputy Clerk
Business Convener
Law Agent
Procurator

Rt Rev. D.A. Cook
Rev. Dr Paul Logan
Rev. B.M. Meller
Rev. P.J. Barson
Mr S.H. Fraser
Mr G.K. Burton

Former Moderators-General

Very Rev. Dr K.J. Gardner
Very Rev. B.H. Christian
Very Rev. Dr C.R. Thomas
Very Rev. D.N. Jones

Very Rev. Prof. A.M. Harman
Very Rev. J.J. Knapp
Very Rev. R.P.F. Benn

NEW SOUTH WALES
(Elected by the State Assembly)

Rev. Dr I. Smith
Rev. J.R. Irvin
Rev. Dr J. McClean
Rev. K.D. Murray
Rev. P.F. Cooper
Rev. B.M. Gorton
Rev. I.R. Schoonwater
Rev. S.A. Andrews
Rev. R.J. Lee
Rev. D.M. Seaman

Dr R.I. Yager
Mr M. Quirk
Mr B. Greig
Mr J. Rolland
Mr P.J. Graham
Dr M. Whitelaw
Mr R. Holvast
Mr M. Mitchell
Mr A. Lawson
Mrs J. Stevenson

Presbytery of Canberra

Rev. J.F. Bartholomew
Rev. P.A. Gobbo

Mr C.M. Langford
Mr L.D. Harrison-Mordaunt

Presbytery of The Central Coast

Rev. M. Ham

Mr J. McGeachie

Presbytery of The Central Tablelands

Rev. R.C. McKean
Rev. D.B. Stone

Mrs H. Barr

Presbytery of The Central West

Rev. W.G. Connor

Mr K. Hampstead

Presbytery of The Hawkesbury

Rev. W.G. Morrow

Mr S. Mansour

Rev. P.A. Beringer

Mr W. Laylim

Presbytery of The Hunter

Rev. R. Vandervelden
Rev. K.A. Cooper

Mr P. Hirons
Mr D. Smiley

Presbytery of The Illawarra

Rev. P.J. Currie

Mr P. Boggs

Presbytery of The Mid North Coast

Rev. P.G. Harris
Rev. M.W. Deal

Mr I.J. Warrell
Mr D.R.B. England

Presbytery of Moree

Rev. R.D. Schwartz

Mr C. Morrison

Presbytery of New England

Rev. Dr D.K. Burge

Mr L. Jackson

Presbytery of The Northern Rivers

Rev. S. Taylor
Rev. G. Medvedsky
Rev. C.O. Lindsay

Presbytery of The Riverina

Rev. R.G. Keith

Dr L. Thorpe

Presbytery of Sydney

Rev. Dr I.C. Barclay
Rev. P.R. Dunstan
Rev. C. Tucker
Rev. D. Soh
Rev. D.J. Thurston

Mr W. McLaren
Mr W. Thompson
Mr D.M. Crawford
Miss S. Maddrell
Mr G. Lum Mow

Presbytery of Sydney North

Rev. R.J. Quadrio
Rev. Dr G.R. Goswell
Rev. T.N. Cheetham
Rev. D.J.G. Bullen
Rev. D.G.M. Yu

Mr C.C. Short
Mr A.W. Byleveld
Mr J.A. Goodman
Mr J.R. Falls
Mr T.A. Nestel

Presbytery of Sydney South

Rev. E.F. Brown
Rev. Dr P.E. Barnes
Rev. D. McDougall

Mr W.D. Richards
Mr J. Moorhouse
Mr M. Smith

Presbytery of Wagga Wagga

Rev. K.D. Gray
Rev. A.C. McMillan

Mrs Y.C. Forsyth

QUEENSLAND

(Elected by the State Assembly)

Rev. L.J. Hall
Rev. J. Langbridge
Rev. G.K. Kettniss
Rev. R. Van Delden

Mr K. Booker
Mr D. Lewis
Mr G. Newnham
Mr K. Stewart

Presbytery of Brisbane

Rev. S. Blencowe
Rev. M. Viney
Rev. J. Gilmour

Mr J. Miles
Mr G. Rodgers
Mr R. Miller

Presbytery of Central Queensland

Rev. A. Poyser

Presbytery of Darling Downs

Rev. P. Playsted
Rev. E. Hukkinen

Mr N. Dimond
Mr D. Mooney

Presbytery of Moreton

Rev. J. Nicol

Mr N. Hughes

Presbytery of Mowbray

Rev. P. Strong
Rev. P. Case
Rev. L. Fooks

Mr S. Bailey
Mr K. Griffin
Mr T. Harland

Presbytery of North Queensland

Rev. P. Barber

Dr I. Putt

Presbytery of Wide Bay-Sunshine Coast

Rev. W. Brown

Mr W. Pivac

SOUTH AUSTRALIA

(Elected by the State Assembly)

Rev. G.J. Ware

Mr B. Johnson

Presbytery of Penola

Rev. A.S. Clarkson

Mr R. Bannister

Presbytery of Torrens

Rev. C. ten Broeke

Mr I. Robbie

TASMANIA

(Elected by the State Assembly)

Rev. G. Munro

Mr G. Roberts

Presbytery of Bass

Rev. J.J. Summers

Mr I.D. Partridge

Presbytery of Derwent

Rev. T.A. Bain

Mr D. Shephard

VICTORIA

(Elected by the State Assembly)

Rev. A.J. Bray

Mr B.D. Bayston

Rev. Dr R.L. Carner

Mr P. Betts

Rev. Dr J.C. Hood

Mr D. Fraser

Rt Rev. D. Palmer

Mr N. Gilmour

Rev. P.W. Phillips

Mr B. Stasse

Rev. Dr J.P. Wilson

Mr E. De Zilwa

Presbytery of Ballarat

Rev. I. Hutton

Mr N. Sharp

Rev. Dr J.S. Woodward

Mr R. Taylor

Presbytery of Benalla

Rev. P. Seiler

Mr M. Browning

Presbytery of Flinders

Rev. C. Yat

Mr D. Stanley

Rev. M. Jensen

Mr R. McCarron

Presbytery of Geelong

Rev. R. White

Mr D. Chittenden

Presbytery of Gippsland

Rev. H. Easton

Mr B. Downes

Presbytery of Kilnoorat

Rev. D. Schulz

Mr C. Coates

Rev. I. Johnstone

Presbytery of Maroondah

Rev. D. Carroll

Mr R. Gray

Rev. B. Harvey

Presbytery of Melbourne East

Rev. G. Nicholson
Rev. P. Mercer
Rev. C. Siriweera

Presbytery of Melbourne North

Rev. Prin. P.W. Hastie
Rev. D.W. Elliott

Mr D. Bell
Mr S.D. Harris

Presbytery of Melbourne West

Rev. R. Duncanson

Mr D. Wright

Presbytery of North Western Victoria

Rev. C.B. Riding

Mr R. Grinter

WESTERN AUSTRALIA
(Elected by the State Assembly)

Rev. S.M. Bonnington

Mr W.A. MacRae

Presbytery of Western Australia

Rev. D.B. Thatcher
Rev. R. Fraser

Mr C. Woonings
Mr S. Desilva

COMMISSION OF ASSEMBLY

New South Wales:

Rev. B.M. Gorton
Rev. J.R. Irvin
Rev. P.R. Dunstan
Rev. I.R. Schoonwater

Dr M. Whitelaw
Mr A.W. Byleveld
Mr M. Mitchell
Mrs M. Hill

Queensland:

Rev. L.J. Hall
Rev. G.K. Kettniss

Mr K. Stewart
Mr R. Wilkinson

South Australia:

Rev. G.J. Ware

Mr B. Johnson

Tasmania:

Rev. T.A. Bain

Mr G. Roberts

Victoria:

Rt Rev. D.J. Palmer
Rev. P.W. Phillips
Rev. Dr J.P. Wilson

Mr B.D. Bayston
Mr E. de Zilwa
Mr B. Stasse

Western Australia:

Former Moderators-General:

Very Rev. Dr K.J. Gardner
Very Rev. B.H. Christian
Very Rev. Dr C.R. Thomas
Very rev. D.N. Jones

Very Rev. Prof. A.M. Harman
Very Rev. J.J. Knapp
Very Rev. R.P.F. Benn

Assembly Officers:

Moderator

Rt Rev. D.A. Cook

Clerk
Deputy Clerk
Business Convener
Law Agent
Procurator
Chairman:
The Moderator-General

Rev. Dr Paul Logan
Rev. B.M. Meller
Rev. P.J. Barson
Mr S.H. Fraser
Mr G.J. Vurton

ASSEMBLY COMMITTEES

Australian Presbyterian World Mission

A Convener elected by the General Assembly, the National Director, the Convener of the State Committees of Tasmania, South Australia and Western Australia, 2 representatives appointed by the APWM State Committees of Queensland, Victoria and NSW, one of whom in each case shall be the Convener of the State Committee, 10 additional members elected by the General Assembly of Australia.

Rev. P. Barber	Rev. T.N. Cheetham	Rev. C.J. Letcher
Rev. B.M. Graham	Rev. W.G. Morrow	Mr R. Quinn
Rev. A.B. Ralston	Mr Y. Shimizu	Mr S. Yu
Miss S. Wade-Ferrell		
Ex-officio:	Assembly Officers	
Convener:	Mr A. Shaw	

Christian Education

12 members, ministers and elders, 5 of whom shall come from NSW, 2 each from Victoria and Queensland, and 1 each from Tasmania, South Australia and Western Australia and the Convener of Christian Education (or a representative) from each State.

New South Wales:	Rev. Dr G.R. Goswell, Mr M. Norman, Rev. M. Powell and 2 vacancies
Queensland:	Rev. L.J. Hall, Rev. J. Norved
South Australia:	Rev. A. Clarkson
Tasmania:	Mr G. Roberts
Victoria:	Rev. N. Barbieri, Rev. H. Lim
Western Australia:	Mr W. MacRae
Ex-officio:	Assembly Officers
Convener:	Rev. Dr G. R. Goswell

Church and Nation

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

Ex-officio:	Assembly Officers
Convener:	To be elected from among the members of the Committee.

Code

3 members from New South Wales, 3 from Victoria, 3 from Queensland, and 1 each from South Australia, Tasmania and Western Australia together with the Assembly Officers.

New South Wales:	Mr M.C. Beveridge, Rev. B.M. Gorton, Rev. J.R. Irvin
Queensland:	Rev. R.C. Clark, Rev. L.J. Hall, 1 vacancy
South Australia:	Rev. G.J. Ware
Tasmania:	Rev. G. Munro
Victoria:	Rev. Dr J. Hood, Rev. P.W. Phillips, Rev. Dr J.P. Wilson
Western Australia:	Mr W. MacRae
Convener:	The Clerk of Assembly

College

The Convener of the Theological Education Committee of each State. The full-time professors and lecturers at the Theological Colleges or Halls approved by the General Assembly of Australia.

Ex-officio:	Assembly Officers
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Convener: Appointed by the Committee

Defence Force Chaplaincy

12 members elected by the Assembly. The Convener shall be appointed by the General Assembly from among the elected members.

Rev. M. de Pyle	Rev. J. Gilmour	Rev. P. Harris
Very Rev. Dr A.M. Harman	Rev. G.J. Hooper	Mr N. Hughes
Rev. J.R. Irvin	Rev. J.C. Nicol	Rev. P.W. Phillips
Rev. R.J. Quadrio	Dr L. Thorpe	Rev. A. Unwin
Ex-officio:	Assembly Officers	
Convener:	Very Rev. Dr A.M. Harman	

Finance

14 members: 10 shall be nominated by the State Assemblies as follows: New South Wales 3; Victoria 2; Queensland 2; 1 each from South Australia, Tasmania and Western Australia. 3 members are elected by the General Assembly without reference to the State to which they belong. The other member of the Committee is the Chairman from time to time of the Presbyterian Church (New South Wales) Property Trust, who shall be the Convener of the Committee.

New South Wales:	Rev. L.G. Fowler, Rev. J.R. Irvin, Mr J. Rolland
Queensland;	Rev. L.J. Hall, Mr K. Stewart
South Australia;	Rev. C. ten Broeke
Tasmania:	Mr G. Roberts
Victoria;	Rev. R.J. O'Brien, Mr A. Letcher
Western Australia:	Rev. S.M. Bonnington
Elected by the General assembly:	3 vacancies
Ex-officio:	Assembly Officers
Convener:	The Chairman for the time being of the Presbyterian Church (NSW) Property Trust.

National Journal

A Convener and 9 members appointed by the General Assembly. At least 3 States shall be represented on the Committee,

Rev. S.M. Bonnington	Mr W. Bruining	Rev. A. Clarke
Rev. Prin. P.W. Hastie	Rev. G.K. Kettmiss	Rev. Dr J. McClean
Rev. M. Powell	Rev. J. Summers	Mr B. Zwartz
Ex-officio:	Assembly Officers	
Convener:	Mr R.D. Parker	

Overseas Aid and Development (PresAid)

4 members from Victoria (who shall form the executive), 2 members (ministers or elders) from NSW, 1 ministers or elder from Queensland, the National Director of APWM, the Convener of the GAA APWM Committee and the State Conveners of APWM.

New South Wales:	Rev. Dr G.R. Goswell, Mr W. Thompson
Queensland;	Rev. P. Barber
Victoria:	Miss G. Goswell, Rev. L.H.C. Pearce, Very Rev. Dr C.R. Thomas, Rev. Dr J.P. Wilson
Ex-officio:	Assembly Officers
Convener:	Very Rev. Dr C.R. Thomas

Presbyterian Inland Mission

13 members (including the Convener) elected by the General Assembly – 3 each from New South Wales, Queensland and Victoria and 1 each from South Australia, Tasmania, Western Australia and the Northern Territory. The Superintendent shall be an ex-officio member of the Committee.

New South Wales:	Rev. D.J.G. Bullen, Rev. L.G. Fowler, Mrs E. Mill
Queensland:	Rev. P. Barber, Mr B. Clarke, Mrs H. Ross
South Australia:	Rev. A. Clarkson
Tasmania:	Mr I.D. Partridge
Victoria:	Rev. M. de Pyle, Rev. R.S. Duncanson, Mr D.K. Wright
Western Australia:	Rev. R. Fraser
Northern Territory:	Dr L. Greenwood
Ex-officio:	Assembly Officers and the PIM Superintendent
Convener:	Rev. R.S. Duncanson

Public Worship and Aids to Devotion

The Committee shall consist of 14 members – 5 from New South Wales, 3 from Victoria, 3 from Queensland and 1 each from Western Australia, South Australia and Tasmania.

New South Wales:	Rev. S. Andrews, Rev. J.F. Bartholomew, Rev. D.M. Seaman, 2 vacancies
Queensland:	Mrs J. Brown, Rev. J. Langbridge, 1 vacancy
South Australia:	Rev. S. Slucki
Tasmania:	Mr I.D. Partridge
Victoria:	Rev. C.S. Kroeger, Rev. M. Wharton, 1 vacancy
Western Australia:	Mr W. MacRae
Convener:	Rev. C.S. Kroeger

Reception of Ministers

5 ministers and 5 elders elected by the General Assembly, the Principal of each Theological Hall or College of the Church authorised by the General Assembly and the Convener of the College Committee. Each State shall be represented by at least 1 person and the Convener shall be elected from the members of the Committee by the General Assembly.

Rev. A. Clarkson	Rev. B.M. Gorton	Rev. G.K. Kettmiss
Rev. C. Siriweera	Rev. J. Summers	
Mr W. MacRae	Mr J.W. Park	Mr N. Taylor
Dr M. Whitelaw	1 vacancy	
Convener:	Rev. G.K. Kettmiss	

Relations With Other Churches

9 members as follows – 2 from Queensland, 2 from New South Wales, 2 from Victoria, 1 each from Tasmania, South Australia and Western Australia. The Convener shall be elected by the General Assembly from among the elected members of the Committee.

New South Wales:	Very Rev. R.P.F. Benn, Rev. Dr J. McClean
Queensland:	Very Rev. D.N. Jones, Rev. W. Lutton
South Australia:	Rev. G.J. Ware
Tasmania:	Rev. G. Munro
Victoria:	Rev. Prin. P.W. Hastie, Rev. Dr J. Hood
Western Australia:	Rev. S.M. Bonnington
Convener:	Very Rev. R.P.F. Benn

Panel of Assessors (Article 13)

Very Rev. Prof. A.M. Harman
Rev. L.J. Hall
Rev. B.M. Gorton
Mr W. Thompson
Mr K. Childs

Rev. J.R. Irvin
Rev. D. Mihailovic
Mr B. Johnson
Mr N. Taylor
Mr C.M. Langford

Rev. S.M. Bonnington
Rev. J.W. Langbridge
Mr G. Rogers
Mr P. Betts
Mr G.K. Roberts

Women's Ministry

Ms. C. Orford (Convener), A. Pryde, M. Thatcher, M. Girgis, S. Siu with power to add.

AUTHORISATIONS, INSTRUCTIONS AND RECOMMENDATIONS

Moderator-General:

- Established Moderator-General's Church Planting Taskforce (Min. 17(4))
- Moderator-General or his representative appointed as the Assembly's representative to the Assemblies of overseas churches without any commitment to costs (Min. 98(13))

Assembly Committees:

- Established the Mission to Australia Special Committee concerning home missions (Min. 17(1))
- Requested Finance Committee to make available \$3,500 annually to the mission to Australia Special Committee (Min. 17(3))
- Requested Finance Committee to make available \$1,500 annually to the Moderator-General's Church Planting Taskforce (Min. 17(7))
- Requested Finance Committee to continue the allocation of \$10,000 per annum to Para Hills (SA) for the ensuing three years (Min. 18(1))
- Referred to the Mission to Australia Special Committee concerns expressed in Communication (iii) concerning the Church in South Australia (Min. 18(2))
- Concept of a Commissioner for the Presbyterian Church of South Australia referred to the Mission to Australia Special Committee (Min. 18(3))
- Proposed restructure of the membership of Assembly committees referred back to the Code Committee (Min. 24)
- Petition (ii) from the Rev. G. Peden to be received as a minister of the Presbyterian Church of Australia to be referred to the full Reception of Ministers Committee (Min. 42)

State Assemblies:

- Commend publications of the Christian Education Committee to the wider Church (Min. 34(3))
- One or more Sundays in the year to be set aside to promote the cause of cross-cultural mission in their congregations (Min. 40(5))
- Call the Presbyterian Church of Australia to regular prayer for local and overseas cross-cultural mission (Min. 40(6))
- Procurator's advice on defamation available to each State Assembly on request (Min. 55)
- Commend the Church and Nation Committee's prayer calendar for use (Min. 75(9))
- Note and endorse the two articles explaining the Church's position on Same Sex Marriages for distribution to the wider Church via Pres E-News (Min. 75(10))

Presbyteries:

- Commend publications of the Christian Education Committee to the wider Church (Min. 34(3))
- Urge ministers to subscribe to AP and seek publication of their details in the magazine's quarterly Church Directory (Min. 63(9))

Sessions:

- Encourage development by Christian Education Committee of a new resource for eldership training (Min. 34(2))
- Sympathetic consideration to be given to supporting future Easter and Christmas PresAID Appeals (Min. 44(2))
- Urge elders to subscribe to AP and seek publication of their congregation's details in the magazine's quarterly Church Directory (Min. 63(9))
- Commend the Church and Nation Committee's prayer calendar for use (Min. 75(9))

- Serious decline in witness of the Presbyterian Church in SA and the need for revival across our nation (Min. 75(14))

Committees of Management:

- Sympathetic consideration to be given to supporting future Easter and Christmas PresAID Appeals (Min. 44(2))
- Urge committees of management to subscribe to AP and seek publication of their congregation's details in the magazine's quarterly Church Directory (Min. 63(9))

Congregations:

- Commend publications of the Christian Education Committee to the wider Church (Min. 34(3))
- Draw attention of members to APWM website (Min. 40(4))
- Thank all members, congregations and organisations for generous support of PIM (Min. 96(3))

Members of the Church:

- Commend publications of the Christian Education Committee to the wider church (Min. 34(3))
- Serious decline in witness of the Presbyterian Church in SA and the need for revival across our nation (Min. 75(14))
- Thank all members, congregations and organisations for generous support of PIM (Min. 96(3))
- Thank the Church as a whole for joining in the Centenary celebrations of PIM in 2012 (Min. 96(6))
- Urge members of the Church to pray earnestly, consistently and with perseverance for the remote mission churches of the PIM (Min. 96(16))

State Assemblies and Presbyteries under Barrier Act Procedure:

- Overture (ii) to amend the Code of Discipline by the insertion of new clauses 2.04, 2.20 and 2.28(b) (Min. 62)

Amendments to *Constitution, Procedure and Practice*:

- Enacted new rules for the Code of discipline (already printed after given interim authority in 2010) amend Rules by deleting 3.01 and 3.02, inserting new Rules 3.01-3.04 and
- Renumbering subsequent clauses; amending Parts 3, 4, 5 and 7; inserting a new Rule 1.12; (Min. 22(1) to (3))
- Enacted an addition to Chapter 3 as (5) Appeals and Complaints (Min. 22(4))

REPORTS

AUSTRALIAN PRESBYTERIAN WORLD MISSION

Introduction: But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. Acts 1:8

Firstly we thank God for the way that He has blessed us as a Committee and those with whom we serve. The Lord has richly blessed the Committee with a remarkable degree of unanimity both in relationships and direction. Secondly we thank God for the generosity and partnership of the individuals and churches who support the work of mission in prayer and finance. These partnerships are vital and it is a tremendous privilege to work together to make the name of God known to the ends of the earth.

1. The Committee

The 2010 General Assembly of Australia appointed Mr Alex Shaw as the Convener of the Committee and the Rev. Kevin Murray as Director. In January 2011 our long-standing Treasurer, Mr Ian Campbell, resigned and Mr Alex Ralston was chosen to replace him. This meant that commencing in January 2011 we had a new Convener, Director and Treasurer.

During the past three years the Committee has had a very stable membership. Our only resignations have been those of Rev. John Leung, Rev. Rod Waterhouse and Miss Cecily Moar. The Executive met three times a year with the full Committee meeting each January. On three occasions the Executive met to consider (a) its purpose (b) key issues relating to our ministry (c) issues related to governance. On two of these occasions, our discussion was led by the Rev. John Irvin, the New South Wales Ministry and Mission Committee's Associate Superintendent.

The Committee operates with three subcommittees

- (a) **The Indigenous Ministry Subcommittee** is convened by the Rev. Jim Elliott from NSW. Jim is not a member of the APWM Committee but was a former APWM Committee Deputy Convener and brings a wealth of knowledge and relationships to the task. The Subcommittee was formerly convened by the Rev. Cliff Letcher who had to relinquish the role owing to the serious illness of his wife, Sue. This Subcommittee was dormant for a while and was only re-activated in early 2013. Prior to this, some of the functions of the Subcommittee were carried out by the Administration Subcommittee.
- (b) **The Administration Subcommittee** meets quarterly and does a lot of the 'day-to-day' work of APWM. It has authority to execute limited operational matters and drafts policy recommendations for the Executive where necessary.
- (c) **The Timor Leste Subcommittee** meets annually face to face and corresponds by email during the year.

We are particularly grateful to God for the excellent relationships in each of the subcommittees.

In May 2012 the Committee decided to change the name of the ministry from 'Mission Partners' back to 'Australian Presbyterian World Mission'. This was done because of confusion about the identity of the ministry both within and outside the Presbyterian Church of Australia. In addition it was decided to use the term "APWM National" to refer to the GAA Committee and "APWM [State]" to refer to the respective APWM State Committees. There are ministers and people in the pew who still don't understand how the National and State Committees relate to each other.

Purpose Statement: The Committee has adopted the following as its purpose statement: "The Australian Presbyterian World Mission exists to glorify God by facilitating the spread of the gospel to people overseas and Aborigines within Australia."

PIM Partnership: The Committee enjoys a close working relationship with the Presbyterian Inland Mission Committee. This is partly due to the fact that both Committees share some common members and a common purpose, particularly in ministry to Aborigines. This has been expressed in two ways:-

- (a) the production of a joint newsletter, resulting in an economical and efficient delivery of news to a constituency who are interested in mission both to inland Australia and overseas;
- (b) a decision taken in early 2013 that APWM would assist in publicity and fundraising for ministry at Mount Magnet, Western Australia, an area with a natural link to Aboriginal ministry by the PIM Patrol Padres.

National and State Committees Gathering

On Saturday 7th September, prior to the General Assembly it is planned to hold a meeting of the APWM National Committee and the APWM State Committees. This will be an opportunity for the Committees to meet face to face, fellowship and share ideas and receive some outside training. It is hoped that such a day will enhance our relationships and provide a clearer perspective on our common task.

2. Office Staff

Accounts Clerk (15 hours per week): Mr Jon Moorhouse was the APWM National Accounts Clerk from December 2009 until his resignation in April 2011. We thank Jon for his service in what can be a somewhat tedious but necessary task. Mr Bruce Campbell was appointed in July 2011 to the position.

Office Administrator (15 hours per week): Mrs Amanda Enderby was the APWM Office Administrator from February 2010 until her resignation following maternity leave in September 2012. We thank Amanda for her service in a role that encompasses a diverse range of tasks. Mrs Tracey Evans was appointed to the position in September 2011 on a temporary basis and then permanently from September 2012.

Mrs Judith Dalby has served in the office as a volunteer one day a week but in the last year various health issues have interfered with her service.

3. The National Director

The Rev. Kevin Murray has served as National Director of APWM since late January 2011 and is willing to serve in the position for another three-year term should the General Assembly so desire. In this he has been ably supported by his wife, Julie, who prepares the bimonthly Email Update and volunteers in the office when able.

The Director's duties have covered the following areas:-

(a) Administration

The Director has prepared the business papers of the Committee Annual General Meetings, Executive Meetings and Administration Subcommittee Meetings. He has been responsible for much of the follow-up from these meetings. In addition he has met frequently with the APWM NSW Committee and annually with the APWM Queensland and APWM Victoria Committees.

The Director has been able to visit the Queensland, New South Wales, Victorian, Tasmanian and South Australian assemblies and the West Australian Commission of Assembly. Due to the limitations of being based in Sydney, he has only been able to visit a handful of Presbyteries.

(b) Pastoral and Member Care Duties

Pastoral care of our missionaries is carried out through the Director and the APWM State Committees. Where possible the Director has met with a number of missionary candidates and missionaries on home assignment. Again, the limitations of time and geography have made it difficult to meet with every missionary on home assignment. Through overseas trips he has been able to meet with our missionaries on the field in Thailand, Myanmar, Japan, Vanuatu, Ethiopia and South Sudan. In addition he has met a number of times with those involved in Indigenous ministry in Australia.

The Director has made the following overseas trips:-

Timor Leste: June 2011 (Synod Executive Meeting);

Vanuatu: August 2011, August 2012, August 2013 (Talua Ministry Training Centre and Assembly);

Thailand and Myanmar: February 2012;

Bangladesh: May 2012 (teaching week and Synod meeting);

Japan: November 2012 (Assembly meeting);

Ethiopia and South Sudan: February/April 2013 (teaching seminars and church liaison).

As part of these trips, discussions have been held with national church leaders about ways of enhancing our partnership.

In June-July 2013 the Director took one month's Long Service Leave.

(c) Publicity, Promotion and Teaching

i) Speaking

During the last three years, the Director has preached in parishes throughout Australia concerning our privileges and responsibilities in local and cross-cultural mission. In addition he has addressed some Presbyteries in order to share with ministers and elders the work in which APWM is engaged. His theme has been that the responsibility for cross-cultural mission belongs to all of us and not just a General Assembly of Australia committee.

The Director has also visited the following Assemblies:-
2011 Tasmania, Western Australia (Commission), New South Wales, Queensland and Victoria;

and

2012 South Australia, New South Wales, Queensland and Victoria

He is grateful for the very warm welcome and fellowship that he has enjoyed at the Assemblies.

ii) Print Publications

Our print publicity strategy has undergone major revision in the last few years. Rather than making numerous mailings to parish ministers or parish mission coordinators, we have sought to go 'straight-to-the-pew' with our publicity. This means that we now only have one direct mailing to parishes each year.

The APWM Newsletter material is now integrated with New Directions (Queensland), The Pulse (NSW) and Fellow Workers (Victoria). APWM is very grateful to Mr Keith Booker and Miss Lynda Rackley in Queensland, Mr Wayne Richards and Mrs Karen Thornton in NSW and Mr Neil Harvey and Mrs Chiara Bilyj in Victoria for their willingness to patiently work with us as we have tried to make this new method of publicity work.

An additional publication known as 'Partnership' is produced in conjunction with the PIM Committee and is distributed to South Australia, Tasmania, Western Australia and the Northern Territory through the 'Australian Presbyterian' Journal network and the Reformer's Book Catalogue mailing. For this we are very grateful for the work of Mr Mike Timmins and Mr Duncan Parker.

In addition to this, in 2012 we produced a Directory for distribution throughout Australia. Work will soon commence on the 2014-2015 edition of the Directory. The aim was to place the Directory into the hands of as many Presbyterians as possible who were interested in praying for and supporting the ministry of APWM.

Our bimonthly prayer notes 'Email Update' are prepared by the Director's wife, Julie. They are either distributed by email or by direct mail to those who request it. Please email national@apwm.org.au to be placed on the mailing list together with the name of the relevant parish minister so that for security reasons the identity of the person making the request can be verified.

iii) Website & Social Media

In early 2011 Jordan Gillman of [jordesign](http://jordesign.com.au) (www.jordesign.com.au) built an APWM website (www.apwm.org.au) free of charge. This enabled us to open up further communication channels to the Presbyterian Church, enquirers for service with APWM and other interested Christians. The Committee has now employed Mr Gillman at a modest cost to refresh the website to better reflect changes within APWM and to keep abreast of changing media opportunities. It is hoped that the website can be a 'one-stop-shop' for 90% of the basic enquiries that people have about APWM.

The website includes a variety of materials — information sheets about Partner Churches that can be used for 'Mission Sunday' material, logos for news sheets, PowerPoints about Partner Church countries, information on serving with APWM, details on how to support APWM financially, details about some of our missionaries, various forms and our latest newsletter, etc. It also contains links to APWM State websites.

In addition, APWM is now on Facebook. This has proven to be a very helpful way of efficiently distributing APWM news.

APWM now has its own Vimeo channel and it is hoped that the material available for download will be expanded over the next few years. The channel can also be accessed via the APWM website.

4. Finance

	2010	2011	2012
Missionary			
Missionary donations	422,481	422,660	510,081
Missionary expenditure	501,660	442,631	449,835
Missionary Surplus (Deficit)	-79,179	-19,971	60,246
Partner Church			
Partner Church donations	346,592	352,619	302,191
Partner Church expenditure	348,242	289,107	306,819
Partner Church Surplus (Deficit)	-1,650	63,512	-4,628
General Fund			
General Donations	105,678	66,140	72,407
From State budgets	79,200	74,350	81,150

Interest and other income	113,433	71,400	97,424
Total Income	298,311	211,890	250,981
ND and other staff	125,486	127,861	97,711
Other office expenditure	112,195	117,373	78,609
Total Expenditure	237,681	245,234	176,320
General Surplus (Deficit)	60,630	-33,344	74,661
Total Surplus (Deficit)	-20,199	10,197	130,279
Drawdown from Bequests	40,000		
Net assets at the end of the year.	594,145	1,139,959	1,277,949

Notes to the table above: The above figures are in a different format from the report of 3 years ago. The income and expenditure have been divided into three areas which reflect different areas of operation for APWM. Missionary money is money donated for the support of missionaries and can only be spent on them. The same applies to money donated for Partner Churches. Any deficits for an individual missionary or partner church are financed from General Funds (but any surplus in missionary or Partner Church funds cannot be used to finance other items).

A 10% administration levy is placed on missionary income and Partner Church income (the levy was introduced on Partner Church income in 2011). This levy is used to help fund the General expenditure. The rationale for the levy is that the cost of operating the office is part of the costs incurred by missionaries and Partner Churches. In each case, this levy is reflected in the above table both as part of the associated expenditure and as other income in the General section. So, for example, if we received a donation of \$100 for a missionary, the \$10 levy would be in the missionary expenditure line, and the levy would also appear in the Interest and Other income line. (No levy is made on money received from PresAid).

In 2010 money received and passed onto Partner Agency missionaries was included under both, 'Interest and Other income', and 'Other office expenditure'. In 2011 we stopped recording this money as income; as we were generally not involved in raising this money and it was always passed on to the Partner Agency missionaries, we believed that it tended to make our operations look larger than they really were. There was quite a bit of this money received in 2010 but not passed on until 2011, which accounts for the large surplus in 2010 and large deficit in 2011 in the General area of operation.

The large surplus in the missionary funds in 2012 reflects money raised by the Evans family prior to their departure for Japan but not yet spent by them. It should not be taken as implying that missionary funds in general are healthy. Some missionaries have surpluses in their support funds while others have deficits. In 2012, APWM needed to supplement some missionary support accounts by \$33,000 from General Funds.

Note that in 2012 APWM received a bequest of \$539,000. This is not recorded as income at all, but as capital, as the Trustees recommend. This accounts for the large increase in net assets in 2011.

At the end of 2012, APWM had net assets of \$1,277,949. \$483,721 of this was tied up in buildings and equipment. After allowing for liabilities and other commitments, funds available for use at the end of 2012 were \$571,265.

5. Partnerships with Overseas Churches

APWM has Partner Church agreements with the following Churches

BANGLADESH Reformed Presbyterian Church

JAPAN Presbyterian Church in Japan

MALAWI Church of Central Africa Presbyterian (Blantyre Synod)

MYANMAR Evangelical Reformed Church (ERC)

SOUTH SUDAN Presbyterian Church of South Sudan

TIMOR LESTE Evangelical Presbyterian Church of Timor Leste

VANUATU Presbyterian Church of Vanuatu

ZAMBIA Church of Central Africa Presbyterian (Zambia Synod):

In June 2012 the Committee ended our Partner Church agreement with the Free Reformed Church of Myanmar. This decision was taken because of concerns about the theological direction and organisational weaknesses within that denomination.

From time to time APWM receives requests from overseas Churches to enter into partnerships. The Committee has declined to do so because it wants to use its resources to support our existing Partnerships.

APWM works in close liaison with the Relations with Other Churches Committee in the drafting of Partner Church agreements. It is important to recognise that in dealing with Partner Churches, in many cases the existence of an agreement on paper is, from their perspective, a formality required by us. What matters to these Churches is the continuation of the relationship and our physical presence with them.

When considering the service of APWM Missionaries with our Partner Churches, we place a priority on training and theological education.

BANGLADESH Reformed Presbyterian Church:

Primary responsibility for this relationship rests with the APWM NSW Committee.

We have no resident Partner Church or Partner Agency missionaries in Bangladesh. This ministry centres on our support for the Presbyterian Theological College in Gazipur, Dhaka. There are currently about 40 students and 46 evangelists in training. Given that many members of the Church have a non-Christian background, it is not uncommon for there to be problems within the Church. Our ministry is expressed through: (1) financial support for the Presbyterian Theological College and its staff; (2) supplementing the income of pastors and (3) sending small teaching teams 2-3 times a year to run intensive courses.

Given the difficult past of the ministry in Bangladesh, the APWM National Committee maintains a particularly active interest in this field. We are working toward a formal Partnership Agreement with the Church by the end of May 2013.

JAPAN Presbyterian Church in Japan:

None of the APWM State Committees has a particular responsibility for this relationship.

Our Partner Church missionaries are John and Rosemary Evans. Our Partner Agency missionary is Sue Poynter (OMF). For many years the Japanese have been quite resistant to the gospel. Only 5% of the Japanese have heard the gospel in any meaningful way. In terms of living expenses, Japan is the most expensive country in the world for missionaries. This meant that the target partnership support figure for the Evans' family was \$140,000 which was comparable with the living expenses used by other mission agencies in Japan. However, raising this figure placed a considerable strain on the Evans family. At the time when this report was prepared (May) the strength of the Australian Dollar compared to the Japanese Yen has been an unexpected blessing for their support account. However we do need to plan for the possibility that this strength may only be a short-term phenomenon.

The Evans are part of the Presbyterian Church in America's 'Mission to the World' Church Planting Team in Tokyo. This will probably be a slow work for the Evans in their initial two terms but they belong to a strong team, led by the Rev. Dan Iverson that is now seeing growth after 25+ years of ministry.

MALAWI Church of Central Africa Presbyterian (Blantyre Synod)

Primary responsibility for this relationship rests with the APWM Victoria Committee.

We have no resident Partner Church or Partner Agency missionaries in Malawi.

In July 2011 our Partner Church Agreement was renewed.

John Wilson writes "Our relationship with our partner church in Malawi has now nearly reached its tenth year. Some highlights:

* **STAMP** (Short Term Africa Mission Programme): The Presbyterian Church of Victoria continues to sponsor an annual mission trip to help and serve our partner church, CCAP Blantyre Synod, in a variety of practical and theological ways.

* **Relief goods – containers:** Thanks to kind and generous hearts throughout the Presbyterian Church of Victoria, two 40ft containers were lovingly packed and labeled by members of the mission team. Our Malawi containers, now 9 in total, have been used by the Lord to give relief and provide strategic equipment for ongoing ministries of the church. "He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God." (Proverbs14:31)

* **ORBUS** ORBUS mission for orphans and other vulnerable children commenced through the vision of Rev. Colin M'Bawa (of CCAP) and some Australian Presbyterian businessmen. It is now a CCAP-operated orphan care centre in Blantyre that operates daily ministry to orphans and to some of their carers, and a government-recognised school with classes from Prep to Grade 2. Each year, volunteers from the Presbyterian Church of Victoria visit Blantyre in order to assist this ministry. You may "visit" the ORBUS site on the Internet: <http://orbusafrica.org/> "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress ..." (James 1:27)

MYANMAR Evangelical Reformed Church (ERC)

Primary responsibility for this relationship rests with the APWM Queensland Committee.

Our Partner Church missionary is Martin Eagle. Martin is nearing the end of his first term of service and his primary aim has been to learn the Myanmar language. This has proven difficult for Martin owing to his age, a number of ministry-related distractions and difficulties in finding a reliable tutor.

The Committee continues to be greatly encouraged by our relationship with the Evangelical Reformed Church led by the Rev. Dr Thang Bwee. Thang Bwee toured Eastern Australia in mid-2012 and was accompanied by the Rev. Bill Lutton. We were particularly encouraged to see this small denomination celebrate its 20th Anniversary in 2012. Our 2008 Partner Church Agreement is soon due for renewal.

SOUTH SUDAN Presbyterian Church of South Sudan

Primary responsibility for this relationship rests with the APWM Victoria Committee.

Our Partner Church missionary is Motor Isaac Yat. Our Partner Agency missionaries are Rhys and Rhondda Hall (ACROSS). Following 20 years of civil war, it has been a privilege for APWM and the Presbyterian Church of Australia to be in relationship with the Presbyterian Church of South Sudan. In March 2013 our Partner Church Agreement was renewed.

A visit in March 2013 by the Director, Rev. Michael and Mrs Kerry Jensen (Clayton, VIC) and the Rev. Chuol Yat (Clayton, VIC) has strengthened the relationship and opened doors for communication. It is envisaged that short-term teaching teams will visit South Sudan on an annual basis. This relationship has been renewed at what may well prove to be a strategic time in the life of this Church.

TIMOR LESTE Evangelical Presbyterian Church of Timor Leste

Primary responsibility for this relationship rests with the APWM South Australian and Western Australian Committees. We have no resident Partner Church or Partner Agency missionaries in Timor Leste.

Our ministry in Timor Leste takes the form of (a) financial aid to the Synod (b) tangible encouragement through our relationships and (c) teaching teams that visit twice a year. We thank God for the contribution to the teaching programme made by the Rev. David Burke of PTC Sydney. This is an emerging church and it is a privilege to be in partnership with these brothers and sisters. We are particularly indebted to the Rev. Rob Duncanson who serves as our 'eyes and ears' for Timor Leste and keeps the relationship strong.

Timor Leste is an encouraging field in terms of cooperation with other mission groups. The Church Missionary Society (Australia) has just commenced a relationship with the Evangelical Presbyterian Church of Timor Leste and the Westminster Presbyterian Church works in concert with us as we serve this Church together. Dr Brian Wong, a member of the Westminster Presbyterian Church, is a member of our Timor Leste subcommittee.

In July 2012 a Partner Church Agreement was signed.

VANUATU Presbyterian Church of Vanuatu

None of the APWM State Committees has a particular responsibility for this relationship.

Our Partner Church missionaries are Andy & Rosemary Williamson, Glen & Rachael Connor, Brian & Judy Cullen and Andrew & Marilyn Schache. The Williamsons and Connors serve in Theological Education at the Talua Ministry Training Centre, the Presbyterian Church of Vanuatu's theological college. The Schaches serve at Talua in maintenance and administration. The Cullens serve as teachers at the Presbyterian Church of Vanuatu's Tata Secondary School not far from Talua.

Under the leadership of Andrew Williamson, Talua has developed a Bachelor of Ministry degree and we praise God for the first group, who graduated in December 2012. We thank God for the teaching at Talua through intensive courses taught by the Rev. Dr Ian Smith, Rev. Martin Spadaro, the Rev. Christie Balzer and the Rev. Dr Peter Barnes. We currently contribute half the salary of the Bursar at Talua.

The Presbyterian Church of Vanuatu is our oldest Partner Church. It is a privilege to be in partnership and we have benefited from the partnership as a number of our ministers have gained valuable experience at Talua in teaching theology.

We continue to offer short term mission trips through the 'Workpartners' programme led by Len Newton of Lennox Head, NSW. Our current project is the building of a Presbytery Resource Centre on Paama Island, the site of the 2014 Presbyterian Church of Vanuatu Assembly.

In August 2013 our 2006 Partner Church Agreement will be renewed.

ZAMBIA Church of Central Africa Presbyterian (Zambia Synod)

Primary responsibility for this relationship rests with the APWM Victoria Committee.

We have no resident Partner Church or Partner Agency missionaries in Zambia.

In July 2011 our Partner Church Agreement was renewed.

John Wilson writes "Our partnership with CCAP Zambia Synod is strong and robust. Our partnership is theological, evangelistic and practical.

Annually, John Wilson from the Presbyterian Church of Victoria leads a local CCAP team in evangelistic preaching in a new village where there has been no strong Presbyterian or Reformed witness. In partnership, the Presbyterian Church of Victoria and CCAP have planted churches in Choma, Kaoma, Chililimbombwe, Petuake and Kabwe. Members of the Presbyterian Church of Victoria travel with John on these evangelistic missions.

The GAA PresAID appeal has built two church structures this year for fledgling CCAP congregations to meet in. We have previously funded the CCAP headquarters mission complex in Lusaka and the premises of their training college in NE Zambia - Chasefu Theological College. Ministers of our church have contributed to the library at Chasefu from their own surplus stock.

Last year the Presbyterian Church of Victoria sent one of its own ministers, Rev. Dean Carroll and his wife Sandy Carroll "on loan" for a month's ministry in and around Lusaka. CCAP accepted Dean as one of their own ministers for a month and the blessing of this time was mutually helpful and, perhaps, sowed seed thoughts for the future.

Early last year, the Presbyterian Church of Victoria raised funds to send a 40ft container of relief goods for the CCAP in Zambia. The receiving church was joyfully thankful as they were the beneficiaries of material for their schools, women's guild, orphans and their hospital ministries."

ZIMBABWE

John Wilson writes "We also are building strong relationships with the Harare Synod of CCAP. Each year two NSW ministers, Craig Tucker and Luke Tattersall, spend time in Zimbabwe working alongside the CCAP in training seminars for elders and ministers and other leaders. Craig and Luke are well accepted as they teach Bible overview, biblical theology, homiletics and hermeneutics.

The St Kilda congregation (Presbyterian Church of Victoria) sponsors two Zimbabwe CCAP candidates to travel to Zambia for ministry preparation studies at Chasefu Theological College."

6. Indigenous Ministry

The Rev. Rick and Mrs Kayleen Manton continue to pastor the Mount Druitt Indigenous Church in Mount Druitt, Sydney. Within the wider Indigenous Church scene this is one of the stronger congregations. This is a joint Anglican-Presbyterian ministry where the Sydney Anglican Diocese provides the church building and funding for a youthworker and we provide the pastor and the manse.

The APWM Indigenous Ministry Subcommittee will soon meet with its Anglican counterpart to discuss common issues. Rick continues to serve as the Chairman of the Bimbadeen Bible College for Indigenous people at Cootamundra. The College is currently in recess and the Subcommittee has been asked to assist in bringing in some theological educators to assist in the drafting of a certificate-level curriculum. Along with APWM Missionary Bob Quinn, Rick continues to be involved in a Theological Education by Extension programme.

In July 2011 Ron and Jean Lyons retired from service with APWM based in Weipa, Queensland. We are grateful for their many years of service among the Indigenous people of Cape York. Jim and Margot Stuart succeeded the Lyons however it soon became apparent that the ministry faced some very difficult challenges. First, despite the faithful efforts of the Lyons over their many years of service, there was no Presbyterian congregation at Weipa. Ron and Jean had from time to time attended the Weipa Aboriginal and Islander congregation. Secondly, the contacts that had once existed in the area were diminishing and Church life in Weipa was struggling due to the fact that Weipa is a mining town with a large proportion of the population being 'fly-in-fly-out' employees. Third, doors that were open to Ron and Jean were closed for the Stuarts. It should be noted that APWM did not own the house associated with the ministry, this was owned by the Presbyterian Church of Queensland Committee for Ministry Resourcing. Following further investigation and consultation the difficult decision was taken in May 2012 to conclude the ministry. An eleventh-hour attempt to restart it proved to be unsuccessful.

The Indigenous Subcommittee continues to think of ways in which APWM can better serve the Indigenous Church and act as a resource to our brothers and sisters. It should be noted that our Partner Agency missionaries the Rev. Cliff & Mrs Sue Letcher and Mr Bob & Deb McKerrell and Mr

Dennis & Mrs Glenys Tranter serve with AIM (Australian Indigenous Ministries). Over the last 18 months Sue Letcher has struggled with serious illness.

7. Missionaries

For a detailed list of our missionaries please see our 2012-2013 Mission Directory

Summary of Missionary Team (as at May 2013)

	Units	Individuals
Partner Agency	97	164
Partner Church	7	12
Associates	6	11
Totals	110	187

New Partner Agencies accredited in the last three years

Crossroads Bible Institute

8. Vijai Tagore

In January 2012 APWM National brought Mr Vijai Tagore from the Presbyterian Theological Seminary located at Dehra Dun, India to Australia to study for a Master of Theology at the Presbyterian Theological Centre Sydney. This reflects one of our priorities: the theological training of nationals. This has been made possible by the generosity of PTC Sydney and the congregations and individuals who have supported this venture. We praise God for the blessing that Vijai and his family have been to the Presbyterian Church in Australia. Mr Tagore and his family currently live above the National Office in Sydney and have been lovingly cared for by the Revesby Presbyterian Church.

9. Future Strategies

(a) The Relocation of the National Office

God-willing, the Committee plans to relocate the National Office to the grounds of the Presbyterian Theological Centre Sydney in late 2013. The current Director lives in his own home and so has no personal need for the Picnic Point house. The Committee plans to rent the house commercially in order to pay for the costs associated with the relocation of the office.

The relocation will bring a number of advantages:-

- (i) Burwood is a more central location for meetings than Picnic Point.
- (ii) This will allow the Director and others to interact with the students and others studying at the PTC and will develop relationships that can be furthered as students exit and serve in parishes.
- (iii) This will allow APWM National to interact with a variety of visitors to the campus.
- (iv) It will create a higher profile for APWM generally.

(b) The Appointment of State Directors & The Progress of APWM

How can the work of APWM be developed further? Our ministry is severely hampered by (a) our current staffing level and (b) the Sydney-centred nature of our structure.

The Committee is of the opinion that the current job description for the position of Director is unrealistic. It is impossible for the Director alone to adequately:-

- Meet with those enquiring about serving with APWM
- Provide Member Care for Missionaries
- Speak in Church Services and Other Gatherings
- Liaise with Partner Agencies
- Educate Ministers

The State Committees can theoretically fill the gap but such Committees are made up of busy people who don't have the flexibility or time to do what is needed. Added to this are the interstate enquiries for service with APWM that require personal interaction, which is very difficult when the Director is located in another State.

For the ministry of APWM to develop, the Assembly needs to give serious consideration to the appointment of at least part-time APWM Associate Directors located in Queensland and Victoria.

Part-time Associate Directors could:

a) Meet with those enquiring about serving with APWM

We need someone in Queensland and Victoria to sit with enquirers over a cup of coffee and chat and pray about possibilities and then help them to know what to do next in terms of (a) applying to serve with APWM and (b) talking to an Agency or exploring the possibility of serving with a Partner Church or being an Associate.

b) Provide Member Care for Missionaries

Realistically, the APWM State Committees struggle to provide adequate member care. Someone is needed to sit with individuals on Home Assignment or visit them on the field and assist them. Missionary service is often hard and very stressful. We need to do much better but our current resources are stretched beyond capacity.

c) Speak in Church Services and Other Gatherings

There is something about the work of overseas cross-cultural mission that means that in a number of congregations it slips right down the congregational agenda with the thought that one day the congregation will do something about it. We need someone who can actively pursue speaking engagements in churches and associated groups to keep reminding people of the privilege and responsibility we have in partnering in overseas cross-cultural mission.

d) Liaise with Partner Agencies

We need someone who can liaise with the Partner Agencies who have their national offices in Melbourne or Brisbane. A part-time Director could do some very good work in this area.

e) Educate Ministers

Many Presbyterian ministers don't understand how APWM works. We need someone to contact ministers and liaise with them to explain how APWM functions. In addition to this, a part-time Director could pursue opportunities to speak to students at PTC Melbourne, QTC and in Presbyteries.

Of course this will take extra money. How can we fund such a venture? The Committee is currently investigating how this question may best be answered so that APWM increasingly fulfills the charter given by God and His Church.

10. Committee Nominations

The Committee nominates the following people for election to the APWM National Committee:-

Convener: Mr Alex Shaw.

Members: Rev. Trevor Cheetham, Rev. Cliff Letcher, Rev. William Morrow, Rev. A Ralston, Mr Bob Quinn, Rev. Brett Graham, Miss Sandra Wade-Ferrell, Mr Yas Shimizu, Rev. Peter Barber, Mr Suhurn Yu.

A. SHAW, Convener.

BUSINESS

The Committee met as required to deal with matters committed to it and, in particular, the arrangements for the 2013 Assembly.

The venue for the 2010 Assembly was the Chinese Presbyterian Church in the CBD. In the view of the committee, this continues to be the most suitable site and has the advantage of close proximity to accommodation, eating establishments and accessible transport. Its layout has a number of practical advantages both for commissioners and the assembly officers.

This assembly sees the biblical expositions on Tuesday, Wednesday, and Thursday delivered by Dr J. Ligon Duncan III, senior minister of First Presbyterian Church, Jackson, Mississippi, USA.

Orders of the day have been arranged for General David Hurley CDF to address the Assembly during the reception of the Defence Force Chaplaincy Committee report, Prof. P. Parkinson during the reception of the Church and Nation Committee report, and Rev. D Iverson (church planter –Japan) during the reception of the APWM Committee report.

The APWM committee will also host a luncheon function during the Wednesday lunch break during which commissioners will be able to hear Rev. D. Iverson speak further of the Japanese church. APWM missionary to Japan, Rev. J. Evans will also be in attendance. Commissioners will need to supply their own lunch at this function.

Lastly, and of particular significance, our Clerk of long-standing, Rev. Dr Paul Logan has submitted his resignation to the Assembly. Perhaps it is a day that we had hoped would come later than sooner. That would certainly be the opinion of all the assembly officers and commissioners who have seen Paul's contribution to the Assembly throughout his term as Clerk. Paul has served the Assembly faithfully, impartially, graciously, tirelessly. At the point of the writing of this report, appropriate expressions of thanks are being considered and these will be brought to the Assembly at the appropriate time by notice of motion.

The committee proposes to deal with the appointment of a Clerk and Deputy Clerk under its deliverance.

P.J. BARSON, Convener.

CHRISTIAN EDUCATION

Introduction: In reviewing the Committee's work over the past three years, we are thankful to God for the many opportunities to assist and promote the work of Christian Education throughout the length and breadth of our nation. The committee brings together people who are actively involved in the work of education and training in the different states. The twin-foci of the committee's work are developing and publishing resources that address the particular needs of the PCA in the areas of Christian nurture and discipleship and providing in-service opportunities in states with fewer training resources.

Shorter Catechism in Modern English: The 2007 Assembly requested the committee to investigate the publishing of the Shorter Catechism in Modern English and to look at ways of promoting its use. This has led to an attractive new publication, *Q&A: A Catechism for Today* which is available in two forms: a set of (business-sized) cards, and a booklet. Scripture references for each question and answer are given in the booklet, while a memory verse has been selected for each question and answer on the accompanying card set. A study of all the biblical references in the book will provide a sound and extensive knowledge of the Bible. Memorising the verses on the cards will lay a firm foundation for faith in children. The verses memorised will stay with them to aid them throughout their lives. Although the language has been modernised, every attempt has been made to retain the sense and meaning of the original catechism.

Teach us to Pray: The Committee was also asked to examine ways to stimulate the study of the Lord's Prayer. The outcome is a new resource, *Teach us to Pray: The Lord's Prayer and the Gospel of Jesus*, edited by Greg Goswell and Greg Munro. It will be available and on sale by the meeting of the Assembly. Thirteen contributors, made up of lecturers at our three theological colleges and other gifted teachers in pastoral ministry, have written the book. Their common aim is to explain what it means to pray, to show (line-by-line) the meaning and intent of the prayer Jesus taught us, and to answer the hard questions people commonly ask about the possibility and process of prayer. Study questions are included for group and individual use.

State Visits: Since the last Assembly, in-service visits have been conducted in South Australia and Western Australia. The committee wishes to record its thanks to those who assisted in these valuable times of training. The visits to the smaller states have been well received and proved to be a source of encouragement to Sunday School teachers, youth leaders, elders and church members. Through the sharing of ideas and resources, some helpful bonds and partnerships have been fostered between the states. The committee plans to continue the schedule of visitation to the smaller states and hopes to expand these to include the congregations in the Northern Territory.

GAA Christian Education Publications: A number of Christian Education products are currently available for sale and use. These include the Westminster Confession of Faith for the 21st Century and a pocket-size Westminster Confession of Faith with Declaratory Statement. *At the Coalface* is aimed at eldership training. *Making Friends for Life* assists in training church members in outreach. *Christian Commitments* is a resource for church membership classes and communicant instruction. All these products, together with *Q&A: A Catechism for Today* and *Teach us to Pray: The Lord's Prayer and the Gospel of Jesus*, are marketed on behalf of the committee by PTC Media, whose Manager, Mignon Goswell can be contacted by email (ptcmedia@hotmail.com) or phone (0400 88 0515).

Replacement for *At the Coalface*: The committee is developing a new training resource for elders to eventually replace *At the Coalface*. It will include studies on the key Timothy and Titus passages, discussion of the different aspects of the role of elder, an explanation of the vows taken by elders, and other practical helps.

Victorian Youth Leaders Conference: The committee provided up to six scholarships covering airfares and conference fees for a number of delegates from smaller states (WA, SA and Tasmania) to attend the PYV leadership training event, *Engage 13* in January 2013. This provided a forum for youth ministry leaders to be trained and equipped in biblical theology and ministry skills, as well as to have an opportunity for encouraging and building up others in the ministry. The committee plans to offer more scholarships for the next conference.

Composition and Convenership of Assembly Committees: The committee wrote to the Code Committee to seek a modification of the proposed committee structure such that the convener or nominee of each state Christian Education Committee (or its equivalent) be included as extra member of the GAA Christian Education Committee.

Finance: Once again the Committee will not be seeking a grant from the Finance Committee for the next triennium (2014-2016). The Committee seeks to be self-funded from the sale of its Christian Education resources.

Membership: The committee nominates the following as members of the committee:-

Convener: G.R. Goswell

NSW: M. Powell, M. Norman, G.R. Goswell

QLD: L. J. Hall, J. Norved

VIC: H. Lim, N. Barbieri

SA: A.S. Clarkson

WA: W. Macrae

TAS: G.K. Roberts

G.R. GOSWELL, Convener.

CHURCH AND NATION

Introduction: The Committee has met on nine occasions since the last meeting of the Assembly.

The appointed members belong to its corresponding State Committees which have the resources to carry out a variety of research, advocacy, publication and other work.

The task of the Federal Committee is laid out in its Regulations: the coordination of communication and interaction between those corresponding committees; the carrying out of work directly assigned to it by the Assembly; and the offering of advice to the Moderator General on matters of a national and international character.

Membership: During the triennium, there has been a change of three members. The Rev. Greg Munro (Tas) has been replaced by the Rev. Campbell Markham; the Rev. Les Percy (Qld) by the Rev. David Johnstone and Mr David Crawford (N.S.W.) by the Rev. Dr John McClean.

The Committee thanks its former members for their service.

Thanks: The Committee wishes to thank the outgoing Moderator General, the Rev. David Jones, for his keen interest in, and enthusiastic and encouraging support of its work during his busy term of service. Mr Jones has attended a number of our meetings and was quick to promote the Committee's work whenever and wherever he could.

It also thanks his Secretary, Miss Suzanne Jensen, for her assistance in finalising and despatching some of its documents.

Special recognition of the contribution to the Committee's work is due to both the Rev. David Palmer and Professor Nicholas Aroney. This is due both to their having drafted a large part of the submissions the Committee has presented which have required considerable expertise to compile, but also their representation of the Church on important interdenominational groups - The Australian Christian Lobby and Freedom 4 Faith being outstanding examples.

These submissions are listed at the end of the report

Matters Referred by the Assembly: The one matter referred by the 2010 Assembly was the Federal Government's national history curriculum [BB 2010 Min. 96/13].

Specifically, the Committee was instructed to report to the Assembly about the way that the history curriculum referenced our Christian heritage and was authorized to engage with the process.

The Committee reports as follows:-

1. Given the turbulent political developments since the last meeting of the Assembly a change of government-hence ideological stance-seems likely in the September 2013 federal election.
2. The current history curriculum has been amended since its original draft to include more references to Christian heritage but references to Christmas are associated with Bastille-day, Naidoc week and Sorry day.

The overarching perspectives for the curriculum are "indigenous, Asian and environmental" with a down-playing of the elements of our Judeo-Christian heritage according to educationalist Kevin Donnelly (See www.theaustralian.com.au/national-affairs/education/history-curriculum-sacrifices-western-values-at-the-altar-of-political-correctness/story-fn59nlz9-1226598315957).

The Committee recommends that the Assembly direct it to contact the incoming Minister for Education and ask that a greater recognition of our nation's Christian heritage be reflected in any

continuing national history curriculum.

Freedom of Religion - a Continuing Matter of Concern: At the last meeting of the General Assembly, the issue of 'freedom of religion' was of great concern to this Committee. It still is! In part, this is due to proposals to broaden the definition of discrimination, contained in the proposed "Consolidation of Anti-Discrimination (Exposure Draft) 2012 Bill" which has now been withdrawn. The Committee recommends that the Assembly direct it to continue to monitor further developments on this matter with special reference to free speech, generally, and religious freedom, particularly.

Marriage Redefinition Effort: Notwithstanding a substantial parliamentary defeat of legislation proposing the redefinition of marriage in 2012, Commissioners will be aware of continued calls for a change to the definition of marriage.

The Committee plans to submit a Supplementary Report to the Assembly, outlining a recommended strategy should such a redefinition occur.

Freedom 4 Faith: Due to the increase in frequency and in the number and complexity, of the legal challenges to the status quo of our society by those seeking to set aside its Judeo-Christian framework and replace it with a secularist one, an expert, interdenominational organisation has been established, titled *Freedom 4 Faith Inc.*

The Committee brings a proposal to contribute \$10,000.00 per year, to be reviewed and endorsed by the Committee annually for the next 3 years, to help fund this organisation.

It submitted this proposal to the Finance Committee who encouraged it to bring it directly to the Assembly as it is for the funding of a body which operates outside the denomination. In the next few paragraphs the Committee sets out the case for funding of Freedom 4 Faith by the General Assembly of Australia.

The Case for Financial Support of Freedom 4 Faith:

Freedom of religion in the Law

Freedom of religion is a fundamental human right.

Freedom of religion made its first tentative appearance in the British 1688 Bill of Rights, in part prompted by the so called killing times during the 1680's in Scotland when first Charles II, then James II imposed episcopacy upon the Scots. The Bill of Rights sought to bring about a situation where "religion, laws and liberties might not again be in danger of being subverted".

Turning to more modern times, freedom of religion is expressed by the United Nation's 1948 Universal Declaration of Human Rights and subsequently given status in international law in the 1966 International Covenant on Civil and Political Rights (ICCPR). The UN has given Article 18 of the ICCPR concerning freedom of thought, conscience and religion a non-derogable status even in circumstances of emergency. Australia is a signatory to all these documents including the document recognising the non-derogable status of Article 18. There are further articles in ICCPR covering the protection of speech and association.

The Introduction of Anti-Discrimination Law: Gradually through the 1970's and 1980's anti-discrimination legislation based on a list of protected attributes that included race, age and sex was passed by State Parliaments. The Australian Human Rights Commission was established by an Act of the Federal Parliament in 1986 and contained a (benign) provision that enabled "any distinction, exclusion or preference (to be made)

(d) in connection with employment as a member of the staff of an institution that is conducted in accordance with the doctrines, tenets, beliefs or teachings of a particular religion or creed, being a distinction, exclusion or preference made in good faith in order to avoid injury to the religious susceptibilities of adherents of that religion or that creed."

The Victorian Equal Opportunity Act 1995 contained a similar provision though now being described as 'an exception' to what would otherwise be described as 'lawful discrimination'.

In 1998, the Australian Human Rights and Equal Opportunity Commission issued a report, Article 18: Freedom of Religion and Belief which had as its main recommendation the establishment of a federal Religious Freedom Act - code for religious vilification law. The report was quietly shelved by the Federal Government but was then taken up by the Victorian Government with its Racial and Religious Tolerance Act 2001, in hindsight given more recent developments a rather benign affair, despite the notoriety of the Islamic Council of Victoria v Catch the Fire and two Pastors case.

With the election of a Federal Labor Government in 2007, the Australian Human Rights Commission in late 2008 announced a review of religious freedom in Australia to be known as the Freedom of Religion and Belief in the 21st Century Project (FRB Project) with a discussion paper and invitation to interested parties to make submissions to the review.

At the launch of the project, Mr Tom Calma, the Race Relations Commissioner, noted that there is “evidence of a growing fundamentalist religious lobby, in areas such as same-sex relationships, stem-cell research and abortion”. The discussion paper raised the issue of how freedom of religion and cultural aspirations might conflict with issues such as gender equality and sexual diversity. It asked the question “is there a role for religious voices alongside others in the policy debates of the nation?”, clearly setting the scene for both secularists, with their preoccupation with issues of sexuality, gender identity and keeping religion out of the public domain to press for the exclusion of religious views from the public domain and for the religious to assert their right to be heard.

Shortly after the establishment of the FRB Project, the Victorian Government announced a review of the exception clauses in the Victorian Equal Opportunity Act 1995 by its Scrutiny of Acts and Regulations Committee. This Committee commissioned an options paper by Melbourne academic, Professor Beth Gaze, which proposed a significant narrowing in the scope of the religious exception clauses in the Act by an attempt to drive a wedge between so called 'core' and 'non-core' activities. Religion in a place of worship or the home would count as 'core' and therefore be entitled to protection, but not 'non-core' activities such as faith based schooling, health care, welfare or aged care. It is hard to imagine a more direct attack upon religion and in particular religious practice. No longer would Christian Schools be able to select staff exclusively from those who in their life embrace the religious ethos of the school.

Historically, from the earliest days of the Church, Christians cared for their fellow citizens. The noted sociologist Rodney Stark, in reviewing the historical evidence for the growth of the Church to a position of pre-eminence in the ancient world by the 4th century, concluded that it was due in large measure to the care of the Christians for their own as well as for their pagan neighbours during the devastating plagues of the 2nd and 3rd centuries AD.

This has been the pattern ever since, and even now continues despite the rise of the modern state. The Church has always been to the forefront of education and the provision of health and welfare services.

Further, it is to be noted that it is not so much religion demanding exemption from anti-discrimination law (indeed religion happily complies with anti-discrimination law for many of the attributes for which discrimination is prohibited such as race, age, disability, family responsibilities, medical history, immigrant status, etc), but ordinary Australians who prefer the schools, hospitals, welfare services and aged care facilities of religious institutions. Parents who send their children to religious schools want a religious education for their children. They expect all the staff, not just the religious education teacher, to be faith affirming people who model the tenets of their religious belief in daily school life. Not only do they want these schools but they are prepared to pay for the privilege. In this way the state actually benefits financially from the existence of such schools.

In large measure the anticipated reduction in the freedom of religious institutions to discriminate on the basis of their religious beliefs from the review of the religious exceptions in the Victorian Equal Opportunity Act did not eventuate, whilst the final report from FRB Project tended towards arguments that recognised the need to protect freedom of religion.

That this perhaps surprising result was achieved (though as prayerful Christians we have no right to be surprised) was due in large measure to the work of an informal grouping of church leaders and lawyers with Jim Wallace as convener of the group which included from its inception the Rev. David Palmer from the Victorian Church & Nation Committee and Professor Nicholas Aroney from Queensland University and a Presbyterian elder. This group, which was in fact the forerunner of Freedom 4 Faith, produced very substantial arguments of academic standard in favour of preserving freedom of religion while at the same time responding to those of our opponents, arguments which were then widely disseminated to Christian groups.

An Ongoing Battle: However, no one should be under any illusion that the fight to preserve freedom of conscience or freedom of religion is over. Our experience over the past 5 years has taught us that academia, celebrities, the media, especially the ABC and the Fairfax Press, the powerful LGBT lobby are all opposed, usually strongly so to any claimed right on the part of religious organisations to conduct the affairs of their institutions in accord with the practical outworkings of their belief. Even those professionally involved in the administration and advocacy of human rights law including organisations such as the Australian Human Rights Commission (AHRC) and the various state based commissions, whilst averring a determination to achieve balance between conflicting rights, in fact veer very much in the direction of sacrificing ancient rights, namely freedoms of conscience, religion,

association and speech in favour of equal opportunity rights in a way that gives these much more recent rights a status that is to be virtually non-derogable.

We have witnessed in other countries, of which Britain is the prime example, many examples of anti-discrimination law trumping of the right to conscience informed by religious belief. There should be no illusion that the approval of same sex marriage will not lead to Government mandating for all children, whether in state schools or faith based schools, the teaching that homosexual relationships are as normal as heterosexual relationships and therefore worthy of recognition, indeed celebration.

In late 2012 the Federal Government having previously announced a consolidation of anti-discrimination measures spread across a number of separate Acts of Parliament, introduced a new bill, the Human Rights and Anti-Discrimination Bill 2012, that massively extends the reach of anti-discrimination law, with the potential for significant narrowing of religious freedom. Although now shelved, this will not be the only legislation to come forward that will impinge on religious freedom in coming years. We only need consider the raft of new bills introduced in 2013 in States such as Tasmania and NSW that directly impinge on religious freedom to know that this is so.

Freedom 4 Faith: In 2012, in view of the pressures upon freedom of religion that will only increase over time, a new incorporated organisation, Freedom 4 Faith (incorporated as an Association with NSW Fair Trading) was established, with a 5 person Board. of which Mr Palmer is a member, and a campaign committee including in its membership the Rev. Dr John McClean from PTC, Sydney and Professor Nicholas Aroney in his capacity as a legal expert. A part time Executive Officer with a legal background, Mrs Chelsea Pietsch, has been appointed on a two day per week basis. The other members of the Board are Professor Patrick Parkinson AM from Sydney University Law Faculty, Mr Jim Wallace AM of ACL, Mr Robert Wicks, Secretary of the Sydney Anglican Synod and Pastor Ken Vogel from the Seventh Day Adventist Church.

Freedom 4 Faith made a submission to the Senate, including an appearance at the public hearing into the Government's Exposure Draft of the Human Rights and Anti-Discrimination Bill 2012. Its submission was made available to Christian organisations and in turn influenced many of their own submissions.

Freedom 4 Faith submissions have also been made in the past 6 months in relation to the NSW State Opposition Discussion Paper into Religious Freedom; to the Tasmanian government regarding its Anti-Discrimination Reform Act 2012; and to the NSW Government re its Serious Racial Vilification Bill 2012. Close attention is also being paid to the increased regulation confronting small charitable and not-for-profit religious organisations.

The objectives of Freedom 4 Faith include:-

- maintaining the right of Christian churches and faith-based organisations to select Christian staff, or staff who respect the Christian values of the organisation.
- ensuring respect for freedom of conscience in the workplace in relation to such matters as conscientious refusal to facilitate abortions.
- maintaining the freedom to teach and uphold moral standards within faith communities.
- maintaining the freedom to communicate religious teachings and values.
- maintaining the freedom to encourage people to convert to Christianity.

Freedom 4 Faith therefore seeks to be a voice for Christians in responding to such threats. It aims to build specialist expertise in relation to freedom of religion as a protected human right, to raise awareness of religious freedom issues in the Christian community, and to advocate to governments on these issues. There is great value in having a specialist organisation that is seen by governments to be a key stakeholder on religious freedom issues, and which can be invited to represent our concerns as a member of governmental advisory bodies. There is also value in having a recognised voice on such issues in terms of media profile.

Freedom 4 Faith is not meant in any way to displace the work already being done by our own Church & Nation Committee. Indeed the Church & Nation Committee greatly values the high quality technical input of Freedom 4 Faith and wishes to benefit in the future from the flourishing of Freedom 4 Faith.

In order for Freedom 4 Faith to flourish in the support of freedom of religion and conscience in Australia it needs to be supported financially.

The prospectus for Freedom 4 Faith proposes "that the organisation be driven by a Campaign Committee and that membership of that be available to those approved churches or organisations that commit to an annual contribution of at least \$10,000. Of course we would offer Affiliate Membership and welcome donations for the work of Freedom 4 Faith by any approved Christian church or

organisation not able to join the Campaign Committee, but sharing its vision”.

As at the 30th January 2013, the following contributions from churches have been received:-

- Sydney Anglican Diocese - \$20,000 (2012 and 2013)
- Apostolic Church - \$10,000 (2012)
- Seventh-Day Adventists - \$2,500 (2012)
- Australian Christian Churches (AOC) - \$10,000 (2012)
- Baptist Union of Australia - \$10,000 (2012)
- Baptist Community Services - \$10,000 (2013)

After due consideration, given the importance of defending freedom of religion in the context of encroaching law antithetical to Christian moral teaching, the historical precedent of our Covenanting forebears and the prominent position already taken by the Presbyterian Church of Australia in defending religious freedom over the past 5 years, the Committee is pleased to recommend the inclusion of a \$10,000 p.a. grant from the GAA budget for the next 3 years subject to the annual recommendation of the Church & Nation Committee to the GAA Finance Committee.

With the inclusion of an annual \$10,000 p.a. grant from the GAA budget plus additional as yet unrealised contributions from other church bodies, there should be sufficient funds for Freedom 4 Faith to maintain an ongoing, viable and effective presence as a key stakeholder on religious freedom issues recognised by Governments at both a Federal and State level. More specifically the funds made available to Freedom 4 Faith will permit the ongoing employment of a part time executive officer working from home, travel and office expenses, advertising, educational work in the churches and broader community and the running of Freedom 4 Faith conferences such as the one run in March 2013 within Sydney University Law School entitled, “The scope and limits of religious freedom in Australia”, with well qualified national and international speakers, including Professors Nicholas Aroney, Patrick Parkinson AM, Robin Fretwell Wilson and Professor Gillian Triggs (President of the Australian Human Rights Commission), Andrea Williams of Christian Concern, UK and Dr Ryan Messmore, President, Campion College, Sydney.

The Committee nominates Rev. Dr John McClean as its representative to the Freedom 4 Faith Advisory Board.

Matters Arising During The Triennium: The matter of addressing 'problem gambling' became a prominent issue during the triennium. The Committee resolved to appoint Mr David Crawford, elder, Scots Church, Sydney as an observer to the inter-church taskforce. His report follows:-

In 2010, following the election of a minority Federal Labor government led by Julia Gillard, the government undertook to reform the laws governing poker machines throughout the country. This was a bona-fide effort by the government to honour a commitment given to independent member, Andrew Wilkie MHR, in exchange for his parliamentary support. Responsibility for developing the new laws was given to the Deputy Leader of the Government, Jenny Macklin.

As a result of strong and well-funded opposition from gambling interests, especially the clubs, a taskforce representative of social service and community action interests in the mainstream churches was assembled to help to strengthen the resolve of the government. Representatives from various states of the Anglican, Roman Catholic, Uniting, Presbyterian, Lutheran, Baptist, Church of Christ, Australian Christian Churches (formerly AOC) and Salvation Army met on several occasions, among other things, to develop strategies, meet with government officials, receive briefings, issue media releases and to mobilise member support. By universal consent the chairman and spokesman was Rev. Tim Costello of World Vision Australia. The bulk of the financial and organisational support came from UnitingCare, whose office in the ACT coordinated most of the activities.

The Presbyterian Representative on the Taskforce was Mr David Crawford, a member at the time of both the GAA and the NSW Church and Nation Committees. The aims of the taskforce were consistent with the long held policies on gambling held by the Presbyterian Church.

Notwithstanding the abhorrence of gambling generally among the participants, the particular focus was on poker-machines as it was agreed that this was the cause of most hardship from gambling addiction. Although the original intention was to seek the introduction of mandatory pre-commitment to set personal gambling limits on poker machines, political developments caused changes to these intentions. The objectives moved from seeking mandatory pre-commitment to an upper limit of \$1 on each “pull of the lever”. Many members felt that this should have been a better objective from the start. Nevertheless the long-term aims continue to support pre-commitment.

In May 2012 the passage of the finally-developed legislation was guaranteed following the

support of Andrew Wilkie himself. Although the original hoped-for targets were not fully achieved, the following successes should be noted.

- A trial on predetermined limits on poker machine gambling was to be put in place in Queanbeyan and the ACT. The results are to be made public and to be used as a basis for future legislation.
- All new poker machines manufactured from the end of 2013 must have pre-commitment technology built in.
- All poker machines must be part of a state-linked pre-commitment scheme by 2016.
- By the same date all poker machines must display electronic warnings and cost-of-play displays
- A \$250 daily limit must be set on ATMs in gaming venues. Sadly casinos are not included in this legislation.
- A boost to government-funded counselling support, staff training at poker machine venues, banning the promotion of live odds during sports coverage and cracking down on online betting.

It should be noted for the interest of readers that all machines currently have the ability to set the amount of the maximum bet. A \$1 limit reduces the amount that an addicted gambler can lose on a machine to \$120 per hour. This may seem a lot of money but currently it is possible to lose up to \$10,000 in a day.

Reaffirmation Of Ties With the Australian Christian Lobby: The Committee has continued to benefit, greatly, from its connection both directly and indirectly with the Australian Christian Lobby (ACL) and asks the Assembly to note that fact and encourage the wider Church to support it and other ministries which aim to promote a Christian worldview in the public square. We note in passing that the Victorian Church makes an annual donation to ACL (ca \$11,000 in 2013/14).

The Committee notes the changes of roles within the ACL for former Managing Director, Brigadier Jim Wallace and Chief of Staff Lyle Shelton and asks the Assembly to extend best wishes to them.

The Committee asks the Assembly Business Committee to schedule a Fixed Order of the Day (FOD) and invite Professor Patrick Parkinson, Professor of Law at Sydney University, to address the Assembly for fifteen [15] minutes at a suitable time on the theme of preserving our religious freedom and the challenges to that freedom.

Prayer Calendar: For some years, the Committee has produced an annual prayer calendar for use during October, with the aim that prayer-interest be stimulated concerning the issues on which the Committee advocates. The calendar is circulated via Pres E-News, posted on the Committee's website and inserted in Australian Presbyterian. The Committee commends the use of the calendar in this as in each year suggesting that the dates for its use be Sunday September 29th till Reformation Sunday October 27th, 2013.

S.A. SLUCKI, Convener.

CODE

The Code Committee has met at the beginning of each year since the 2010 Assembly. Business has been undertaken by email in between those meetings.

Two matters have been before the Committee in that period. The first dealt with a proposed change in the structure of Assembly committees some of which have become quite large. A large committee involves considerable expense and unwieldy administration. Proposals for a change in structure have been circulated to all committees following a paper by the Very Rev. Dr A.M. Harman and some comments from the Convener of this Committee. Recommendations for change will be in the deliverance.

The second matter relates to the Code of Discipline and concerns about an accuser and an alleged offender having to appear before too large a body in presenting their case. As a result of discussion an overture will be presented to the Assembly to amend the Code of Discipline to make the process clearer.

Present members of the Committee who are willing to stand for re-election to the Committee are:

NSW

Rev. B.M. Gorton, Rev. J.R. Irvin, Mr M.C. Beveridge

Queensland	Rev. R.C. Clark, Rev. L.J. Hall
South Australia	Rev. G.J. Ware
Tasmania	Rev. T.A. Bain
Victoria	Rev. Dr J.P. Wilson, Rev. P.W. Phillips

PAUL LOGAN, Convener.

COLLEGE

The College Committee has continued its work on behalf of the General Assembly of monitoring and enhancing the course of training for candidates. The Principals and staff of our several theological colleges, conveners of state committees and Assembly officers represent a diversity of gifts and outlooks, and work well together in implementing the tasks assigned to the Committee.

In 2012 Dr Ian Smith was appointed to the convenership following the resignation of Dr John Davies who served as convener for eleven years. The Committee expressed its appreciation to retiring Principals Douglas Milne and Bruce Winter and welcomed two new Principals in 2012, the Rev. Peter Hastie to the Presbyterian Theological College, Victoria, and Dr Gary Millar to the Queensland Theological College. The Committee has continued its pattern of meeting annually, though from 2013 has moved its meeting date from February to May because of the busy schedules of college staff in February. Dr Greg Goswell continues to serve as secretary to the Committee.

Candidates: Since the last meeting of the General Assembly 60 candidates for the ministry and 2 deaconess candidates have completed their courses of study. Details of ministry candidates exiting over the past triennium are as follows:-

	Vic	NSW	Qld	SA	Tas
2010	2	7	9	0	2
2011	2	8	4	0	2
2012	6	15	3	0	0

Two deaconess candidates graduated. There are currently (6 May 2013) 56 ministry candidates and 1 deaconess candidate in training.

Exit Thesis: The Committee continues actively to assess the effectiveness of the course and has for several years been considering the value of the traditional exit thesis required under Regulation 10, which states:-

The College Committee shall issue an exit certificate to a candidate when:-

- (a) the candidate has been certified by the faculty as having completed the prescribed studies to the satisfaction of the faculty;
- (b) the candidate has submitted one thesis during the final year of the theological course in the area of Biblical Studies, such thesis having been supervised by an appropriate lecturer in the theological college (or hall) and passed by an external examiner appointed by the College Committee.

The Committee has surveyed each of the state faculties and all are in agreement that the need for an exit thesis no longer exists. The Australian College of Theology (ACT) has processes of moderation that ensure academic quality. Furthermore, the ACT now requires an integrative capstone experience for all MDiv students. Such a capstone experience could be, but is not limited to, a project. Not all students benefit from writing a project; a project is normally of greater value to the more able student.

The administration of the exit thesis is cumbersome. The thesis requires external marking. This may cause delay in the completion of a candidate's course and is an unnecessary step when the appropriate academic checks are already provided by the ACT.

Presbyteries are given a copy of the exit thesis to help assess a candidate's theology. This is not the best way to examine a candidate's overall theology, especially as it may encourage candidates to avoid areas of controversy in a thesis so as not to jeopardise the process of trials for licence.

Governance: The Committee considers that good governance of our theological colleges is essential, with all stakeholders having a clear understanding of their roles and responsibilities. To this end, a training day for conveners and principals was held in 2011.

Western Australia: The General Assembly has granted approval for candidates from Western Australia to undertake studies at Trinity Theological College, Perth, subject to the continued approval of the General Assembly of the Presbyterian Church of Western Australia and the annual approval of a

full curriculum by the College Committee. This training is under the oversight of the Faculty of the Presbyterian Theological College of Victoria. These conditions continue to be met, and the Committee recommends a further approval.

Since the last meeting of the General Assembly, the College Committee, through the Faculty of the Presbyterian Theological College of Victoria, has continued to sponsor visits to Western Australia as a means of encouragement and support to one of our struggling states.

College Visitation: During the present triennium, the College Committee conducted a visitation of the Queensland Theological College.

Theology Conference: Following the successful theology conference involving staff and students from our theological colleges in 2009, there is to be a further conference on the theme of *Preaching Christ* to be held in Sydney on 5-7 September, 2013 prior to the General Assembly.

I.K. SMITH, Convener.

DEFENCE FORCE CHAPLAINCY

The last three years has been a very busy time for Defence Force chaplaincy. This has been largely due to the overseas deployments, with Afghanistan having the highest profile, though other areas such as the Persian Gulf also being significant. The Australian public are well aware of the demanding nature of our military presence overseas, and casualties have made us all realise the danger that constantly confronts our troops in these situations. The rotation of forces in these deployment zones also means that chaplains are involved, and several of our Presbyterian chaplains have been part of that rotation. Of our chaplains the following have been deployed overseas since the last meeting of the GAA:- Gary Hooper, Murray Fraser, Max Walker, Barry Porter, Ross Tucker, and Roger Marsh.

At present, the budgetary cuts instituted by the present Commonwealth government are affecting all of Defence, including the chaplaincy branches of the three services. Regional seminars of chaplains have had to be put in abeyance, and service days for reserve chaplains have been reduced.

Our contribution to the Australian Defence Force is at the highest it has been in recent years. One chaplain, Rod McAuliffe, retired from full-time service, and thanks are expressed to him for the years he gave to defence chaplaincy. Roger Marsh, after a period back in parish ministry, has returned to full-time army chaplaincy, while Richard Quadrio completed his New Entry Officers Course in the second half of 2012, and is now based at HMAS Penguin in Sydney. Daniel Cassidy, our second in-service candidate for Defence chaplaincy, completed his two years of pastoral placement at the Willows congregation in Townsville, and is now in the chaplaincy team at Laverack Barracks in Townsville. At the moment, we have ten full-time serving chaplains. They are:-

Army

Martin de Pyle	Simpson Barracks, Watsonia, Melbourne
Andrew Robinson	Simpson Barracks, Watsonia, Melbourne
Ross Tucker	Kapooka, Wagga Wagga
Roger Marsh	Robertson Barracks, Darwin
Daniel Cassidy	Laverack Barracks, Townsville

Air Force

Gary Hooper	Defence Chaplains' College, Albury
Murray Fraser	Williamstown

Navy

Barry Porter	HMAS Coonawarra, Darwin
Max Walker	HMAS Watson, South Head, Sydney
Richard Quadrio	HMAS Penguin, Sydney

The need for more reserve chaplains still exists, and pastors who could assist with this type of ministry are encouraged to pursue enquiries about recruitment. Our present reserve chaplains are:-

Adelaide

Chris ten Broeke

Brisbane

David Niven

Neil McKinlay

Melbourne
 Charles Green
 Trevor Cox
 Peter Phillips
 Peter Owen
 Miles Fagan
Sydney
 Bruce Hammonds

The committee has met annually with good participation from all members. Current members of the committee are willing to be nominated again, while the unanimous wish of the committee is for the reappointment of Dr Allan Harman as convener. Because of his convenership he has a seat on the Religious Advisory Committee to the Services, and has taken a very active role in its work.

At times our chaplains serve without much encouragement from our congregations. When chaplains are posted into an area, our local pastors and congregations are encouraged to make contact, to provide support, and to make their work part of their vision for ministry and service in the name of Christ.

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 the years ended 31 December 2010, 2011 and 2012 duly audited have been included in the White Book.

The Finance Committee recommends that the General Assembly –

- (1) Receive the Financial Statements for the years ended 31 December 2010, 2011 and 2012.
- (2) Receive the Audit Reports from –
 - (a) Ernst & Young, on the accounts of the Presbyterian Church of Australia.
 - (b) Robert J Nixon & Associates, on the accounts of the Presbyterian Inland Mission.
 - (c) Robert J Nixon & Associates, on the accounts of the National Journal Committee.
- (3) Appoint the Official Auditor of the Presbyterian Church of Australia in the State of New South Wales to audit the accounts of the Presbyterian Church of Australia including the National Journal Committee from 1 January 2014 until 31 December 2016.
- (4) Appoint Robert J Nixon & Associates to audit the accounts of the Presbyterian Inland Mission from 1 January 2014 to 31 December 2016.

Cost of the General Assembly: The Forty-Seventh Session of the General Assembly held in Sydney in September 2010 cost \$91,518 (2007 \$106,424; 2004 \$71,720) comprising the following items –

	2010	2007	2004
Travelling Expenses, Accommodation, Meals	79,175	93,150	60,231
Honoraria to Assembly Officers	4,517	10,100	3,850
White Book/Blue Book/Other	7,826	3,174	7,639
	\$91,518	\$106,424	\$71,720

The basis for reimbursement of expenses of Commissioners was approved by the Forty-Seventh General Assembly in September 2010 (Minute 30).

The Finance Committee recommends that the General Assembly –

- (a) Authorise the Finance Committee to pay the accommodation costs of Commissioners not resident in the city in which the General Assembly is held.
- (b) Request the Secretary of the Finance Committee and the Clerk of the Assembly to secure advantageous accommodation rates for lodging Commissioners during the General Assembly.
- (c) Authorise the Finance Committee to pay the accommodation costs of the Moderator, Clerks and Business Convener during the course of the General Assembly.
- (d) Approve the reimbursement of the actual expenses incurred for Commissioners travelling to

the General Assembly (excluding the Presbyteries of The Central Coast, Hawkesbury, Illawarra, Sydney, Sydney North and Sydney South) on the following basis:

- Commissioners who travel more than 750 km - return airfares at a rate authorised by the Clerk.
 - Commissioners who travel 750 km or less - return fares by train (or coach, where a train does not run).
 - Commissioners using their own car - a payment of 32 cents/km (maximum 1500 km).
- (e) Remind all Commissioners travelling by air that they should make their bookings in advance to achieve the cheapest flight possible.

Moderators Expenses and Honoraria to Officers of the General Assembly:

The Finance Committee recommends that the General Assembly -

- (a) Approve payment of the following Honoraria until such time as the General Assembly determines otherwise –

Clerk of Assembly	\$2,000 for each year while serving as Clerk of the General Assembly
Deputy Clerk	\$850 for each General Assembly
Assistance to Clerks	\$400 for each General Assembly
Business Convener	\$850 for each General Assembly

and authorise the Finance Committee to pay appropriate Honoraria to one or more persons acting in the positions listed above.

- (b) Approve the following provisions for the Moderator assuming office in September 2013 and for succeeding Moderators until such time as the General Assembly determines otherwise:-
- (i) An allowance of up to \$45,000 to cover costs of travel, accommodation, telephone, postage, stationery;
 - (ii) An allowance sufficient to cover the cost of moderatorial dress;
 - (iii) Costs of pulpit supply during Moderator's absence on moderatorial duty;
 - (iv) An honorarium of \$2,000 for each year of his term of office.
- (c) 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.
- (d) Authorise the Finance Committee to approve any necessary additional expenditure in respect of the Moderator.
- (e) Agree to increase the Moderator's allowance by CPI adjustments as at 30 September each year.

Website Maintenance: The Finance Committee recommends that the General Assembly reappoint the Rev. Mike Wharton as Webmaster for the Presbyterian Church of Australia for another three (3) years from 1 January 2014 to 31 December 2016.

Expenditure by GAA: The Forty-Seventh General Assembly approved the following expenditure for the 2011-2013 triennium:-

	2011	2012	2013	Triennium Total
Code Committee	1,550	1,550	1,550	4,650
Defence Force Chaplaincy Committee	1,600	1,600	1,600	4,800
Reception of Ministers Committee	3,000	3,000	3,000	9,000
Women's Ministries Committee	2,500	5,000	2,500	10,000
Church and Nation Committee	3,900	4,270	4,700	12,870
College Committee	3,427	5,537	13,546	20,510
Relations with Other Churches	5,500	20,500	5,500	31,500
National Journal Committee	65,000	70,000	70,000	205,000
Total Expenses Committees	86,477	109,457	102,396	298,330
GAA Archives	5,000	5,000	5,000	15,000
General Expenses	31,000	31,000	31,000	93,000
Assembly costs	0	0	86,598	86,598
Honoraria	4,000	4,000	6,650	14,650
Moderator's Expenses	14,000	14,000	14,000	42,000
Procurator's Retainer	550	550	550	1,650
Website Maintenance	12,000	12,000	12,000	36,000
Total Expenses Other	66,550	66,550	155,798	288,898
Total GAA Expenditure	\$153,027	\$176,007	\$258,194	\$687,228

The Forty-Seventh General Assembly also approved the reimbursement of travelling expenses by members of Committees to attend Committee meetings at the rate determined for meetings of the GAA with incidental expenses as determined by each Committee.

The Finance Committee recommends that the General Assembly -

- (a) Approve the following expenditure for the 2014-2016 triennium ^(note 1):

2014	2015	2016	Triennium Total
APWM Committee	Nil	Nil	Nil
Christian Education Committee	Nil	Nil	Nil
Public Worship & Aids to Devotion Committee	Nil	Nil	Nil
Code Committee	1,542	1,542	1,541
Defence Force Chaplaincy Committee	1,600	1,600	1,600
Reception of Ministers Committee	3,235	3,530	3,695
Women's Ministries Committee ^(note 2)	2,500	5,000	2,500
Church & Nation Committee ^(note 3)	4,350	4,750	5,100
College Committee	9,700	7,200	17,200
Presbyterian Inland Mission ^(note 4)	Nil	Nil	Nil
Relations with other Churches Committee	6,000	6,000	6,000
National Journal Committee	34,000	34,000	34,000
Total Expenses Committees	62,927	63,622	71,636
NSW Historical Records & Library (GAA Archives)	6,000	6,000	6,000
Website Maintenance	12,000	12,000	12,000
Procurator's Retainer	550	550	550
Moderator's Expenses	15,000	15,000	15,000
General Expenses	25,000	25,000	25,000
Office Services	10,000	10,000	10,000
Assembly Assessors (South Australia)	7,500	7,500	7,500
Assembly Costs	0	0	95,000
Honoraria	4,000	4,000	6,100
Total Expenses Other	80,050	80,050	177,150
TOTAL GAA EXPENDITURE	\$142,977	\$143,672	\$248,786
			\$535,435

Notes:

- (1) The amounts recommended as allocations to the various Committees are regarded as maximum allocations and are not to be regarded as grants.
 - (2) Women's Ministries Committee: Conditional allocation subject to formal submission of a budget report for 2014-2016 triennium. At the time of writing a budget has not been submitted.
 - (3) Church and Nation Committee: Additional funding of \$30,000 (\$10,000 per annum) for membership of "Freedom 4 Faith" was not approved. The Committee was advised to submit a request to Assembly.
 - (4) Presbyterian Inland Mission: Additional funding of \$45,000 (\$15,000 per annum) to assist with administrative costs was not approved. The Committee was advised to submit a request to Assembly.
- (b) Approve the reimbursement of travelling expenses incurred by members of Committees attending Committee meetings on the same basis as determined for meetings of the General Assembly of Australia with incidental expenses as determined by each Committee.
- (c) Authorise the Finance Committee to approve additional expenditure that may arise, after consultation with any Committee, reporting details to State Finance (or equivalent) Committees.
- (d) Authorise 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.
- (e) 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 2013 General Assembly of Australia, the expenses of Committees of the General Assembly of Australia and expenditure of the Moderator, in the proportion set out in the Finance Committee regulations.
- (f) Request the NSW Trustees to finance expenditure authorised by the Finance Committee pending reimbursement by State Finance (or equivalent) Committees.

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

Committee Membership: Since the last Session of the General Assembly the following changes have occurred to the membership of the Finance Committee –

- Mr Duncan Parker was appointed to fill a casual vacancy for "one member elected by the General Assembly without reference to the State to which they belong" (regulation 10.9(1.3)).
- The Rev. Andrew Slater retired and Mr Andrew Letcher was appointed as representative of the Presbyterian Church of Victoria.

- Rev. Paul Cooper and Messrs Ray Dunlop and Gregory Rodgers retired by rotation. The current membership of the Finance Committee is as follows –
- | | |
|---------------------------------|---|
| New South Wales: | Rev. Peter Dunstan, Rev. Leslie Fowler, Rev. John Irvin |
| Queensland: | Mr Keith Booker, Rev. Lesleigh Hall |
| South Australia: | Rev. Chris ten Broeke |
| Tasmania: | Mr Graeme Roberts |
| Victoria: | Mr Andrew Letcher, Rev. John Wilson |
| Western Australia: | Rev. Stuart Bonnington |
| Elected by the Assembly: | Messrs Duncan Parker, John Rolland and Wayne Richards |
| Convener: | Mr Jeof Falls (Chairman of Trustees) |

New regulations for the Finance Committee were approved by the Forty-Sixth General Assembly requiring three members to be elected by the General Assembly without reference to the State to which they belong (regulation 10.9(1.3)).

Accordingly the Committee nominates to the General Assembly Messrs Duncan Parker, John Rolland and Wayne Richards for election to the Finance Committee for the 2014-2016 triennium.

J.R. FALLS, Convener.

MODERATOR'S NOMINATING

The following nominations were received from State assemblies for Moderator-General of the 2013 General Assembly of Australia:-

- Rev. A.J. Bray, Victoria
- Rev. D.A. Cook, NSW

Upon the names being circulated to the Moderator's Nominating Committee the Rev. D.A. Cook received an absolute majority of votes and Mr Cook is therefore Moderator-General Nominate of the 2013 General Assembly of Australia.

PAUL LOGAN, Clerk of Assembly.

MODERATOR'S STATEMENT

Acknowledgements and Thanks: It has been a great privilege to serve as Moderator General for these past three years. I want to acknowledge the support of my wife and family during that time and the understanding of my congregation and session at Mount Stuart Presbyterian Church in Hobart.

Forgive the analogy, but in many ways these past three years have been something of a rollercoaster ride. There have been times when it has been a steep uphill struggle to juggle my leadership responsibilities in a new church plant with the many demands for my time and attention to the affairs of the denomination. Having said that, there has also been the adrenalin rush of operating outside my comfort zone, meeting lots of new and interesting people and preaching more frequently than ever before.

I owe a great debt of thanks to my predecessors for their advice and support over these past three years, and I would especially like to pay tribute to Rev. Dr Paul Logan in his role as Clerk of Assembly. As a denomination we have been served so well by the patience, fairness and statesmanship of our brother, and we wish him well in his retirement.

Overseas and Inter-church Relationships

Because of my parish responsibilities I have necessarily had to restrict my travels largely to Australia. I am grateful to Very Rev. Bob Thomas for representing me at the General Assemblies of the Church of Scotland, the Free Church (Continuing) and the Presbyterian Church of Ireland, and Rev. Kevin Murray for standing in for me in Vanuatu at their Assembly.

In June 2013 I will be visiting East Timor with Rev. David Burke.

Around Australia

I have attended the various State Assemblies and visited all three of our colleges, preaching at graduations, conducting seminars on preaching and church planting. I was privileged to preach at the installations of Rev. Peter Hastie as principal of Melbourne PTC and Rev. Gary Millar at QTC. I have also spoken at the PCV minister's family camp, the NSW Metro conference, and at significant

anniversaries, including of course the centenary of PIM.

The visit to Beltana, where it all started, was a highlight for me and a great opportunity to raise the profile of the work of PIM in the community. Another highlight during my term as Moderator was the opportunity to speak at the welcome to the World Reformed Fellowship executive in Sydney in April 2012. Our denomination hosted the event and the organisers did us proud.

I would like to record my thanks for the advice I have received from the various Assembly committees over these past three years, especially in relation to the public square and relations with other churches. I have been able to represent the denomination together with other church leaders at meetings with the Prime Minister and Leader of the Opposition as well as at Civic events. I narrowly missed out on the opportunity to attend the reception for the Queen, held in Canberra, because of the scarcity of flights from Hobart.

Into the future

I would particularly like to mention three areas, which I believe are crucial for us in the years to come: -

- The role of men and women in ministry

Increasingly, our neo-pagan culture is trying to overthrow Christianity. The primary areas in which we are urged to conform are on issues of gender and sexuality. The world has a different agenda to us in these areas and it is important for us to stand our ground and not give way. God has created men and women, in his image, equal in their essential dignity and human personhood, but different yet complementary in function. The challenge ahead, is for us to live that out "so that in every way [we] will make the teaching about God our Saviour attractive" - Titus 2:10. We want to see men and women working together in our churches to serve the Lord and bring the gospel to our communities. In July 2012 I was invited to speak at the Flourish Conference, together with Prof. Douglas Milne and a host of others. I was hugely impressed by the variety and creativity of women's ministry in our churches, across all age groups.

- Emerging Leaders

Like most established denominations, we face the challenge of ageing congregations and a shortage of younger ministers. However there are encouraging signs of a change on the way, to be seen in the Metro/MTS movement and in the numbers of candidates for ordination.

"Passing on the baton" to emerging leaders is not a passing fad. It's a biblical imperative. Paul tells Timothy his "apprentice"- 'what you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also.' (2 Tim 2:2) There are four generations of leaders in that verse: Paul, Timothy, those he would invest in, and those in whom they in turn would invest. This appears to be a deliberate model aimed at multiplying mature, godly leaders. We should make it a priority to see gospel workers raised up in our churches and we need to be intentional about this.

Our churches should be the breeding ground for generations of future leaders. Church life should provide a context for continual interaction, instruction, prayer and encouragement. This is what church is about. This is what ministry is about. It is not about buildings, committees, finances and number games. It is about the advance of the gospel to the glory of God. Ministry of any kind – preaching, prayer, teaching, training, giving, caring, pastoring, and so on – must be modeled and handed on to the rising generations. We need to make room for emerging leaders, and provide opportunities for would-be ministers to try out their gifts.

Do you have such people in your church? Take a risk, add them to the preaching roster, give them a go, work with them, include them in what you do, and the way God uses them may well surprise you.

- Church renewal and Church planting.

In response to a Macedonian Call from South Australia at the 2010 GAA, and in agreement with the Articles of Agreement [2.1(i) and 9.1-3 and 10.1] we set up a Moderator General's church planting Taskforce. I have been grateful for the help and fellowship of Rev. Bruce Meller and Peter Barson in this. We have managed to secure some limited funding to help the church in Adelaide and we have made repeated visits there to consult with and encourage the few who remain. At the time of writing this report there is only one full time minister in the city of Adelaide. In March 2013 I received a request to appoint assessors for the Presbytery of Torrens under article 13 of the Articles of agreement. The situation in Adelaide is extremely serious.

Desperate situations call for desperate measures. I believe we need to face up to the fact that there is virtually nothing left of our church in Adelaide. We are in a missionary situation. We need to

think outside the box. The existing structure is not necessarily suited to a mission field. There is not a church strong enough in Adelaide to plant. So maybe we should look elsewhere for an "Antioch type church" (i.e. a church with resources and a church planting vision) and persuade them to do the Antioch thing (Acts 13) and send their best leaders to Adelaide to kick off a church planting movement.

At previous Assemblies the church has recognised the need for the larger States to help the smaller States. This has been very gratefully received when and where it has happened, but it seems to me that something far more radical is called for. We need a nationwide strategy to evangelise Australia. We need God to give us an evangelistic church planting vision, so that the establishment of new churches would be continually in our prayers and on our agendas.

Challenges and lessons

- To strengthen what remains

We have a lot going for us as a denomination. Probably more than any other mainline denomination in Australia, we have doctrinal unity and checks and balances in our system of government, which are fair and favourable to the furthering of the gospel. The whole system of course needs to be streamlined and brought into the 21st century, but the principles are sound and biblical.

- To be Gospel Centred

Someone has said that "Presbyterian" is a great adjective but an idolatrous noun. We are not Presbyterians we are Christians. We should not allow ourselves to be defined by church order, but rather by the gospel itself. We are only ever a couple of generations away from losing the gospel. If the gospel becomes something that we assume but not something we are excited about, it will soon be lost.

- To be dependant on God

Most importantly, we need to call our people to "extraordinary prayer." What does "extraordinary prayer" look like?

It will be: -

1. Corporate, as in Acts 4, the whole church gathered, in one place, with one mind, speaking with one voice. (Acts 4:24ff) We need to bring back the congregational prayer meeting and make it the hub of church life.

2. Kingdom Centered – it will be about "God and his glory" before it's about "us and our needs" (Acts 4:24-30) "His name hallowed, his kingdom come, his will done on earth as it is in heaven."

3. Prevailing - "We will not let you go until you bless us". When there is an apparent discrepancy between what we read in the word and what we see in the world we can either shrug our shoulders and walk away or bend our knees and pray. We need to fill our mouths with arguments and plead God's promises back to him, like a man with a cheque-book going to the bank. – "Pay bearer on demand."

4. Intercessory – identifying with those we are praying for, and praying - not in a "finger-pointing", "stand-offish" way, but with a sense of "there, but for the grace of God, go I". Someone has said that "Intercession" is "love on its knees with tears in its eyes". Like Daniel and his friends in Babylon we are resident aliens here and we need to seek the peace and prosperity of "the city to which God has carried us and pray to the Lord for it" (Jeremiah 29:7) Why not turn your local newspaper into a prayer-book and make the headlines your prayer points?

5. Hard work – not so much "praying for the work" but "prayer is the work" we have to do. (Acts 2:42; 6:4) It's spiritual work and it doesn't come naturally to us. Perhaps we should rename the prayer meeting the "working bee". We need to do whatever it takes to give ourselves to serious, sustained, disciplined prayer. Maybe we need to ask our people to "fast", not as a means of twisting God's arm, but as a way of disciplining ourselves to pray more seriously. Fasting is giving up whatever hinders us from praying, it may be food, it's more likely to be TV. Why not "give up" a night in front of the TV to pray for the lost?

6. Celebratory – God is the "inspirer and hearer" of prayer, so we should expect answers and celebrate them appropriately. Nine out of the ten lepers healed by Jesus neglected to thank him. Nine out of ten times we forget to thank God for his answers to prayer.

DAVID JONES, Moderator-General.

NATIONAL JOURNAL

Introduction: Since the 2010 GAA, the team at Australian Presbyterian has continued to produce an internationally recognised magazine marked by high quality content, attractive presentation and on-schedule delivery. The magazine is produced by a team (many of whom are volunteers) who are committed to advancing the cause of the Gospel through the printed word.

Re-launch of AP Magazine: Arising from the 2010 GAA, the GAA Finance Committee reviewed the finances and viability of AP magazine:

- The Finance Committee working group developed a number of scenarios, of which *Scenario Six* was approved for implementation. *Scenario Six* looked at every aspect of cost, advertising, marketing, distribution, printing, graphic design and website.
- As a result of implementing *Scenario Six* at the start of 2012:-
 - AP magazine moved from being a monthly, mostly-black-and-white 32-page subscription magazine (circulation 2250) to a quarterly, high-gloss 16-page (now 20-page) magazine that is free to readers, with a circulation of 18,000 across a range of evangelical denominations throughout Australia and New Zealand. This was a result of merging the mailing lists of AP magazine and Reformers Bookshop (to remove duplication and minimize postage costs) and piggybacking the Reformers quarterly mailout. (Reformers is a joint-venture Presbyterian/Reformed Baptist ministry, which is managed by the PCNSW).
 - Every unnecessary expense was removed:-
- The Kilsyth office was closed, saving rent, electricity, maintenance, telephone and internet costs; with the Business Manager now working out of his home and using Skype. (Saving \$6,700 pa).
- The EFTPOS terminal was returned and merchant arrangement cancelled (saving \$800 pa).
- As the magazine is quarterly, we no longer need to make a payment to the Editor's congregation (saving \$4,000 pa).
- As the magazine is free, the casual office worker is no longer employed, as there is no need either to chase several thousand small subscriptions (saving \$12,000 pa) or send out subscription reminder letters (saving \$2,100 pa).
- From 2012 onwards, Church Offices NSW has kindly managed the NJC accounts. This allows us to use their Official Auditor (saving \$1,800 pa).
 - We were able to increase advertising rates in the AP magazine in line with the vastly increased circulation, but still keep rates market-competitive. The Presbyterian Supplement has lower rates because of the smaller circulation and also to support Presbyterian advertisers.
 - As set out in *Scenario Six*: to aid penetration into non-Presbyterian circles, the magazine was relabelled "AP." Subsequently, as a result of feedback, AP now has two versions of the front cover (at little extra cost): one with the additional words "Australian Presbyterian" on the masthead (for Presbyterian readers) and the other version that just says "AP," to facilitate access into other denominations. Both versions of AP have the following words on the inside back cover: "AP is provided as a ministry tool through the generous support of the Presbyterian Church of Australia."
 - GAA support of the AP magazine was able to be reduced from \$70,000 pa to \$35,000 pa for 2012 and 2013, with a voluntary repayment of \$10,000 in 2012 – see below.

We have had a strong response from both former subscribers (who continue to donate generously) and new subscribers (not all Presbyterians) who are keen to place copies into the hands of as many people as they can.

The magazine now reaches approximately 7,000 Presbyterian households and 11,000 other households – giving a circulation almost 5 times that of its nearest evangelical, reformed competitor. It has recently grown in size to 20 pages. In addition, the 16-page Presbyterian Supplement accompanies AP to Presbyterian households and elsewhere as requested (also piggybacking the Reformers mailout). The Supplement carries the APWM and PIM newsletters, as well as the Church Directory and articles highlighting aspects of our Presbyterian distinctive. As part of the increased

reach, AP magazine is now mailed to the staff of over 270 Christian mission organizations, radio stations, campsites and conferences centres and university Christian unions (AFES, EU, CU etc). It is also posted to the staff of 280 parent-controlled Christian schools and Presbyterian schools, as well as (a few) evangelical Anglican schools. It is sent to pastors of evangelical churches in New Zealand as well as to 50 New Zealand Christian schools. It is, of course, mailed out to Presbyterian missionaries overseas, usually in plain envelopes.

Thanks to the efforts of the Rev. Mike Wharton, the new AP website is now operational, with 16 years of back issues available for browsing and download free of charge – ap.org.au. Like the rest of the relaunched AP magazine, it has been done as efficiently as possible and at minimal cost.

Prior to the relaunch, AP magazine used to receive \$70,000 each year in support from the GAA. From 2012 onwards, the support has been \$35,000. In addition, in late 2012 and as a result of strong advertising in the magazine, the NJC was able to make a one-off payment of \$10,000 to the GAA. We are conscious the money received from the GAA is the Lord's money, as we seek to use the funds as frugally as possible. We have similarly reduced our request to \$34,000 per year for the new triennium.

Titles: Since the last General Assembly in Sydney in 2010, the National Journal Committee has produced the following titles:

2010

Life in Focus (Worldview) – Dr Mike Goheen
God Cares for the Welfare of the City – Dr Bruce Winter
Bioethics – Dr Scott Rae
William Wilberforce – Dr Peter Barnes
Holy Spirit – Dr Sinclair Ferguson

2011

In the Beginning – Dr Noel Weeks
Jesus the Messiah – Dr Bruce Winter
The Resurrection – Dr Ian Smith
Science and Faith – Professor Philip Burcham
Same-Sex Marriage – Nicholas Tonti-Filippini
Work and Witness – Dirk Jackson
Darwin's Legacy – Dr Peter Barnes
The Singer Challenge (Fighting a False Philosophy) – Professor John Lennox
Depression, the Stubborn Darkness – Dr Ed Welch
Economics for Life – Professor Ian Harper
Our Presbyterian Legacy – Dr Peter Barnes

2012

Peace in an Age of Anxiety – Dr Ed Welch
Creation: Hold Fast to That which is Good – Dr Jonathan Sarfati
The Word in Season – Rt Rev. David Jones
The Cross – Dr Gerald Bray

2013

Gender: God's Good Plan – Dr Claire Smith
Christians in the Public Square – John Anderson

Magazine Format and Reader Survey: In 2010 and 2011, we continued the format of earlier years viz. an interview and two major articles forming the bulk of the first half of the magazine. We continued to seek authoritative opinion leaders as our interviewees, regardless of where they lived in the world. Our editorial committee believes it important that our national magazine has links with a broader spectrum of reformed evangelical thought.

In 2012 and 2013, and in line with the re-launch as a quarterly magazine at reduced costs, we took the opportunity to interview opinion leaders either during their visits to Australia or during the travel of an NJC member overseas.

Every issue of *AP Magazine* is devoted to a particular theme. Readers have expressed a definite preference for each magazine to carry a distinct topic. Each issue features a major interview with an internationally renowned author, and the interview is designed to cover the basic content of the interviewee's most well-known book/s. This means readers get an insight into a major Christian book in the space of four pages in a relatively easy question-and-answer, oral style. Many readers have expressed appreciation for this format because it enables them to gain a quick understanding of

important topics in a readable and oral style.

In this regard, about ninety subscribers were surveyed in November 2012, asking them what they liked best about the re-launched AP magazine.

- In summary: there was a strong (unprompted) favourable response to the articles, in terms of their content and their being easy to read and theologically sound.

- Those being surveyed were each then asked “what one thing does AP need to fix?” Feedback was received that AP needed to have more content (i.e. more pages), and the World News section needed a broader selection of items.

- As a result, AP increased from 16 pages to 20 pages in 2013, having an additional article (with a public theology emphasis), a revamped World News and an expanded book review section. (I note that *Scenario Six* always included the possibility of a 20 page AP).

Function Within the Church

AP plays a vital function in the life of the church in terms of communicating ideas. The magazine’s Supplement also serves as an important advertising and communication channel for Presbyterian Inland Mission and Australian Presbyterian World Mission as well as a large number of congregations in the Church Directory. It also plays an important role in allowing Christian businesses and ministries to advertise their services.

These activities are all conducted in a frugal manner. The magazine does not pay the Editor, Peter Barnes; and Barney Zwartz (production editor) works for a part of his real cost. Mr Graham Wye provides graphic design for about half the normal commercial rate.

Staff: AP is reliant on the dedicated services of a small team of writers who provide reliable and professional service to the magazine. Rev. Peter Barnes performs the role as an unpaid Editor in addition to everything else he does for the Lord. Barney Zwartz does an excellent job as production editor. The appearance of the magazine and its overall journalistic quality reflect his skill and professionalism. Stuart Bonnington and Mark Powell ably assist with book reviews.

The content and theological thrust of our journal are often the subject of favourable comment, at home and overseas and from within and outside our denomination. With respect to the layout: for 2010 and 2011, we owe A & J Moody Design (and Sandra Joynt in particular) our thanks for their professionalism. For 2012 onwards, our thanks go to Mr Graham Wye of Sydney Design Studios, who has been generous with his time and expertise.

We express our debt of appreciation to Messrs Mike Timmins and Walter Bruining. Mike and Walter have worked faithfully together for years. With Walter’s retirement in May from the role of Yearbook Editor, Mike has taken over the role smoothly and enthusiastically.

Role Changes:

- Rev. Peter Hastie retired as Convener and Editor in September 2011, after years of faithful service, in order to take up the role of the Principal of the Presbyterian Theological College, Melbourne. He continues as a member of the NJC and still conducts a number of interviews for AP, for which we are grateful.
- Rev. Dr Peter Barnes was appointed Editor (pro-tem) from September 2011, which was confirmed by the February 2012 Commission of Assembly.
- Mr Roger Duncan Parker was appointed Convener from September 2011. His appointment was in order to facilitate the implementation of *Scenario Six* outlined above.
- Mr Walter Bruining, after several years of excellent work as the Yearbook Editor, retired from that role in May 2013. He continues as a member of the NJC, for which we are grateful.
- Mr Mike Timmins, Business Manager, took on the role of Yearbook Editor from May 2013, in addition to his current role.
- Because of his health, Mr Ralph Holvast will not be standing for re-election at the GAA. We thank him for his faithful service to the NJC and wish him well and a speedy recovery.

Nominations: With the exception of Ralph Holvast (who is retiring for the reason given above), the NJC nominates all existing members for re-election to the NJC. The NJC also nominates Rev. Jason Summers (Tasmania) to fill the vacancy created by Mr Holvast’s retirement. Mr Summers has indicated his willingness to stand for election to the NJC.

Nominations: Stuart Bonnington, Mark Powell, Peter Hastie, John McClean, Guido Kettniss, Barney Zwartz, Andrew Clarke, Walter Bruining, Jason Summers and Duncan Parker (Convener).

Finally, the question we ask you all is “In what ways can each of you support your National Journal Committee to continue its mandate to ‘inform, encourage and equip the denomination to serve Christ in the world today?’”

R.D. PARKER, Convener.

OVERSEAS AID AND DEVELOPMENT (PRESAID)

Again, the Overseas Aid Committee (PresAID) gives thanks to God for the way in which He has moved His people in the Presbyterian Church of Australia to great generosity in seeking to assist our partner churches overseas to minister Christ in word and deed in the context of their endeavours to meet overwhelming need with strictly limited resources. To date some \$734,684 has been raised, \$268,375 since the last Assembly. (The overall figure includes some ‘trial runs’ prior to the official setting up of PresAID by the 46th GAA). A complete list of ‘the story so far’ is appended to this report.

All of this has been done without any cost to the General Assembly, expenses having been borne by the congregation of St Kilda and collection and disbursement of funds having been handled by the Office of the Presbyterian Church of Victoria, again at no charge. For this we are most grateful, especially to Mr John Vandenberg of the PCV Office, and the Rev. John Wilson, Clerk of the PCV GA for liaison with the church office. Committee members have been active in making suggestions, and we are especially grateful to Miss Geraldine Goswell for her work as secretary and the Rev. John Wilson for overseeing the collection and disbursement of funds. We have worked in close co-operation with the Rev. Kevin Murray, National Director of APWM, whose input to the committee has been most valuable in choosing the beneficiaries of each appeal. We are most grateful for the wholehearted support and encouragement given to the committee by many congregations throughout the church.

We have followed up on the projects for which funds have been dispersed and have received numerous expressions of thanks from recipients of funds, so that we are well satisfied that the funds raised have been used for the designated purposes.

The committee is always on the lookout for projects to assist, and appreciates receiving suggestions. We would particularly appreciate receiving suggestions for projects which would assist PCA mission partners in their respective work locations.

PresAID

PresAID ... Record of Gifts

Date	Appeal	Received by...	Amount (\$)
Christmas 2005	Malawi Famine Relief	Malawi – CCAP synod: grain for starving families	95,309
	Pakistan Cyclone Relief	Pakistan –	
Christmas 2006	Moderators Mercy Appeal for Africa	Sudan – candidates for Presbyterian ministry	21,555
		Malawi – CCAP orphan care	13,481
		Zambia – roofing churches for southern presbytery	29,776
		Zimbabwe – housing for displaced Presbyterian families	9,778
Easter 2007	Dehra Dun, India – orphanages	India – Bhogpur Children’s Home	3,917
		India – Hope for Children Society	3,917
Christmas 2007	Mercy Appeal	Myanmar – Evangelical Reformed Church ministry	25,671
		Bangladesh – Grace Presbyterian Church ministry	25,671
		Malawi – CCAP Mulanje Mission Hospital	25,705
Easter 2008	Mercy Appeal	Vanuatu – building projects on Tanna	14,874
		Indonesia – Elim Hospital	13,819
Christmas 2008	Mercy Appeal	Zambia – Chasefu Theological College	40,000
		Vanuatu – water reticulation project	21,000

Easter 2009	Mercy Appeal	Evangelical Pres'n Church – East Timor	8,800
		Evangelical Bible Church, Namibia – HIV/AIDS ministry	8,800
		Orbus Ministries, Malawi – orphan and vulnerable children care	8,800
Christmas 2009	Mercy Appeal	Myanmar – famine relief	22,302
		Zambia – theological education, construction of principal's house	22,302
		IRFA, India - guest house	22,302
Easter 2010	Mercy Appeal	SEWAH, India – provision of vehicle	9,510
		Bangladesh – correspondence courses	9,510
		Vanuatu – Bible College of Southern Presbytery	9,510
Christmas 2010	Mercy Appeal	Vanuatu – Talua student accomm	22,000
		Sudan – synod ministry, esp Theological Education	22,000
		Bangladesh – Christian schools	22,000
Easter 2011	Mercy Appeal	Vanuatu – Talua student accomm	27,806
		Bangladesh – self-supporting projects for pastors	14,565
Christmas 2011	Mercy Appeal	India – Dehra Dun – Hope for Children orphanage	5,000
		Zambia – Chasefu Theological College, incl sponsorship of Zimbabwe students	20,733
		Timor Leste – Bible translation	20,733
Easter 2012	Mercy Appeal	Timor Leste – church construction in Dili	40,545
Christmas 2012	Mercy Appeal	Zimbabwe – theological students	48,434
		Myanmar – Bible College buildings	
		Bangladesh – publication program	
		Zambia – church planting	
Easter 2013	Mercy Appeal	Zimbabwe – Nyabira Presbyterian School	24,559
		Vanuatu – Presbytery Resource Centre	
		Total:	\$734,684

C.R. THOMAS, Convener.

PRESBYTERIAN INLAND MISSION

"The urgent problem of the hour is how to organize and carry out effective evangelisation in the remote regions of our continent. In the western areas of New South Wales, in the north and the west of Queensland, in the Northern Territory and northern parts of South Australia, in all the vast territory outside the chief towns of Western Australia, the state of things can only be fairly described as spiritual destitution." Home Mission Committee report to the 1902 General Assembly of Australia.

While these remote regions have in some ways been tamed, there still remains an enormous void of the gospel in many remote parts of our country. As Australian Christians this evangelism of the whole of our country is our responsibility. The church as a whole takes up the remotest parts of this ministry through the agency of the PIM. The work is hard and the challenges are many, but we rejoice to report to the Assembly that through your mission, you have borne witness of the saving grace of the Lord Jesus Christ to an increasing number of people over the last triennium.

THE FIELD: Dust, flies, sweat, mosquitoes and primitive living conditions cannot be experienced from an idyllic outback post-card, but they are the daily experience of your patrol teams. They combine these physical hardships with loneliness, a lack of spiritual support, and the strain of never knowing what will await them at the next property - it could be a family going through tragedy, or rejection or the open arms of lonely Christians. In expressing these challenges, it is not our intention to induce sympathy for your men and women of the bush, for that is far from their minds, rather it is to encourage you to pray for them so that the Lord of the harvest may be pleased to use them wonderfully for His glory as they lay down their lives as a fitting sacrifice for Him.

There have been a number of resignations since our last report. PIM lost the valued services of Mr Ian and Mrs Michelene Tyson (TAS); Mr Stephen and Mrs Rosalie Goldsmith (NSW); Mr Derek and Mrs Joan Douglas (QLD); and Rev. Rudi and Mrs Heila Schwartz (NSW).

There are a number of factors which lead to a higher rate of turnover of workers than in other

ministries, not least of which are the rigours of the work environment. However, we are thankful to God that there were half the number of departures compared to the previous triennium.

The following patrols and associated ministries are currently being conducted or awaiting appointments by the PIM:-

WESTERN AUSTRALIA

Southern Patrol (full-time)	Mr Chris and Mrs Sandra Woonings
Mid-West Patrol (full-time)	Mr Bert and Mrs Penny Pierce
North-West Patrol (full-time)	Vacant
Kimberley Patrol (part-time)	Vacant

SOUTH AUSTRALIA

John Flynn SA Patrol (full-time)	Mr David and Mrs Gae McDonald
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TASMANIA

Regional Ministry (part-time)	Vacant
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NEW SOUTH WALES

Darling Patrol (full-time)	Vacant
Mungo Patrol (full-time)	Vacant

QUEENSLAND

North Patrol (full-time)	Mr Roger and Mrs Margaret Crane
Central Patrol (full-time)	Vacant
South Patrol (full-time)	Mr Greg and Mrs Janet Cripps
Leichhardt Patrol (part-time)	Rev. Laurie and Mrs Gwen Peake

NORTHERN TERRITORY

North Patrol (part-time)	Vacant
Central Patrol – (part-time)	Vacant
Darwin Mission Church	Rev. Rob and Mrs Jeanette Duncanson
Alice Springs Mission Church	Rev. Keith and Mrs Jenny Bell

CENTENARY: It is impossible to mention all the highlights from the Centenary Year (2012). Many events were held throughout the country including a very well supported major rally at the Scots' Church, Melbourne, where the first AIM rally was held and the first volunteer came forward, and then the place of the mission's conception — the Smith of Dunesk Mission at Beltana in South Australia.

Many churches hosted events, and some of these were specifically honed to become opportunities for gospel presentation as the purpose of the Mission was explained.

We are thankful to God for the work of Rev. Major Martin de Pyle for co-ordinating much of the Mission's Centenary celebrations, and all those who helped him.

Rev. Robert Benn did much research on John Flynn and spoke on numerous occasions over the length and breadth of the country throughout the Centennial Year. We are very appreciative of his work, and pray that it may have captured the spiritual passion and vision of John Flynn and the AIM in such a way that these gospel fires will be re-kindled in the lives of many. For some this may be seen in Kingdom service here or in other parts of the world. For others maybe they will have been encouraged to faithfully support those on the front line.

COMMITTEE: Over the last triennium we have received the resignation of our Secretary, Rev. M. Smith. Mark has been an exceptional secretary and we will be very sorry to lose his ministry to us. Mr A.D. Turner finished his service with the committee at the 2010 GAA. His nine years of faithful service were greatly appreciated.

The following members of the PIM Committee have indicated their willingness to serve a further term, and will be nominated to the GAA accordingly. Please note this will not preclude further nominations being made by GAA Commissioners in the usual manner.

NEW SOUTH WALES	Mrs E. Mill, Rev. D Bullen, Rev. L.G. Fowler
QUEENSLAND	Mrs H. Ross, Rev. P. Barber, Mr B. Clarke
VICTORIA	Rev. R.S. Duncanson, Rev. M. de Pyle
SOUTH AUSTRALIA	Rev. A. Clarkson
WESTERN AUSTRALIA	Rev. R. Fraser
TASMANIA	Rev. C. Kennedy
NORTHERN TERRITORY	Dr L. Greenwood
CONVENER	Rev. R.S. Duncanson

SUPERINTENDENT: The Rev. Stuart Bonnington has been the PIM Superintendent since 1 April 2005. During the last triennium the committee resolved to reappoint him for a further six years

from 1st April 2011 until 31st March 2016. We are deeply grateful to God for Stuart's ongoing, consistent and self-sacrificing ministry for the gospel of the Lord Jesus Christ.

ADMINISTRATION: Mr Michael Timmins has continued to work in the PIM office as Office Manager. Mr Timmins' role has also been very significant as a point of contact for the Patrol Teams and also for the wider church. We also have a part-time Secretary, Mrs Sabine Bruce, who joined the team in September 2012. She is proving to be a great asset to the organisation.

SUPPORT FROM THE CHURCH: The work of the PIM could not continue to expand and develop, if it were not for the expanding and developing support given the PIM by the Presbyterian Church of Australia. The Committee records its sincere thanks to all who have supported the Padres and their work – all worshippers in congregations and fellowships, elders and ministers. The interest of the women of the Church and their organisations has been especially generous and is sincerely appreciated. The gifts of toiletries and other goods have been passed on by the Padres in many places and have often brought encouragement far beyond their intrinsic value.

We are especially thankful for those who pray regularly for the work. Prayer points are always available. Please contact the Superintendent in the first instance.

LEGAL MATTERS: Your Committee continues to be grateful to the Law Officers of the G.A. of A. Mr Gregory Burton SC, BCL (Oxon), BA (Hons), LLB (Hons) (Syd), FCI Arb. and Mr Simon Fraser BA LLM for their on-going interest in and assistance to the PIM Committee.

FINANCE: The range of ministries we undertake is limited by financial constraints. We walk a tightrope between financial responsibility and trusting God to provide finances for visionary projects.

We struggle with ever increasing fuel costs, and our return on capital investments has decreased considerably. We ask the church as a whole to continue to provide the means necessary for ongoing ministry.

Due to our severe financial constraints we have undertaken a number of cost cutting measures.

These include some pruning in the administration area, and we also now ask incoming patrol teams to raise a significant part of their own support before commencing.

In the 2007 - 2010 triennium PIM received an allocation from the GAA through the Finance Committee of \$10,000 for administrative assistance. In the 2010 - 2013 triennium we received no allocation. We have applied for much needed support for the upcoming triennium.

The PIM is particularly grateful to the Victorian Assembly which has given a \$350,000 loan to PIM on excellent terms for the Darwin Manse.

PUBLICITY: Since the last GAA, the Executive has worked hard to raise the profile of the PIM. This included of course the major effort of the Centennial year in 2012.

Other promotional activities include Christmas Cards, DVD's, Presbytery Representatives, large amounts of deputation, Dollars for Diesel and production of publicity materials.

We have also upgraded our website to make it more useful as a resource for the wider church.

Each year we hold a Rally in Sydney at the time of the GAA Committee meetings in late January / early February. The Rally is now held at the Church offices.

Of special importance is the DVD produced in the Centennial Year. It is a thoroughly researched production on the life of John Flynn, presenting the man and his gospel motivation. It is not only useful and challenging for Christians, but can also be given to non-Christians as a useful conversation starter. We trust that it will be used widely for many years to come.

As part of the Centennial celebrations the committee produced a magnificent coffee table book - *Views Beyond the Furthest Fence*. Our deep appreciation goes to Stephen Dyer who travelled throughout the country to research the book and photograph the scenes. He managed the project to bring about a wonderful outcome which will be a collector's item in years to come.

FUTURE DEVELOPMENTS: We are delighted with the excellent work being done by our existing patrol teams, but we are also constantly aware that if every patrol was filled, there would still be room for double the number of workers, and then they would still be spread very thinly across the inland.

We are always on the lookout for people who have a practical grasp of the Scriptures and are able to help others to know the Saviour and apply the truths of His Word with a heart of compassion firstly for their spiritual needs, but also for physical needs.

We pray that the Lord of the harvest will continue to send out workers.

The challenges of life in the Inland for Aboriginal and other people continue. In some ways life is easier than it was 30 years ago, but in other ways, with severe climate conditions, drought, flood or fire or depressed prices for produce, rural and remote area depopulation, and sometimes combinations

of all of the above, along with many organisations, including churches, offering less assistance to the bush, life can be very tough and the needs very great.

MISSION CHURCHES: With the approval of the PCSA the PIM has taken over responsibility for the Smith of Dunesk Mission Church in Beltana.

The Presbyterian Church in Albany (WA) was started in late 2009. It developed quickly and was soon handed over to be a congregation of the PCWA. It has its own minister and remains as the home church of our WA Patrol team, Chris and Sandra Woonings.

The Denmark (WA) congregation continues to meet.

The Darwin Presbyterian Church commenced in 2007. It now has three preaching places - Berrimah, Palmerston and Bees Creek. If it was not for the large mortgage required to buy real estate in Darwin, the congregation would be nearing financial self-sufficiency. The mortgage costs \$34,317 p.a.

The Mount Magnet congregation continues to meet. It is a very significant spiritual oasis in an area the size of the State of Victoria which is almost totally bereft of the ministry of the Water of Life.

The committee is actively exploring the use of the Meekatharra church building.

Rev. Keith Bell will have been in Alice Springs for some months by the time the GAA meets. The Alice Springs church plant has been a project of PIM which began about seven years ago, and has involved much hard work in its preparation. It was flagged in the previous GAA report that we hoped to commence work in Alice Springs before the General Assembly of Australia met again. The Lord has graciously allowed this plan to come to fruition. We pray for great fruit in this ministry, but are prepared to persevere in faithfulness in what is a very challenging project.

HIGHPOINTS: We are thankful to Almighty God for the ability to report the following highpoints of the work of the PIM:-

1. That the Presbyterian church has been able to give thanks to God for His sustenance through 100 years of continuous ministry to Inland Australia;
2. At the core of the work are the pastoral interactions that the Padres and their wives have with the people who live in their patrol areas. Again and again the good news of Jesus has been spoken and demonstrated by the Padres across the vast Outback;
3. The Lord has continued to give the PIM very dedicated and gifted Padres who have built on and extended the work of those who have gone before them;
4. We continue to long for the Gospel of the Lord Jesus Christ to go throughout EVERY part of the Commonwealth of Australia, including the spiritual deserts of the Inland;
5. There is now PIM work conducted in all States and the Northern Territory;
6. Mission Churches in Albany, Alice Springs, Darwin, Beltana, Denmark, Meekatharra and Mt Magnet continue to proclaim the gospel in remote localities and act as a base for patrol ministry;
7. The PIM continues to enjoy committed support from right across the Presbyterian Church of Australia and beyond;
8. Deputations and fund raising functions have been hosted and held in all States and mainland Territories;
9. The PIM advocates in the presbyteries have continued to give vital assistance in publicising the PIM;
10. Despite financial challenges, the Lord has provided for every step of the way;
11. Some very generous bequests have been received which have done much to further the work.

This is the LORD'S doing and it is marvellous in our eyes!

The task of the evangelisation of our country has a long way to go. We should not make a choice as to whether we, as a church, work in the cities, rural or remote areas, but we have a responsibility to take the Good News to the WHOLE of our country. Let us pray, give, go, work together and sacrifice that the gospel of grace will go forth further and more thoroughly throughout our nation.

Sincere thanks go to the church for its support by prayer and giving. We are very encouraged as we view the prospects for the continued growth and development of this unique ministry.

ATTENDANCE RECORDS

Executive

For the period January 2010 to December 2012 inclusive.

Name	Attended	Out of
S. Bonnington	32	32
R. Duncanson	30	32
M. de Pyle	24	32
H. Ross	27	32
M. Smith	25	32
D. Turner	7	8
L. Fowler	26	32

Full Committee

For the period January 2010 to December 2012 inclusive.

Name	State	Attended	Out of
E. Mill	NSW	2	3
L. Fowler	NSW	3	3
D. Bullen	NSW	1	3
L. Greenwood	NT	2	3
H. Ross	QLD	3	3
P. Barber	QLD	3	3
B. Clarke	QLD	3	3
A. Clarkson	SA	3	3
D. Turner	Tas	1	1
C. Kennedy	Tas	2	2
R. Duncanson	Vic	3	3
M. de Pyle	Vic	0	3
M. Smith	Vic	3	3
R. Fraser	WA	3	3
S. Bonnington	Supt.	3	3

Note: This list only includes elected members and the Superintendent, but not other ex-officio members.

R.D. DUNCANSON, Convener.
S.M. BONNINGTON, Superintendent.

PRESBYTERIAN WOMEN'S ASSOCIATION

It gives us great pleasure to present this Report of the Presbyterian Women's Association of Australia. In doing so, we thank God, our Heavenly Father for leading and guiding us throughout our term of office.

At the PWA of Australia's federal Conference held in The Scot's Church Sydney on 13th September 2010, Western Australian members of the PWA were installed as the Federal Executive for the next three years.

The Officers duly elected were:-

<u>President</u>	Mrs Margaret Thatcher
<u>Senior Vice-President</u>	Mrs Doreen Griffiths
<u>Secretary</u>	Mrs Joy Parnell
<u>Treasurer</u>	Mrs Diann Smith

The Federal Executive met quarterly until 2013 and from then on monthly. Our thanks go to Mrs Margaret Thatcher who has diligently led our meetings and has been a great support to all on the Federal Executive. Mrs Thatcher opened each meeting with a very thought provoking devotional which was printed in full in our Minutes. Our text for the three years has been "*Ephesians 4:1-7*"

It had been decided at the Federal Conference 2007 that the PWA goods would remain in NSW. Mrs Jennifer Blake was installed into the position of PWA Badge Secretary at that Conference and has worked very well, in close contact with the Executive. Thank you Jennifer.

Our thanks to all State Secretaries who have sent in their Minutes and Newsletters to the Federal Executive regularly. Members of the Executive reported on each State at our meetings and their reports were then printed in the Federal Minutes.

We were very interested to read of the ways the ladies in the different States work in serving

the Lord. It varied from PWA Meetings, Bible Study Groups, Encouragement days and more, all bringing the Gospel to others and supporting each other with love for the Lord.

We encourage all PWA ladies from all our States to continue serving God through their local branches and churches and to pray for the PWA Federal Executive, as they unite all the State Units together.

We realise that the membership of PWA branches is decreasing and quite a few have had to close down. This matter has been discussed in all States.

Our President Mrs Thatcher has been able to visit, as President, all States except South Australia and Victoria which sadly has still not affiliated with the PWA of A. She has been really touched by the love, fellowship and hospitality offered to her. Many thanks to all State Units for this.

We would like to thank our Secretary, Mrs Joy Parnell for her work, and our Treasurer Mrs Diann Smith who has worked hard keeping our books balanced. To all the other ladies of the Executive Committee we say thank you for their attendance and assistance during the three years, and for their Reports from the State Units each Meeting.

New South Wales have agreed to be the next Federal Executive and we thank God for them and assure them of our prayers over the next 3 years as they continue the work of the Presbyterian Women's Association of Australia.

May God's blessing be on all the members of the PWA of A and may we continue to work for the Kingdom of God throughout His Church at home and abroad.

The words of our text, Ephesians 4:1-7 have encouraged us through our term to keep the Gospel central and to work together for His glory.

Ephesians 4:1-7

As a prisoner for the Lord, then, I urge you to live a life worth 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. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism: one God and Father of all, who is over all and through all and in all. But to each of us grace has been given as Christ apportioned it.

PWA STATE UNIT REPORTS 2010-2013

NEW SOUTH WALES

The PWA in New South Wales has been blessed with the leadership of two dedicated State Presidents-Mrs Roslyn Abbey who completed her three year term in July, 2012 and Mrs Barbara Bullen since July, 2012. Both ladies have brought energy into the role of President, and the N.S.W. State Council acknowledges their dedication to attend rallies held at metropolitan and country branches. The Special Review Committee submitted their final report on the role of the PWA at the PWA Annual Conference in July 2011. The Report was approved and the Committee thanked for their research and compilation of the information. All branches in NSW as well as PWA State Units received a copy of this detailed Report. A PWA website has been developed and it links information from all PWA Standing and Special Committees. To access this information log into www.pwansw.org.au. Membership in NSW as at 22nd February was 1,733 members in 130 branches. Members of the PWA continue to be faithful workers for their Lord in the local Church, the PWA branches and in the community.

QUEENSLAND

The PWA of A (Qld Unit) thanks God for His Blessing and Grace towards us. Our members remain faithful to their calling to be in our Lord's service. We commence each year with the Annual Dedication and Communion Service and continue into the year with PA Rallies, our State Conference, most recently in Toowoomba, and of course our monthly branch meetings. The ladies enjoy the annual Camp Tinaroo organized by Far Northern PA. We now have a website and our State Council meets monthly on the 4th Thursday of the month.

SOUTH AUSTRALIA

PWA in South Australia, with its two Presbyteries, has eight active branches. Annual Conferences, Thanksgiving Days and Mission Rallies have been organized and enjoyed by those attending. The outreach through the PWMU Standing Committee has provided effective support for young and old, at home and abroad. A regular Newsletter has been compiled and distributed to share news and ideas between members. Although small in number, the branches have ensured the PWA network continues to function in South Australia.

TASMANIA

Mrs Annette Christie, President; Mrs A Saunders and Miss N Gibson, Vice-Presidents; Miss M Bissett, Secretary; Miss B Bissett, Treasurer. Associate: Elsie Coote. Committee: Mrs M Porter and Mrs G Roberts. The three camps were led by Ngaire McCrindle, Sue White, Rose Turner and Jenny McDonald. Missionary Rallies were led by Annette Christie, Michelene Tyson and Jane Maarvaseen. Speakers at our Conferences were Laurel Benn, Rev. David Murray and Dr Ian Smith. We are thankful for the input of the ladies of St John's, Hobart.

WESTERN AUSTRALIA

It was with joy and excitement that the PWA in WA accepted the office of Federal Executive for the 2010-2013 period. We last held the position in 1981. During the past 3 years our State membership has remained relatively steady. Each church group has held various functions during this period, with the State Committee organising three main events: *A Time of Encouragement for Women*, held over a weekend; *An International Meal and Concert*; and a trip to Albany to present the aims of the PWA. It is planned that in 2013 we will hold our Time of Encouragement in Albany.

MARGARET THATCHER, President.
JOY PARNELL, Federal Secretary.

PUBLIC WORSHIP AND AIDS TO DEVOTION

The work of the Committee has continued steadily since the last General Assembly. We have continued to publish our resource materials online. Mike Wharton continues to maintain the Committee's website. We have sought to make the PWAD website a point of contact where the Committee can place our own material as well as provide links to other useful resources that can be used to aid the leader of Church services.

Worship, Pray and **Bible Reading Notes** are still available online. These publications can be viewed online and can be downloaded by registered users of the PWAD website. Registration to the PWAD website is free on request to the website administrator. By registering at the website access is also given to a Forum where various aspects of ministry can be discussed.

For various reasons sales of all available forms of **Rejoice!** have been steadily declining over the past years. After researching the future demands for this printed book and taking into account the high cost involved in reprinting, it was decided that at this stage we will not continue with printing.

After months of development the Committee launched **Rejoice! Plus Hymnbase** (www.hymnbase.com.au) in 2011. Due to continued copyright issues not all of the hymns from **Rejoice!** are included in full at this time. However, as permissions are obtained these copyrighted hymns will be made available. This program is available independent of one's computer platform. This site is subscription-based and the pricing revised.

Rejoice! Plus Hymnbase includes several useful features including searchable indexes of tunes, writers, and words. It also provides PowerPoint slides of the words of hymns for use in Church services.

The Committee continues to recommend the use of backing music CDs for many of the **Rejoice!** Hymns. These hymns have been professionally produced under the name of **Psalm Tree Music**. Our website provides a link (<http://www.mackaypc.org.au/pages/psalm-tree.php>).

In 2012 the Committee received a request from the Reformed Presbyterian Church of India seeking permission to use some of the material contained in the books **Worship!** And **Pray**. The Committee granted permission.

After several years of handling the distribution of the **Rejoice!** hymnbook, Mark Beavan and his wife Fiona have now concluded their service to the Committee. We are grateful for their years of service.

At our February 2013 meeting we accepted Rev. Michael Wharton's resignation with regret and thanked him for his service. Rev. Scott Kroeger was elected as Acting Convener at this meeting.

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

Convener: Rev. C. Scott Kroeger

C. SCOTT KROEGER, Convener.

RECEPTION OF MINISTERS

As an Assembly Committee, we meet annually, together with all Standing Committees, round about the first week of February. The Committee continues to deal with numbers of applicants, as the Report below indicates. The members of the Committee are committed to the task which the Assembly has entrusted to them, and as the Convener, I am very grateful for their support and willingness to process the applications.

A. FAREWELLS AND WELCOMES:

Since the last meeting of the General Assembly, we have said farewell and thanked the following Committee members:-

- Rev. Dr Bruce Winter (former Principal of the Queensland Theological Hall)
- Rev. Dr Greg Goswell (Victoria)
- Rev. Bob Benn (Former Moderator General)

We certainly valued their contributions and members of the Committee thank them for serving the Lord through this Committee.

We welcomed:-

- Rev. David Jones (Moderator General)
- Rev. Peter Hastie (Principal of the Presbyterian Theological College, Victoria)
- Rev. Chris Siriweera (Victoria)

As is the task of this Committee, we have dealt with many applications. The Convener has also dealt with a number of inquiries, which do not result in applications being forwarded.

1. Applicants who have signed the Formula. The following ministers whose applications were before the 2010 (or earlier) meeting of the General Assembly of Australia have completed all requirements and have signed the Formula:-

1.	Rev. Choul Yat	Presbytery of Flinders	17/04/2010**
2.	Rev. Campbell Markham	Presbytery of Derwent	03/10/2010
3.	Rev. Wilson Fernandes	Presbytery of Sydney North	22/10/2010
4.	Rev. Whan Gi Jung	Presbytery of Sydney North	22/10/2010
5.	Rev. Martin Spadaro	Presbytery of Sydney	07/12/2010
6.	Rev. Sung Tae Kim	Presbytery of WA	22/02/2011
7.	Rev. Donald Broadwater	Presbytery of Penola	06/05/2011
8.	Rev. Peter Cromarty	Presbytery of Geelong	10/05/2011
9.	Rev. Renier van der Klashorst	Presbytery of WA	15/11/2011
10.	Rev. Ashraf Mehanni	Presbytery of Hawkesbury	01/12/2011
11.	Rev. Dr Iain Barclay	Presbytery of Sydney	05/05/2012
12.	Rev. Steve Woods	Presbytery of West Australia	20/11/2012
13.	Licentiate Joshua Seng Ling	Presbytery of Sydney North	18/12/2012
14.	Rev. Leon Kruger	Presbytery of WA	19/02/2013

[**Not reported at the 2010 Assembly]

2. Applications withdrawn or lapsed. The following applications which were before the 2010 Assembly, have been withdrawn, or have lapsed:-

1. Rev. George Bitar Presbytery of Brisbane (2007)
No study done and no contact.
2. Rev. Gerhard Koch Presbytery of Brisbane (2009)
Advised he had joined another denomination.
3. Rev. Joung Yeol Kim Presbytery of Sydney (2008)
Study not completed and no contact.

3. Studies completed but Formula not signed and recommended to be received - (see confidential white paper):-

1. Rev. Dr Gary Millar Presbytery of Brisbane 30/01/2012
(Permanent Residency applied for, but not yet granted)
2. Rev. Peter Min Presbytery of Mowbray 03/02/2011
(Competency in English still to be undertaken)

4. Studies not completed therefore the Formula not signed and recommended to be received - (see confidential white paper):

1. Rev. Michael Boyd Presbytery of Northern Rivers 05/08/2010
2. Rev. Nashwan Necola Presbytery of Maroondah 25/10/2010

- d. of the 12 Applicants who are in the process of being received into the ministry of the Presbyterian Church of Australia, eleven are committed to an appointment within the Presbyterian Church of Australia.

As the processing of all candidates takes considerable time and effort, the Committee recommends that the Assembly amend clause 5 of the Committee's regulations by:

- a. inserting a new clause 5(a) as follows: "already be committed to an appointment or to a call in the Presbyterian Church of Australia." and
- b. renumbering the existing clauses 5(a)-(c) as 5(b)-(d).

9. Applicants and Regulation Clause 9: The Committee believes that there needs to be a minimum standard of study for Applicants, and recommends the addition of words so that the whole of Clause 9 would read as follows:

"Theological Training: Unless the Committee is satisfied on the basis of the evidence before it that the applicant has completed a course of theological training equivalent to the standard set by the College Committee of the Church, it shall refer the applicant to the College Committee. Where the Committee refers an applicant to the College Committee, the study requirements for all applicants will include at least the completion of an assessment of the applicant's knowledge of the Declaratory Statement, the Westminster Confession of Faith and the history of the PCA, to the satisfaction of the appropriate Faculty. The course of study prescribed by the College Committee shall be undertaken through one of the Theological Halls of the Church in a manner prescribed by the Faculty of the relevant Theological Hall."

10. Regulation Clause 14: The Committee received a Report in regards to Regulation 14 which in summary concluded: "...while Regulation 14 was well-intended, it is not in its present form, giving "good-value" to those who are applying under it, and in fact it could be said to discriminates against them - when comparing the two systems - applying under Regulation 14, and applying under the normal regulations." The Report also highlighted various inconsistencies - an applicant could in fact be set the equivalent of the work required under the normal regulations, but at the end, would not be able to be inducted into the Charge in which he would be ministering. It is the recommendation of the Committee that the Assembly repeal Regulation 14.

11. Regulation Clause 17 and 18: The Committee believes that Clauses 17 and 18 need to be re-worded and re-ordered, to make it clear what the Assembly intends these Clauses to mean, and should read as follows:-

17. Conditions required before signing the Formula. Before an applicant may sign the Formula, the following conditions must be met:-

- (a) the Committee must receive, from the College Committee, confirmation that all requirements for additional study have been met to that committee's satisfaction;
- (b) the applicant must satisfy the Committee that he:
 - (i) holds Australian citizenship or is legally entitled to reside permanently in Australia;
 - (ii) has relinquished his connection with his previous church; and
 - (iii) has been invited to accept a call to a congregation of the Church or to accept an appointment to a congregation or an institution of the Church made by the General Assembly, a State Assembly, or a committee or board thereof.

18. Signing the Formula. An applicant remains under the care of the Presbytery which originally received his application unless he is transferred to the care of another presbytery in which he might work or reside. Once the application is approved by the General Assembly (or the Committee acting under regulations 12 and 13) and all pre-conditions have been met, the Committee shall notify the Presbytery that it may allow the applicant to sign the Formula and thus become a minister of the Church.

12. 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 recognized Theological Halls and the Convener of the College Committee are ex-officio members:-

WA	Rev. Paul Bloomfield	SA	Rev. Allan Clarkson	Tas	Mr A. David Turner
Qld	Rev. Guido Kettmiss	Qld	Mr Neville Taylor	Vic.	Rev. Chris Siriweera
NSW	Rev. Bruce Gorton	NSW	Mr Ji Won Park	Convener	Rev. Guido Kettmiss

GUIDO KETTNISS, Convener.

RELATIONS WITH OTHER CHURCHES

1. Relationships with Ecumenical Bodies

This committee shall:- 'initiate and maintain relationships with appropriate ecumenical bodies and recommend to the Assembly membership in such bodies.' (Reg. 3a)

The committee maintains that there is only one ecumenical body that we should be in membership with: the World Reformed Fellowship (WRF). The convener of this committee is a member of the WRF Board and the immediate past convener, Dr Allan Harman, is often consulted for WRF projects.

The Presbyterian Church of Australia was host for the 2012 Board meetings of WRF in Sydney. This was a great success and the hospitality of PCA was appreciated by all. To report on how valuable this event was for the movement, let's hear from the International Director, Dr Sam Logan:-

"From April 24 – 26, 2012, the Board of Directors of the World Reformed Fellowship held its annual meeting and, on this occasion, we were especially blessed to be the guests of the Presbyterian Church of Australia whose leaders made it possible for us to stay and to meet at the beautiful Collaroy Centre just north of Sydney.

"In fact, the evening we spent with those leaders was one of the highlights of our entire time in Australia. After a wonderful dinner, we learned from Dr Robert Benn about the amazing history of the Australian Inland Mission. This was one of our most important and most successful meetings ever. We are still a very young organization and we are just beginning to understand the specific tasks in which we should be involved on behalf of the global evangelical and Reformed community."

The next WRF Board meetings will be held in Pretoria (October 2013) and the next General Assembly of WRF in Brazil (2014).

Our church is an integral part of the WRF and so we should be kept fully informed of its ministry. A summary of consultations and ministries under the WRF banner include:-

a) Women in the Word

WRF sponsors *Women in the Word Workshops*, a program designed specifically to train women to teach the Bible Christocentrically to other women. There have now been four annual workshops that the WRF has sponsored in the Philadelphia area and a daughter workshop is now being regularly offered in Dallas by graduates of the Philadelphia program.

It's normally a 2-day continuing education program with a unique format. Large group sessions and small study groups are interspersed so that women experience and practice good Bible handling skills. 80 women participated in 2012.

At the 2013 *Workshop* on October 11 - 12, Dr Erika Moore, of Trinity School for Ministry, will be the Bible Instructor.

b) Consultation on Global Mission among Muslims

The World Reformed Fellowship hosts consultations among Reformed Christian leaders from the Muslim World (from Asia, Africa, Latin America and the West), for the purpose of establishing a centre for Islamic ministry collaboration. Specifically, this ministry grew from the conviction that Christians have to learn how to develop effective strategies in evangelising and discipling Muslims in all countries. This requires serious thought and the setting up of effective resource centre(s) and networks towards achieving more effective outreach to Muslims.

WRF calls on all theological seminaries and training centres to consider the content and didactics of theological education and discipleship training programs in the light of the ever growing global presence of Islam to ensure that Christians leaders are well equipped to engage Muslims in dialogue and all Christians will be able to witness about God's transforming grace through Jesus Christ and the power of his Holy Spirit.

The date and location of the second Consultation on Global Ministry among Muslims is February 11 – 13, 2013, in Orlando, Florida. The specific theme of the 2013 Consultation is:- What should Islamic resource/study centres at Reformed schools and organizations seek to provide for the worldwide church and how might those schools and organizations work with one another toward accomplishing the overall goal?

The speakers and leaders will primarily be Muslim Background Christians (MBCs) and others currently living and ministering in Muslim-majority countries.

c) Ministry of compassion for victims of sexual violence

WRF is committed to mobilising the global evangelical and Reformed church in support of the

work that WRF Board member Dr Diane Langberg is doing in the area of gender violence against women, specifically sex trafficking.

A WRF sponsored conference will be conducted in Pretoria October 16 – 20, 2013, and the conference theme is *With Heart, Hands and Voices in God's Global Mission*.

These are some of the planned sessions:-

- **Radiating God's compassion in the midst of sexual trafficking and trauma** by Dr Diane Langberg.
- **The Street is no Place for a Child** - a world renowned big screen film on the trials and tribulations of street children and human trafficking – introduced by the film's director Henry Riady from Djakarta, Indonesia.
- **'ThinkUKnow' Overseas International Tracker teams campaign** by Mr Jim Gamble from Ireland (former Chief Officer responsible for national Child Protection online and counter-trafficking Investigation in the UK).
- **Testimonies from African countries** led by Rev. Peterson Sozi (Uganda).
- **Urban Harvest in Africa – the challenge of exploding cities in Africa** by Prof Derrick Mashau.

d) A contribution to literature: a book on what it means to be missional and reformed

A WRF full-length book entitled *How {and Why} of being Missional and Reformed*, which features twenty chapters, including:- "What Do We Mean by the Word 'Missional'?" by Dr Christopher Wright, and many other fine authors such as: Martin Allen, Sam Logan, Flip Buys, Timothy Keller, Diane Langberg.

e) Consultation in the area of Theological Education

WRF joins with the Lausanne Movement and the International Council on Evangelical Theological Education to sponsor and host major conferences on theological education. The theme of the most recent conference was:- *The Changing Role of American Seminaries in Global Theological Education* and participants came from the leading evangelical theological education institutions from all over the world.

f) Theological Education in South Sudan

WRF continues to work toward the establishment of an evangelical theological seminary in the new country that is South Sudan. Two WRF Board members have been working on this project for several years and the WRF will now provide organisational support for that work.

Initiator Rob Norris writes:-

"The project for the establishment of a seminary of Southern Sudan, led by Fourth Presbyterian Church in partnership with The World Reformed Fellowship continues to go ahead. At present the seminary is arranging classes to support the evangelistic mission of Samaritan Purse President, Franklin Graham. His campaign in Juba will have the training of local church leaders under the tutelage of the seminary.

The land in Juba, owned by the seminary has however been illegally occupied by a South Sudanese General and his forces. Legal ownership has not deterred him building for himself on the property. The issue lies now with the local government as a new property of some 40 acres has been acquired nearby. The new development is a great provision from the Lord as it allows community development of a Christian community and also provides a much less expensive option for construction as the community is a source both of labour for the project and it produces its own brick for building."

g) WRF and wider connections such as The Gospel Coalition and Together for the Gospel

WRF enjoys ongoing dialogue with leaders from such organisations and movements with whom it shares much: The Gospel Coalition, Together for the Gospel, International Outreach for the Gospel Coalition, Desiring God Ministries. We await further development.

The Presbyterian Church of Australia is an organisational member of the WRF. However the WRF is not only for organisations. You can join hundreds of individuals from across the world by becoming an individual member. Several of your PCA colleagues are already members of WRF. It's free and can be done on-line in minutes:

Go to **www.wrfnet.org** and fill out the application form on-line.

2. Relationships with other Presbyterian and Reformed churches

The committee shall: 'foster relationships with other Presbyterian and Reformed churches

throughout the world ... and ... advise the Assembly on relations with other Churches within Australia on a national level.' (Regs. 3d and 3e)

Towards the end of this report we have attached a summary table of churches that the PCA relates to.

True Christian fellowship is refreshing and this applies to *all* branches of Christ's true family. In fact, the PCA has a relationship with *every* branch of the church of Jesus Christ and with every person born again into his kingdom. There is no category or rank.

However, if we cannot, for historical and locative reasons, actually fellowship together, we can at least relate with one another. So we ought to say – regarding *Relations with other Churches* – that PCA relates with every church of Jesus Christ, wherever it is found in the world. This is a strong place to lead from. Jesus once rebuked his disciples for not affirming this. While not saying we understand the entire meaning of Jesus' rebuke of Mark 9, there is sufficient clarity in Jesus' response:- 'for whoever is not against us is for us'. So as a PCA, we should be able to say: 'we are in relationship with every church of Jesus Christ that has not denied Jesus or stood against him'.

Having said that, it becomes obvious that any church relates more frequently and in more substantial ways with some churches rather than others. The table that follows summarises the churches that PCA has a recent and practical relationship with. It's a fallible summary of where we have been relating over the last three years or more.

Among these churches there have been some with whom we have tried to advance and shape our relationship in special ways during this triennium, namely:-

a) 3-sister Reformed Churches in South Africa

The convener of this committee met several times during a two-day period in July 2011, at the end of a mission to Malawi, Kenya and Zambia. He met with the 4 Drs who visited the GAA in Sept 2010, namely: Arie Kuyper, Kobus Gerber, Henk Stoker and Douw Breed.

The churches we are relating to are as follows:-

i. Nederduitse Gereformeerde Kerk in Suid Afrika (NGK) or, in English: the Dutch Reformed Church (DRC), founded 1652

- Rev. Dr Kobus Gerber, General Secretary
- primary seminary:- Faculty of Theology, University of Stellenbosch
- largest of the reformed churches (1,200 congregations, 2,000 ministers, 1.2 million members)

ii. Die Gereformeerde Kerke in Suid-Afrika (GKSA) or, in English: the Reformed Churches in South Africa (RCSA), established in 1859 when it split from NGK.

- Dr Henk Stoker, Dr Douw Breed, senior ministers, also Dr Flip Buys of WRF
- Potchefstroom University is the primary training centre (now: the University of the North-West)
- 420 congregations, 250,000 members

iii. Nederduitsch Hervormde Kerk in Africa (NHK), or in English: also called the Dutch Reformed Church (NHK)

- NHK was formed in 1853 by the Afrikaners who settled in the Transvaal after migrating from the Cape Colony in the 1830s and 1840s.
- Dr Arie Kuyper
- 250,000 members

Finally there is a Joint Committee for Ecumenical Affairs consisting of representatives of the three reformed churches. Your convener admits to confusion during these two days as to who he was meeting with at any one time:- was it NGK, GKSA, NHK or the Ecumenical Committee? But they all tended to speak as one with regard to building a relationship with us and in looking after their members who migrate to Australia.

Summing up:

- i. They have clearly articulated and outlined to us the problems facing Reformed Christians emigrating to Australia from Sth Africa and we are aware of them and are pastorally sensitive to them.
- ii. We did not come to any clear conclusions or definitive outcomes to our meetings.
- iii. They expressed their commitment to send a 'team' from Reformed Churches to either Perth or Brisbane to engage a visitation program with recently arrived immigrants from SA.
- iv. They agreed that there is more than one denomination here in Australia that they would

recommend connection with, PCA being one of them.

b) Church of Central Africa Presbyterian – Harare Synod

Rev. Luke Tattersall and Rev. Craig Tucker continue to minister within CCAP Harare Synod, especially with the training of pastors and elders.

The PCA continues to sponsor two Zimbabwe students to attend and train at Chasefu Theological College, Zambia.

Rev. Gary Ware has been to Zimbabwe on a teaching mission, but with the Reformed Church.

c) Westminster Presbyterian Church

Fruitful discussions were held in Perth in November 2011. The Rt Rev. David Jones, Rev. Keith Morris, Elder Glenn Muskett met with Rev. Andrew Priddle, Rev. Simon van Bruchem and Elder Steve Heathcote. A frank and friendly discussion took place on matters of polity, doctrine and mission.

It was reported that the WPC thought that some in the PCA used the Declaratory Statement to 'water down' or alter the teaching of the Westminster Confession of Faith, but such suspicion within the WPC is no longer held. It is mutually recognised that the two denominations are conservative / evangelical / reformed in doctrine but that there may be differences in philosophy of ministry.

There is cooperation in that both denominations are involved in theological education ministry at Trinity. It is conceivable that further cooperation could take effect between APWM and WPC with regard to the placement of missionaries.

It was agreed that we should have representation at each other's General Assemblies / Synods.

The General Assembly of the Presbyterian Church in Western Australia (October 2012) has established a committee to approach the WPC and to consider initial steps in exploring a stronger relationship.

d) Presbyterian Reformed Church (PRC)

This Committee's Convener, together with Rev. Bob Thomas and four representatives of the Presbyterian Reformed Church of Australia held discussions with each other and canvassed in a frank way many issues relating to the two churches. The PRC representatives were:- Rev. Tim Zylstra, Rev. Ed Kastelein, Rev. Rick Zylstra and Elder Ken Dean. These discussions were held in January 2012 in Melbourne.

The discussions were sincere and warm. PCA representatives made the suggestion that due to how God has moved in the PCA since the late 1960s many or most of the causes for the 1968 split were no longer valid. The PRC made it clear that, while they perceived much progress had been made in the PCA in returning to biblical standards, it still recognises that barriers remain to be overcome before opening a biblical relationship with the PCA.

As a result of these sincere and warm discussions the following initiative was forthcoming from PRC:-

- i. the Presbytery (i.e. their highest court) invites one or more representatives of PCA to attend and address a future meeting of the Presbytery and to observe all open court deliberations;
- ii. the Presbytery authorises the Moderator and Clerk, jointly, to respond positively to any invitation from PCA General Assembly as an Official Observer;
- iii. the Presbytery calls the church to prayer, asking the Lord to give us wisdom, humility, charity and discernment in our discussions with the PCA.

Two members of the Committee attended the Presbytery meeting of the PRC in April 2013.

e) Christian Reformed Churches of Australia (CRCA)

The May 2012 Synod of the CRCA passed the following resolutions regarding the PCA to:-

- i. concur with the work done in relation to the PCA;
- ii. again urge sessions and classes to develop context for cooperation with PCA.

There has been considerable cooperation on a local level over the years especially in Tasmania and Western Australia in eldership training, church planting, ministry with PIM and some joint worship services. We (PCA) are a much larger denomination, with churches in many places where there is no Christian Reformed Church. In other words the issue of denominational cooperation is not equally important for everyone, but it is important where the two churches are in the same vicinity.

It is to be encouraged to see both denominations working together locally where they can.

f) Overseas Churches with whom the APWM has signed Partnership Agreements, in consultation with this committee:-

- i. CCAP Blantyre Synod (2011)
- ii. CCAP Zambia Synod (2011)
- iii. Evangelical Presbyterian Church of Timor Leste (IEPTL) (2012)
- iv. Presbyterian Church of Vanuatu (2013)
- v. Presbyterian Church of Sudan (2013)

Summary table:

	Expressed by	Key Ccontacts
AFRICA		
3-sister Reformed Churches Sth Africa: NGK, GKSA, NHK	on-going discussions; assistance sought to find ways to help S.A. reformed church migrants find connection within PCA, esp WA, QLD	Drs Kobus Gerber (NGK), Arie Kuyper (NHK), Henk Stoker & Douw Breed (GKSA)
CCAP Blantyre Synod (Malawi)	short-term mission trips (PCV) with multi-faceted projects; teaching & preaching in CCAP churches; orphan care @ ORBUS, Resource Centre; partnership agreement (2011)	Rev. Alex Maulana (GS), Rev. Mercy Chilapula (Mod), Rev. Colin M'Bawa (Zomba CCAP), Rev. Michael Ngaiyeye (studied at PTC(Vic))
CCAP Zambia Synod	short-term mission trips (PCV) with multi-faceted projects; preaching in CCAP churches; evangelism & church planting; funded 6 church buildings; partnership agreement (2011)	Rev. Maleka Kabandama (GS), Rev. Cheesason Chunda (Mod), Rev. David Chiboboka (Principal, CTC), Rev. Dr Victor Chilenje (Mod-Des)
CCAP Harare Synod (Zimbabwe)	annual teaching and preaching missions by Craig Tucker & Luke Tattersall (PCNSW); sponsorship of students to CTC (PCV)	Rev. Libias Boloma (GS), Rev. Jacob Juma, Rev. Gama (V Mod)
Presbyterian church of Sudan (PCOS)	emerging discussions, no official visit since 2007, phone discussions with PCOS in June 2011; partnership agreement (2013)	Rev. David Gathanju (Mod), Rev. Festus Gitonga (SG), Rev. Tut Nguoth, Chuol Yat, Motor Isaac Yat
Presbyterian Church of East Africa (PCEA) - Kenya	both John Wilson and Bob Thomas have visited, preached and made contacts in Nairobi	Rev. David Gathanju (Mod); Rev. Festus (Secretary General)
Presbyterian Church of Ghana (PCG)	emerging discussions, but mainly through Bruce Meller in contact with the Australian Ghanaian congregation in Sydney	Rev. Dr Yaw Frimpong-Manso (Mod, 2009), Rev. Herbert Anim Opong (Clerk, 2009)
Presbyterian Church in Mauritius (PCM)	emerging discussions, student trained at PTC(Vic) Rev. Joel Mestry, visited by Bob Thomas in 2007; resources sent from PTC Media (Melb)	Rev. Joel Mestry (ex PTC Vic);
Reformed Presbyterian Church in Uganda (RPCU)	early exploration through World Reformed Fellowship Board member Petersen Sozi who invites us to 'partnership' in the gospel	Pastor Peterson Sozi (works with Back to God Evangelistic Association)
Presbyterian Church of Tanzania (PCT)	there is no expression of this relationship, but the PCT church was mentioned in the 2010 report to the GAA	
ASIA / SE ASIA		
Presbyterian Church in Japan (PCJ)	definitely a strong mission-based relationship, but no desire to proceed to more formal partnership agreement	Rev. Dan Iverson of MTW / PCinA, John Evans (PCA)
Presbyterian Church in Korea – but which one? Hap Dong?	Allan Harman frequently lectured in Seoul; Andrew Bray, as GAV Mod, visited ... but which branch of Presbyterianism ?	?
Reformed Presbyterian Church of India (RPCI)	definitely a college relationship (Dehra Dun) but uncertain about the wider relationship with RPCI;	Rev. Hiralel Solanki (VP of PTS), Rev. Dr Mohan Chako (Principal, PTS), Rev. John Ellis (ex-Aus)
Presbyterian Church of Pakistan	Vic Moderator, Bob Carner, visited in 2012, cordial relationship	
Evangelical Reformed Church of Myanmar (ERCM)	Dr Bwee to Australia. Not to be threatened by the cessation of agreement with FRCM; partnership agreement (2008)	Rev. Dr Thang Bwee, Martin Eagle, Peter Barnes, Bill Lutton
Reformed Presbyterian Church of Bangladesh (RPCB)	Ewen Brown and the PC NSW maintain this relationship with visits and teaching;	Ewen Brown, Kevin Murray, Robert McKean
Evangelical Presbyterian Church of Timor Leste (EPCTL)	Rob Duncanson and Robert Benn (with the East Timor sub-committee of APWM) are working closely with APWM in all matters relating to East Timor ministry (includes regular visits, practical and teaching ministries); partnership agreement (2012)	Rev. Arlindo Marcal (immed past Mod), Rev. Daniel Marcal (Mod), Rev. Saturnino Pereira (Gen Sec)
PACIFIC		

Presbyterian Church of Vanuatu (PCV)	historically connected ever since Rev. Dr John G Paton's days; now centres on Talua MTC and Tanna SIPBC; partnership agreement (2013)	Rev. Kalorongo Ova (Moderator) Glen & Rachel Connor, Williamsons, Andrew & Marilyn Schache
NTH AMERICA / CANADA		
Presbyterian Church in America (PCA)	past connections through missionaries sent to PCV; Robert Benn as M-G built a strong relationship with PCinA by channelling money through a Disaster Relief Fund (Haiti disaster); Allan Harman lectured at RTS	
LATIN AMERICA		
Presbyterian Church of Brazil (IPB)	past years through church planting in PCV (Rev. Lievano); co-operation agreement signed 1980s; now revived through WRF; exploring discussions	Rev. Dr Davi Gomes, Rev. Dr Wilson Fernandes
AUSTRALIA / NEW ZEALAND		
Christian Reformed Churches of Australia (CRCA)	David Jones has been in contact and they "again urge sessions and classes to develop context for cooperation with PCA"	Geoff van Schie (Ecumenical Secretary of the CRCA)
Presbyterian Church of Eastern Australia (PCEA)		Rev. Dr Rowland Ward
Presbyterian Reformed Church of Australia (PRCA)	warm discussions; relationship emerging; invitations to their Presbytery and hope to reciprocate; Vic members taking lead	Mr Bob Wright (Clerk); Rev. Tim Zylstra (Mod), Rev. Ed Kastelein, Rev. Rick Zylstra, elder Ken Dean
Westminster Presbyterian Church (WPC)	warm discussions; relationship emerging; report coming; WA members taking lead; expect reciprocal invitations	Rev. Simon van Bruchem (Mod), Mr Steve Heathcote (Clerk), Rev. Andrew Priddle
Reformed Evangelical Church in Australia (RECA)	warm discussions; relationship emerging; Afrikaans speaking in Perth (mainly); WA members taking lead; expect reciprocal invitations	Rev. Gawie van der Merwe, James Walters, Jan van den Berg
Grace Presbyterian Church (NZ)	warm discussions; long-standing relationship; several teaching trips; members trained at PTC(Vic); Wally Rakete, Richard Eyre, Peter Boyd	Rev. David Bayne (Clerk); Rod Peek (Mod)
EUROPE		
Church of Scotland (CoS)	historically our mother church; now the relationship is distant but we are given 'delegate' status at the Assembly; fostered through Bob Thomas, Douglas Robertson	
Free Church of Scotland		Rev. Dr Iain Campbell (Mod); Willie Mackay
Free Church of Scotland Continuing	Jack Knapp, Bob Thomas, Robert Benn each have attended Assemblies and firmed up our fraternal relationship	Rev. John McLeod, Ross-shire, (Clerk)
Presbyterian Church of Ireland (PCI)	Jack Knapp, Bob Thomas and Robert Benn each visited and warmly received; exit students did pastoral training in W.A., Vic & NSW	
NETWORK / ECUMENICAL BODY		
The World Reformed Fellowship (WRF)	the only ecumenical body we belong to; our convener is a member of its Board; PCA hosted the April 2012 meeting of the Board and our reputation in WRF is prominent because of this and Dr Allan Harman's theological input	Dr Sam Logan (International Director)

Adding to the Report ...

Church of Scotland recent General Assembly

The 2013 General Assembly of the Church of Scotland continued to deal with the ordination of practising homosexuals. The report of the Theological Commission on Same-Sex Relationships and the Ministry was presented to the General Assembly on Monday 20th May, 2013.

The report contained the biblical and theological arguments in favour of the orthodox biblical position, which the Church has always held. This was described as the 'traditionalist' view.

The report also contained the arguments for the 'revisionist' position, which advocated the acceptance of the ordination and induction of those in same-sex civil partnerships.

The General Assembly was invited to choose between a motion supporting the 'traditionalist' position and a motion supporting the 'revisionist' position.

At the last minute, however, in the middle of the debate, a new motion was presented by Rev. Albert Bogle, who had just completed his term as Moderator of the General Assembly. This was a compromise motion. On the one hand, it reaffirmed the traditional biblical position of the Church. On the other hand, it gave congregations the right to 'opt out' of the Church's position and to agree to call a minister in a same-sex civil partnership.

The General Assembly then had three options before it and voting began. After the first vote, the motion supporting the 'traditionalist' position dropped out, having attracted the least number of votes. The Assembly then had a second vote, between the 'revisionist' motion and Mr Bogle's motion. Mr Bogle's motion carried.

The matter, however, is not finished. In order for Mr Bogle's motion to become the law of the Church, an overture is needed. That will be prepared and presented to next year's General Assembly by the Legal Questions Committee. If approved by the General Assembly of 2014, it will go down to presbyteries for their approval. If it is approved by the presbyteries it will come back for final approval by the General Assembly of 2015.

After two long, hard years of detailed and thorough work by the Theological Commission, the General Assembly was offered two carefully considered options. Instead, it chose to accept a motion which was 'cobbled together' at lunchtime on the day of the debate and which will take another two years to come into effect.

Evangelicals within the Church are very disappointed that so many evangelicals chose to vote for a compromise motion, which allows those living in same-sex relationships to be ordained and inducted, instead of the clearly biblical position which they were offered.

Some of them will say that the end result is better than if the revisionist position had been affirmed, while others will say that they voted tactically to avoid defeat, saying that at least the 'orthodox position' has been affirmed as the position of the Church.

J.P WILSON, Convener.

RETURNS TO REMITS

1. **Overture (iii): An overture from the Code Committee to amend Rules 3.01 and 3.02 in the Code of Discipline.**

Approve:

State Assemblies (6):

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

Presbyteries (31):

Ballarat, Bass, Benalla, Brisbane, Canberra, Central Coast, Central West, Darling Downs, Derwent, Flinders, Geelong, Gippsland, Hunter, Illawarra, Kilnoorat, Maroondah, Melbourne East, Melbourne North, Melbourne West, Mid North Coast, Moree, Moreton, Northern Rivers, North Western Victoria, Penola, Riverina, Sydney, Sydney North, Sydney South, Torrens, Wagga Wagga.

Disapprove:

State Assemblies (0):

Presbyteries (2):

Mowbray, Wide Bay-Sunshine Coast

No Reply (6):

Central Queensland, Central Tablelands, Hawkesbury, New England, North Queensland, Western Australia.

2. **Overture (iv): An overture from the Code Committee to amend Parts 3, 4, 5 and 7 of the Code of Discipline.**

Approve:

State Assemblies (5):

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

Presbyteries (28):

Ballarat, Bass, Benalla, Canberra, Central Coast, Central West, Derwent, Flinders, Geelong, Gippsland, Hunter, Illawarra, Kilnoorat, Maroondah, Melbourne North, Melbourne West, Mid

North Coast, Moree, Moreton, Northern Rivers, North Western Victoria, Penola, Riverina, Sydney, Sydney North, Sydney South, Torrens, Wagga Wagga.

Disapprove:

State Assemblies (1):

Queensland

Presbyteries (5):

Brisbane, Darling Downs, Melbourne East, Mowbray, Wide Bay-Sunshine Coast

No Reply (6):

Central Queensland, Central Tablelands, Hawkesbury, New England, North Queensland, Western Australia.

3. Overture (i): From the Code Committee concerning a new Rule 1.12 in the Code of Discipline.

Approve:

State Assemblies (6):

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

Presbyteries (32):

Ballarat, Bass, Benalla, Brisbane, Canberra, Central Coast, Central West, Darling Downs, Derwent, Flinders, Geelong, Gippsland, Hunter, Illawarra, Kilnoorat, Maroondah, Melbourne East, Melbourne North, Melbourne West, Mid North Coast, Moree, Mowbray, Northern Rivers, North Western Victoria, Penola, Riverina, Sydney, Sydney North, Sydney South, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

Disapprove:

State Assemblies (0):

Presbyteries (0):

No Reply (7):

Central Queensland, Central Tablelands, Hawkesbury, Moreton, New England, North Queensland, Western Australia.

4. Overture (ii) From the Code Committee an amendment to Chapter 3 of Constitution, Procedure and Practice by the addition of rules regarding Complaints.

Approve:

State Assemblies (6):

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

Presbyteries (30):

Ballarat, Bass, Benalla, Brisbane, Canberra, Central Coast, Central West, Darling Downs, Derwent, Flinders, Geelong, Gippsland, Hunter, Illawarra, Kilnoorat, Maroondah, Melbourne North, Melbourne West, Mid North Coast, Moreton, Mowbray, North Western Victoria, Penola, Riverina, Sydney, Sydney North, Sydney South, Torrens, Wagga Wagga, Wide Bay-Sunshine Coast.

Disapprove:

State Assemblies (0):

Presbyteries (0):

No Reply (9):

Central Queensland, Central Tablelands, Hawkesbury, Melbourne East, Moree, New England, Northern Rivers, North Queensland, Western Australia.

PAUL LOGAN, Clerk of Assembly.

TRUSTEES

In accordance with the Trust Deed of The Presbyterian Church of Australia dated September 1985 "The Trustees shall consist of persons who for the time being hold office as the Trustees of The Presbyterian Church (New South Wales) Property Trust being a body corporate of that name established by The Presbyterian Church (New South Wales) Property Trust Act 1936 of the State of New South Wales".

The Trustees currently comprise Messrs J.R. Falls, R.P. Dunlop, R.D. Parker, J.M. Rolland, I.L. Wallace and Miss P.M. Watts, Rev. K.R. Boulden, Rev. B.M. Meller, Rev. M.S. Oates, Rev. Dr P.B. Paul, Rev. D.M. Seaman and Rev. J.E.D. Seaton. Mr J.R. Falls is Chairman of Trustees. Mr W.D. Richards (General Manager of The Presbyterian Church in the State of New South Wales) is Secretary to the Trustees.

The Trustees report that they have met on six occasions since the last Session of the General Assembly of Australia on 27 September 2010, 6 December 2010, 25 July 2011, 24 October 2011, 5 December 2011 and 25 March 2013. Meetings are held, as business requires, at the Presbyterian Church New South Wales offices at Level 1, 168-180 Chalmers Street, Surry Hills. Business dealt with by the Trustees during the period includes –

- (a) Monitoring of governance and financial controls for the funding of mission work in Bangladesh by APWM – Mission partners;
- (b) Purchase of residence in Weipa for Australian Presbyterian World Mission;
- (c) Reviewed the financial position of Presbyterian Inland Mission;
- (d) Bequests notified:-
 - (i) Clarice Jean Dight for Presbyterian Inland Mission;
 - (ii) Gwendolyn Alice Downes for Presbyterian Inland Mission;
 - (iii) Beryl Edgecombe Watson for Presbyterian Inland Mission;
 - (iv) John Arthur Wyndam for Presbyterian Inland Mission.

The NSW Church Office in Sydney arranges, on behalf of the Trustees for the Presbyterian Church of Australia, appropriate insurance cover to protect the insurable assets and liabilities of the federal body within the insurance programme for The Presbyterian Church of Australia in the State of New South Wales.

J.R. FALLS, Chairman.

COMMISSION OF ASSEMBLY MINUTES

PRESBYTERIAN CHURCH OF AUSTRALIA

Minutes of the meeting of the Commission of the General Assembly of the Presbyterian Church of Australia held on Tuesday 31 January, 2012.

1. Constitute: At Surry Hills and within Committee Room No. 5, Presbyterian Church Offices, 168-180 Chalmers Street, Surry Hills, N.S.W. on Tuesday 31 January, 2012 at 2.00 p.m. the Commission of the General Assembly of the Presbyterian Church of Australia met and was constituted with the reading of scripture and prayer by the Moderator-General, the Rt Rev. D.N. Jones.

2. Present: There were present the Rt Rev. D.N. Jones (Moderator-General). Rev. Dr Paul Logan (Clerk of Assembly), Rev. B.M. Meller, P.J. Barson, J.R. Irvin, Rev. Dr J.P. Wilson, Rev. K.D. Murray, L.J. Hall, G.J. Ware, K.W. Morris, Very Rev. Prof. A.M. Harman, Very Rev. Dr B. Johnson, G.K. Roberts and B. Stasse.
The Rev. Dr P.E. Barnes, Messrs R.D. Parker and W.D. Richards were also in attendance.

3. Apologies: Apologies were received and accepted from the Rev. G. Lawry, I.H. Barker and Messrs J.R. Falls and R. Wilkinson.

4. Minute authorising the commission to deal with matters relating to a review of the National Journal: The Clerk tabled GAA BB 2010 Min. 30(10) where the Finance Committee was to review the effectiveness of the National Journal in consultation with the National Journal Committee and to consider the National Journal funding for 2012-23013 to be provisional only and subject to determination by the G.A.A. Commission subsequent to that review.

5. Communication (i): A communication was received from the Rev. P.W. Hastie resigning as Editor of the National Journal.

It was moved and seconded:

That the Commission of Assembly:

Receive the resignation of the Rev. P.W. Hastie as Editor of the National Journal, give thanks to God for his unstinting service in that position over many years and assure Mr Hastie and his family of its prayers as he takes up the position of Principal of the Presbyterian Theological College of the Presbyterian Church of Victoria.

The motion was approved.

The Very Rev. R.P.F. Benn moved:

That the Commission of Assembly:

- (1) Organise a dinner of appreciation to convey its thanks to Mr and Mrs Hastie for their work on behalf of the National Journal Committee at a suitable place and time.
- (2) Request the Finance Committee to make available \$2,000 for travel costs for those who reside interstate who have been significantly involved in the monthly production of the journal, and for a gift for Mr and Mrs Hastie.
- (3) Request the Very Rev. R.P.F. Benn to organise the Dinner of Appreciation in consultation with the Clerk of Assembly and Mr and Mrs Hastie.

The motion was seconded and approved.

6. Finance: The report of the Finance Committee was laid on the table and received. Mr J. Rolland submitted the deliverance.

The deliverance as a whole was approved as follows:

That the commission of Assembly:

- (1) Note the combined efforts of the National Journal Committee and the GAA Finance Committee to replace the current magazine as a completely revised publication with a new business model for the purpose of sustaining the ministry on a lower cost basis but with a wider reach well into the future.
- (2) Determine that the financial contribution from the GAA will be reduced in 2012 and 2013 from

the original budgeted amount of \$70,000 in each of those years to \$35,000 for each year, producing planned savings of \$70,000 over the current triennium in accord with the new budget.

- (3) Receive and approve the new budget for 2012 and 2013 as presented in the report.
- (4) Note that the National Journal Committee accounts will be audited as part of the normal function of the Official Auditor to the GAA Fund from 1 January 2012.
- (5) Appoint the Rev. Dr Peter Barnes as editor of the National Journal.

7. Minutes: The minutes of this meeting of the Commission were read and confirmed.

8. Close: The meeting of the Commission was closed with prayer.

DAVID N. JONES, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

APPEALS

(i) **From the Rev. Dr Peter Barclay against a decision of the 2010 General Assembly of the Presbyterian Church of Victoria.**

I, Rev. Dr Peter Barclay, appeal 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, 2010 to dismiss my appeal (minute 100) against the decision of the Presbytery of Flinders given on August 24, 2010, relating to the procedures and report of a Committee appointed by the Presbytery to consult with a complainant (Miss Jean Coyle) and an alleged offender (Rev. John Rickard), namely to “thank and discharge the committee” (minute 10.08.24.10) on the following grounds:-

1. The hearing of the appeal should have been postponed because the Rev. David Brown, the convener of the committee appointed by the Presbytery of Flinders which prepared a report on a meeting with the complainant Miss Jean Coyle, was unable to be present due to illness. A large number of the questions asked related to the actions and determinations of the committee, and some concerned the Flinders’ Presbytery meeting held on August 24. The only person empowered to speak on behalf of Presbytery Rev. John Dekker was not a committee member, nor was he present at the August Presbytery meeting. The confusion that resulted from the inability of the Assembly to get authoritative answers to crucial questions compromised its ability to make an informed decision on what was already a complex case.

The absence of all members of the Presbytery committee from the Assembly during the hearing of the Appeal meant that it was impossible to determine whether the Committee had proceeded according to rule 3.01 of the Code of Discipline as it was instructed to do by the Presbytery of Flinders in connection with the letter sent by Miss Jean Coyle. While it was known that the Committee had met with Rev. John Rickard concerning the first two letters referred to in the Presbytery’s February 23 minutes, no one was in a position to inform the Assembly whether the Committee had met with Rev. John Rickard specifically regarding Miss Jean Coyle’s letter. This lack of knowledge was prejudicial to a right determination of the case.

2. The Assembly was in no position to determine that the procedure of the Flinders’ Presbytery in thanking and discharging the committee after receiving a report on a letter it had never received or seen and which the Assembly had never seen, would not have been prejudicial or otherwise to the right determination of the case. No one can determine the correct response to make to actions before they are known, or the correct response to make to letters before they are read. Once objections had been raised regarding the correctness of some of the statements in the Committee’s report, justice and the fact that people’s reputations were at stake demanded that the Presbytery make all reasonable efforts to establish the facts of the case, including reading the relevant material.

3. The Assembly’s decision not to accede to the prayer of the appellant to ask the Presbytery of Flinders to instruct its committee to ask Rev. John Rickard whether he was willing to be reconciled with Miss Jean Coyle, was unreasonable given the material before it and the Presbytery of Flinders, and prejudicial to a right determination of the case. Of the three reasons given by the Committee for dispensing with the formal process referred to in rule 3.01 - reconciliation, the unwillingness of the complainant to bring a charge and the alleged lack of proof - only reconciliation was both valid and in accordance with the instructions given by the Presbytery to its Committee to proceed according to rule 3.01.

4. The Assembly erred in concluding that not asking Rev. John Rickard if he was willing to reconcile with Miss Jean Coyle was reasonable given the material before the Presbytery at the time. Such a request was in accord with rule 3.01 of the Code of Discipline which the Presbytery had instructed the Committee to follow, the pastoral goal the Committee had set itself, the normal standards of behaviour expected of ministers and all Christians and in accord with the will and behaviour of the Lord of the Church.

5. The Assembly was in error in concluding that the decision of Presbytery to thank and discharge the committee was reasonable given the material before the Presbytery at the time and consistent with a right determination of the case when the reputations of two people were left under a cloud as a result of the Committee’s decision, contrary to Presbytery’s instructions, to go beyond rule 3.01 and attempt to assess the probity of Miss Jean Coyle’s

evidence.

Signed:

Dated:

The Clerk and Deputy Clerk of the General Assembly of the Presbyterian Church of Victoria were appointed as respondents.

(ii) From Mrs Morag Zwartz against a decision of the 2013 General Assembly of the Presbyterian Church of Tasmania.

I, Morag Zwartz, appeal to the General Assembly of the Presbyterian Church of Australia against the decision of the 2013 General Assembly of the Presbyterian Church of Tasmania on the 16th day of May, 2013 concerning my petition to that assembly. The petition sought a ruling to uphold a complaint about a particular sermon that I maintain is dishonouring to God and contrary to orthodox Presbyterian teaching, and furthermore sought to have the court urge the Presbytery of Derwent to make a greater effort to observe the church's procedures. I appeal to the General Assembly of Australia to overturn the lower court's findings and to rule that the sermon referred to in this appeal is not honouring to God and not orthodox Presbyterian teaching. I appeal on the following grounds:

1: Motion h) I believe it would be difficult for the General Assembly of Tasmania to establish their claim that "there were problems in procedure from the Derwent Presbytery but not with any intent to deny her natural justice".

The evidence does not support this claim, but points instead to a concerted effort to silence or ignore me both as a correspondent and then as a petitioner, and thereby to deny me natural justice. Procedural failures from the first to the last of my correspondence with the Presbytery of Derwent have been entirely to my disadvantage, thereby suggesting that this is not merely a matter of incompetence – which, if it were the case, I would not find it compulsory to object to.

2: Motion i) The General Assembly of Tasmania's direction that the Presbytery of Derwent give due diligence in the future to clarity of communication to petitioners sidesteps the real problem with regard to the behaviour of the Presbytery of Derwent. The decision to not respond to requests for information such as the time and place of the petition hearing in order to be present, does not constitute lack of clarity so much as obstruction. Passing my correspondence (which preceded the petition process) clearly addressed to the presbytery, to the session instead, and fobbing me off with a trite reply, does not constitute lack of clarity so much as thwarting. Asking me four days before the presbytery meeting at which my petition was to be received (while still not inviting me to attend to present my petition) whether the petition was in fact meant for the presbytery or for the General Assembly of Tasmania, when clearly addressed to the presbytery, and after emails from the clerk and myself about the petition and the meeting at which it would be received, suggests not so much a lack of clarity as behaviour that is bewildering and unnerving.

Giving me no response to my second, pleading, letter requesting the time and place for this petition to be received, is, once again, less about clarity of communication than about a denial of communication, and thereby a denial of my rights to natural justice and a fair hearing.

The fact that it took four months (30 July 2012 - 28 November 2012) for the Presbytery of Derwent to respond to my request for advice on how to proceed when I did not feel my correspondence complaining about the sermon had been given adequate attention by the presbytery, and the fact that the advice, when it did come, was incorrect, seems to me not so much "miscommunication" or lack of "clarity of communication" as discouragement or even thwarting.

3: Motion j) The General Assembly's finding that the Presbytery of Derwent's action "to receive the petition on 5th February 2013...and to adjourn the hearing of the petition to 2nd April 2013 was not improper" involves an alarming rewriting of history. It also avoids the critical point in this matter, namely that the petition was deliberately received without the petitioner being allowed to present it, thereby rendering it invalid and denying me natural justice. There was not an "adjourning of the hearing" as stated by the General Assembly of Tasmania. "Your petition was received" and "We have deferred making a decision" were the words used by the

Presbytery of Derwent in their letter informing me that they had received my petition. In this motion the General Assembly has committed a further offence against me by condoning the illegitimate reception of my petition and by ignoring the facts of the case, namely, that I was not to be permitted a hearing either at the February 5 meeting or at the April 2 meeting.

The order of events was as follows: I wrote to the presbytery asking for information in order to present my petition, after they had confirmed that it would be received at their February 5 meeting. I received no reply. Four days before the February meeting I received a confusing email asking who my petition was meant for, despite there being no ambiguity whatsoever in the heading To the Presbytery of Derwent. I replied that I believed I must petition the lower court first but was in their hands, seeking their advice on this, and concluding that if indeed it must be the lower court (as addressed by me) I still needed to know the time and place in order to attend. I received no reply to this second request. I received a letter from the presbytery two days after the February meeting stating that "We confirm that your petition...was received... Please be advised that we have deferred making a decision regarding your petition until our next meeting which is on 2nd April 2013. The members of presbytery feel they need more time to consider the matter and will prayerfully consider it over the coming two months. ...You should expect to hear from us again shortly after 2nd April 2013."

I wrote to express my dismay at this action which I believed to be irregular, impolite, and possibly illegal. I said: "In my opinion it makes any decision arising from this matter invalid. It does not elude me that the behaviour of presbytery has deprived me of my fundamental right at law – the right of appeal to the General Assembly...I am left to assume that this procedure of going over my head was adopted purposely in order to deprive me of this right. It would explain why the petition has been dealt with secretly, without allowing me to speak...I will have no other option than to draw up a new petition, but this time to the General Assembly. I do not believe that it is proper to receive a petition without ensuring that the petitioner is present in the court." The Tasmanian church's code book clearly states that "a petitioner is a party at the bar" (7.35.7).

In a telephone call from Rev. Alistair Bain the following day, after confirmation by the clerk that my letter had been received by him, I was told that the presbytery still intended to have me present my petition at the April meeting. This sits ill with the presbytery letter quoted above, that assures me there would be a decision at the April meeting, and I should expect to hear from them again shortly AFTER April 2.

There clearly was no intention on the part of the Presbytery of Derwent to allow me a fair hearing and to follow the church's judicial procedures by ensuring that the petitioner was a party at the bar.

4: Motion k) While I was writing a new petition, this time to the General Assembly of Tasmania, and awaiting the minutes from the February meeting (requested first on Feb 13 and again on Feb 20) I received notification on March 7 that the session had removed the offending sermon from its website, thus fulfilling but not granting the prayer of my petition. The General Assembly of Tasmania's finding in motion k) that this action by the session was not improper misses the point of my concerns. I did not claim that the action was improper. I acknowledge that the session was legally entitled to do this.

The crux of this matter however, is that in removing the sermon from the church's website the prayer of the original petition was rendered irrelevant. There was no reason given for the removal pertinent to my petition prayer, only that "the session has no desire to see the matter prolonged", which sounds more like a response of convenience. The action by session ensured that the presbytery would not need to acknowledge or deal with the matter of the sermon's offensiveness toward God. Hence, while legally it was permissible for the session to remove the sermon "voluntarily", in doing so it ensured that I did not have a fair hearing in my attempt to hold someone in the church accountable for an unorthodox and objectionable sermon. The action of session ensured that the presbytery would avoid accountability or scrutiny over the sermon, and in this I was again denied natural justice since the reason for the removal was not and to date has not been addressed. This episode is an illustration of adherence to the letter of the law but not the spirit of the law.

5: Motion l) The Rev. Alistair Bain spoke to me at length as part of the assembly's "explanation and apology" for the actions of the Presbytery of Derwent. During this citation, more than once the words "we should not have...we were wrong...we are sorry..." were stated.

As I could not take in all that was being said I asked (at the time) for a copy of this apology. This was not included in the minutes from the General Assembly of Tasmania and I have not received it despite a further request to the clerk of that assembly.

I regard this as further evidence of the less-than-helpful and less-than-transparent attitude of the Presbytery of Derwent toward me in seeking a fair hearing and natural justice.

6: Motion m) The finding by the General Assembly of Tasmania that the sermon I had analysed and criticised at length, giving ample evidence of its lack of orthodoxy and offensiveness to God was not dishonouring to God or contrary to orthodox Presbyterian teaching when taken in context, is based on the erroneous notion that context can justify otherwise unacceptable preaching.

In what seemed to be a deliberately provocative trifling with the sentiments of those who came to worship or to hear about the living God, Des Smith opened his Good Friday sermon at Crossroads Presbyterian Church in April 2012 with a jocular acknowledgement of the congregation's surprise at his sermon title: "It's a confusing topic, isn't it, but it's true, God *is* dead! It's not what you thought you'd be hearing...to have the only reason you came to church perhaps, being pulled out from under your feet!"

The quotation from Nietzsche was referred to many times as the congregation was bamboozled (or impressed) by Smith's cleverness with his "confusing" worldly philosophies. The God is dead quote – at first attributed to Nietzsche but thereafter expressed as the preacher's own conviction - was presented as an understandable position, given that Muslims cut off a hand, Jews and Muslims shoot each other, Hindus burn widows, Somalis practise genital mutilation, and Christians are greedy and selfish – as if such wickedness could ever be attributed, even in ignorance, even as a rhetorical device by a preacher - to the Christian God.

I was prepared to allow a certain level of rhetorical device – the God is dead reference must be a ploy – a provocation. I expected it to quickly move to a punch line, a resolution. But there was no punch line. No retraction. No correction. Nietzsche said God is dead, and "He's got a point, because God *is* dead". There comes a point with such an approach, where the opportunity for a punch line has passed. Very early on in this sermon I knew that there was no longer any possibility of sufficiently mitigating words. The sermon was irredeemably irreverent and offensive and no context argument could save it.

In another example of so-called cultural relevance, and presumably "context", Des Smith juxtaposed the death of Christ on the cross, the grief of the Father, and the darkness that fell (he referred to Mark 15:33) with the grief of a gay man at his lover's funeral. He did this by quoting in full the W H Auden poem Funeral Blues ("Stop all the clocks...") which was given a new lease of life – as was Auden's poetry – after it was featured in the 1994 exceptionally successful film *Four Weddings and a Funeral*. Smith did not specifically mention this film, but it is unlikely he would have expected to succeed in catching the minds of his audience with a full poetry recitation unless they had some familiarity with the poem – a trigger of cultural connectedness. Not only was this poem quoted in full by Smith, making an immediate mental connection with the gay funeral of the film, for those who had seen it, the poet here was a well-known homosexual poet, whose Funeral Blues was popularised in the late 1930s by it being set to music by the well-known homosexual British composer Benjamin Britten, with whom Auden was partnered. The full work is entitled *Four Cabaret Songs* and is notably dark and jarring in style. There is every indication in Funeral Blues that the mourned loved one was a gay partner. The film itself is an ode to immorality and typical of the nature of cultural reference points that some ministers now feel compelled to include in order to be seen as "relevant".

It must also be noted that Funeral Blues is a poem/song about personal love and its fragility. The loss and grief of death is conveyed as deep tragedy, the final verse remaining utterly dark and angry. It offers not a shred of light or hope or redemption, and in this it is the antithesis of the death of Christ, not in the least analogous. Its use in this sermon is a grotesque insult to God and there is no context which alters this outrageous slur.

In another analogy concerning the death of Christ, Des Smith said that it would be like one of us, in a very loving relationship with a father, hearing his voice on the phone one day telling us, "You're no longer my son; as far as I am concerned you're dead, and we'll never speak again". This comment trivialises and diminishes the Father/Son relationship – as does much of the sermon - and the suffering inherent in the most profound event in human history.

Further examples where the preacher wishes to include us all in a worldly antipathy toward God are: "You see, deep down there's a part of me that thinks I'd be better off if God was dead. That I would be freer, that life would be more fun. That my life would be more authentic if I got rid of Him, and because of that in my heart of hearts there is a part of me that would have killed Jesus...If we're honest, in our own lives, we think we'd be freer without God. All of us in our own lives would honestly prefer it if there wasn't a God looking over our shoulders threatening us with punishment if we step out of line. We think we'd be freer without God there – we could act on our emotions. We could express ourselves sexually in any way we liked with anyone we liked. If there is no God human beings are utterly, totally free! Maybe it would be better if we did away with Him. Then we could all breathe a sigh of relief." This does not speak for me and I reject the reference to God as an ogre waiting to pounce on us as a highly offensive and inappropriate way to preach the gospel, whatever the context.

In discussing the death of Christ on the cross, Des Smith said that "there was a total annihilation of the relationship with the Father", that God the Father turned against the Son, and that "God actually abandoned the Son. How can God die? God can't cease to be, but God the Son can cease to be God's Son. His relationship with His Father died...There is no reprieve. God dies. God is dead. And we killed Him."

None of this conforms to what I have been taught in Presbyterian churches about the doctrines of Soteriology or Christology. The words God is dead are repeated 14 times in this sermon. The words God died on the cross are repeated many times. The final sentence in this sermon is as follows: "For God is dead – so that we might live, and that's what Good Friday is all about".

Not since I examined the idiotic ramblings of church cult leaders have I been forced to exercise the same level of mental gymnastics to try and decipher what – presumably biblical – truth may lie behind this confused and outrageous rhetoric.

I maintain that there is no context whatsoever in which the treacherous words God is dead can be uttered in a church, or that the sermon spoken by Des Smith at Crossroads Presbyterian Church on Good Friday April 2012 can be ruled honouring to God or orthodox Presbyterian teaching.

Signed: Morag Zwartz

Dated: 25/5/13

COMMUNICATION

(i) **From the Rev. Dr Paul Logan resigning as Clerk of Assembly.**

1 January 2013
Rt Rev. D.N. Jones
Moderator-General
Presbyterian Church of Australia
PO Box 2196
STRAWBERRY HILLS NSW 2012
Dear Mr Jones,

I wish to intimate to you and to the members of the General Assembly of the Presbyterian Church of Australia my retirement from the position of Clerk of the General Assembly of the Presbyterian Church of Australia with my last day of service being 31 December 2014.

It has been my privilege to serve the Church in this position since May, 1991, first as Acting Clerk and following the 1991 Assembly as Clerk. In September 2014 I will reach the age of 75 years and know that it is time to hand over the reins. God has given me strength, patience and perseverance and I hope that because of that I have been able to bring sound advice and wisdom in the exercise of my responsibility in that position.

I am grateful for the support and encouragement I have received from the various officers of the Assembly and members of the Assembly throughout that period and pray that my successor will be given that same support and encouragement.

Yours sincerely,
(Rev. Dr) Paul Logan
Clerk of Assembly

cc Rev. P.J. Barson, Business Convener

(ii) **From the General Assembly of the Presbyterian Church in Queensland concerning the Church of Scotland.**

Rev. Dr Paul Logan
Clerk of Assembly
c/- PO Box 2196
STRAWBERRY HILLS NSW 2012
Dear Paul,

8 July 2013

At the General meeting of the State Assembly of the Presbyterian Church of Queensland the Assembly had before it a matter which was published concerning the Church of Scotland.

The Assembly resolved at Minute 119 to forward the following statement by the General Assembly of the Church of Scotland to the Clerk of the GAA for the information of the General Assembly of Australia.

I would appreciate it if you would bring this matter before the GAA as a communication.

The following is the statement:

Church finds common ground on sexuality debate

http://www.churchofscotland.org.uk/news_and_events/news/2013/church_finds_common_ground_in_sexuality_debate

20 May 2013

The General Assembly of the Church of Scotland in a groundbreaking decision called for the Church to maintain its historic doctrine in relation to human sexuality but, in line with the Kirk's historic position of allowing congregations to call their own minister, to permit an individual Kirk Session to call a minister in a civil partnership if it chooses to do so.

The Legal Questions Committee and the Theological Forum will bring reports to next year's General Assembly about how this will be achieved. In the meantime courts and committees of the General Assembly will maintain the status quo.

Commenting on the decision, the Moderator of the General Assembly of the Church of

Scotland, the Right Reverend Lorna Hood said: "This is a massive vote for the peace and unity of the Church."

The Report of the Theological Commission was published in April as the culmination of two years of theological reflection and debate, and it described the breadth of theological opinion which exists within the Church of Scotland on whether it should ordain ministers who are in same-sex relationships. The General Assembly was offered a choice of either legislating to allow for such ordinations where those concerned are in a Civil Partnership or of reaffirming the traditional understanding that it is inappropriate to ordain ministers who are in same-sex relationships. The Report did not offer a recommendation of one option over the other but rather was written in such a way as to leave the outcome open for the General Assembly to decide. The Very Reverend Albert Bogle in the course of the debate proposed a third motion which enabled traditionalist and revisionist supporters to move closer.

The report was presented to the Assembly by the Commission's Convener, the Reverend John L. McPake. A full but gracious debate followed in which the Church affirmed its historic and current doctrine and practice in relation to human sexuality nonetheless permitting Kirk Sessions who wish to depart from the Church's traditional position to do so.

Mrs Hood added: "This was a major breakthrough for the Church but we are conscious that some people remain pained, anxious, worried and hurt. We continue to pray for the peace and unity of the Church."

With all good wishes.
Yours sincerely in Christ,
(Rev.) Ron Clark
Clerk of Assembly

(iii) From the Clerk of the General Assembly of the Presbyterian Church of South Australia concerning ministry in that State.

12 August 2013
Rev. Dr Paul Logan,
Clerk General Assembly,
Presbyterian Church of Australia,
PO Box 2916,
STRAWBEWERRY HILLS NSW 2012

Dear Paul,
Greetings in the blessed Name of our Saviour and Lord, Jesus Christ.

Officers of the General Assembly of Australia contacted Gary Ware, as Moderator of the 2013 PCSA Assembly and Convener of the Mission Committee, to invite the submission of a report on behalf of the South Australian Assembly, according to the terms set out in the Articles of Agreement and referred to in GAA Blue Book 2010, as follows:

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.

While acknowledging that the State Assembly will not meet before the GAA, the Deputy Clerk proved the suggestion that an indicative statement agreed to by a substantial number of Commissioners to the PCSA Assembly would be able to be received by the GAA, and would be of great help in their considerations of ongoing assistance to the smaller state churches.

In that light, in consultation with the Moderator General, Gary Ware composed the attached statement.

It has been viewed and supported by a significant majority, 18 out of 21, of commissioners to the 2013 PCSA General Assembly. Torrens Presbytery also gave it

unanimous support at their regular meeting on August 10.

In providing this communication to the General Assembly of Australia we leave it to your discretion as to the appropriate timing for its inclusion in the business agenda of the Assembly.

Yours faithfully,

Brian Johnson, CLERK

STATEMENT ON BEHALF OF COMMISSIONERS TO THE 2013 GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA AND THE PRESBYTERY OF TORRENS. Prepared by Gary Ware, Moderator of the 2013 State Assembly.

Since the last General Assembly of the Presbyterian Church of Australia in 2010 the overall situation of our Adelaide churches has largely deteriorated, with isolated areas of modest encouragement.

In a city of 1,225,000 people, on an average Sunday, around 150 people will present at Presbyterian services conducted in six locations around the metropolitan area. Torrens Presbytery also embraces works in Mount Barker, Port Augusta, and Whyalla, which are respectively 35km, 320km and 395 km outside of Adelaide.

Our two largest congregations, North Adelaide and Para Hills are making some progress toward spiritual health, but neither is capable of sustaining full time ministry without outside assistance. The challenge for these works to proceed toward greater health and viability is stymied by the crushing workload both pastors of these churches sustain in wider denominational responsibilities.

Chris ten Broeke, in addition to a (part-time) ministry at North Adelaide is tasked with: the supervision of the pastoral worker at Mount Barker; the moderatorships of Norwood, Whyalla and Seacliff; the financial administration of the PCSA; Army Chaplaincy; and part time work at Koorong. Damien Carson, in addition to full time ministry (possible because of denominational funding support) at Para Hills is: Clerk of Torrens Presbytery; supervisor of a part time appointment at Port Augusta; and moderator of Elizabeth. They also serve Assembly Committees.

It is difficult to conceive that both of these men will last in ministry in Adelaide under current conditions. The loss of either would virtually make the situation for the other untenable.

This is further exacerbated by the absence of anyone in the Adelaide churches who could carry out the roles that the two ordained pastors carry out. It is not a question that our rules are stymying available folk from assisting. There are no suitable people present in the church.

What is meant by 'suitable people' is people with: pastoral hearts and aptitudes; clear organisational skills; a knowledge of the appropriate rules and patterns of congregational procedure; a desire for local congregations to adapt and present the Gospel well in their local contexts; and a commitment to a connectional family of healthy churches supporting each other in ministry and mission in the Adelaide region.

Little else is conceivable than that during the next three years the relational nature of our congregations in Adelaide will utterly collapse, resulting in aged and burdened congregations largely having to fend for themselves in organising pulpit supply and pastoral care. Mission and outreach will be ad hoc, if done at all. The congregation at Largs North, having been replanted by a man of reformed baptistic convictions, is currently in the process of separating from the PCSA in order to become an independent Baptist church. The property that the congregation currently uses will be retained by the PCSA.

While the continued presence of the Assessors from the GAA and Penola Presbytery provide essential and much appreciated support, this alone will not be enough to facilitate growth or even prevent further deterioration.

What is needed is a form of intentional interim ministry resident in Adelaide.

Whether pastorally ordained or not, the individual would have preaching skills, the capacity to chair fruitful meetings, the strategic ability to point the local bodies toward the thought processes needed to move from moribund introspection to Gospel ministry and growth.

Such a person, styled a 'presbytery pastor', 'intentional interim pastor', or similar could be moderator of Elizabeth, Norwood and Seacliff maintaining services, pastoral care and

necessary operations while future strategies are developed and brought forward. It is hoped that this arrangement would enable the wider denomination to more effectively manage the supervision of the churches in Port Augusta, Whyalla and Mount Barker.

Our desire would be:

1) For the Moderator-General's Church Planting Task, in conjunction with any GAA Home Mission Committee that may come into existence, to liaise with Torrens Presbytery and, as necessary, the South Australian Assembly to identify and facilitate the identification and appointment of a 'presbytery pastor' or similar, as described above.

and

2) That the above bodies freely investigate and pursue any and all possibilities for church planting or revitalisation in the Adelaide region.

(iv) From the General Assembly of the Presbyterian Church of Queensland concerning the proposed committee structure for the General Assembly of Australia.

Presbyterian Church of Queensland

30 August 2013

Our ref: CL 13 GAA

Rev. Dr Paul Logan

Clerk, General Assembly of Australia

Presbyterian Church of Australia

PO Box 2196

STRAWBERRY HILLS NSW 2012

Dear Paul

I am enclosing a letter from the State Assembly of the Presbyterian Church of Queensland.

The Assembly authorised the Commission to finalise this correspondence and a copy of this is attached. Would you please arrange to present this to the General Assembly of Australia as a communication for the benefit of that Assembly.

With thanks and good wishes.

Yours sincerely in Christ



(Rev) R C Clark

Clerk of Assembly

Presbyterian Church of Queensland

30 August 2013

Our ref: CL 13 GAA

Rev. Dr Paul Logan

Clerk, General Assembly of Australia

Presbyterian Church of Australia

PO Box 2196

STRAWBERRY HILLS NSW 2012

Dear Paul

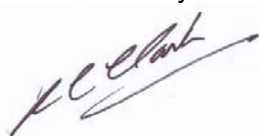
I am writing regarding a proposal from the GAA Code Committee which is due to come before the 2013 General Assembly, concerning the membership of the committees of the GAA.

The 2013 PCQ Assembly resolved to convey to the GAA its opposition to and concerns about one particular aspect of this proposal, that pertaining to the membership of the College Committee, which would have the effect of removing from the College Committee's membership the conveners of the six State theological education committees and the full-time lecturers at the theological colleges. I note that when the PCQ Assembly approved its resolution in this matter, four members requested that their dissent be registered, Revs R. C. Clark, L. J. F. Hall, G. Kettniss and I. McIver.

It is the view of the PCQ that the proposed new arrangements would serve the Church less well, than those currently in place, for the following reasons:-

- Under the current arrangements, the PCA can be assured that a large number of the members of the College Committee are people who thoroughly understand and are committed to the work of Presbyterian theological education in Australia: the conveners and full-time lecturers appointed directly by their own State Assemblies to exercise responsibilities in this area. While no doubt the General Assembly would seek to ensure that members appointed under the new arrangements are similarly suited to this work, it is less certain that this would be the case.
- The situation in place for many years has been that the majority of the College Committee's membership has comprised, in practice, appointees of the State Assemblies (the six state committee conveners, the college Principals and full-time lecturers), who as a committee of the General Assembly carry out the wishes of the Assembly and operate under a Regulation of the General Assembly. In the view of the PCQ, this expresses a right balance between the responsibility of the General Assembly to oversee theological education within the PCA, and the fact that the recognised theological colleges of the PCA are operated by various of the State Churches, with the latter bearing all of the risks and expenses involved in operating the considerably-sized entities that our three fine theological colleges are today. The proposal to change the membership of the College Committee to our mind represents a substantial change to this time-honoured arrangement of our federal Church.
- In our view it is vital that there be strong links between the committees and theological colleges which oversee theological education within the various states of the PCA. The current provisions governing the membership of the College Committee serve this purpose most usefully, by bringing together all of the state committee conveners, college Principals and lecturers once a year, to discuss their common business of providing quality theological education within the PCA. This is the only such occasion in the life of the national Church where this group is gathered together regularly. Although the cost of convening the current College Committee is not insignificant (as one of the larger committees of the General Assembly), the price of disunity in the critical area of theological education is potentially much higher.
- It may be argued that the College Committee's membership provisions should be brought into line with those of the majority of the GAA's committees. However such an argument fails to recognize that the different committees of the Assembly have considerably different purposes, and that a 'one-size-fits-all' approach is not necessarily the best one. The work of the College Committee is quite specialized, and distinct from that of the various other committees. The size and shape of the College Committee ought to be determined by the needs of theological education within the national Church, each of its constituent states, the theological colleges operated by the state assemblies, and the students who study at these, before considerations of uniformity among the memberships of the Assembly's committees are taken into account.
- If the cost of flying members to Sydney for the College Committee's is a significant issue for the GAA that issue can be simply resolved by the state theological education committees covering the costs for any additional flights beyond those of the Principal and Convener from each state.

Yours sincerely



(Rev.) R C Clark
Clerk of Assembly

- (v) **From the Presbytery of Torrens requesting the Moderator-General to appoint assessors to the Presbytery until the 2016 General Assembly of the Presbyterian Church of Australia.**

The Moderator General
Presbyterian Church of Australia
C/- Church Office
PO Box 2196
Strawberry Hills NSW 2012
31st August 2013

Dear Sir,

The Presbytery of Torrens, convened and constituted on 10th August, 2013 resolved, among other things, to refer to the Moderator General of the General Assembly of Australia, the matter contained in the following extract minute for decision:

183/13 Pursuant to minute 27/13.1, the presbytery resolved to seek the appointment of assessors by the Moderator-General before 9th September 2013 to take effect for the next triennium, under Article 13 of the Articles of Agreement, to strengthen the presbytery in its operation, and to provide assistance in strategically restructuring the churches within its bounds.

Extracted from the minutes of the meeting of the Presbytery of Torrens on 10th August, 2013, by me:

Damien Carson, Clerk, on 31st August 2013.

Yours in the service of Christ and of His gospel.

Rev. Damien Carson
Clerk

OVERTURES

(i) From the General Assembly of the Presbyterian Church of Western Australia concerning the National Journal.

To the General Assembly of the Presbyterian Church of Australia.

WHEREAS

- A. the new format of the Australian Presbyterian magazine takes away the Presbyterian identity of the publication; and
- B. the reduction in size and content decreases its potential for effective use as an aid to furthering the Presbyterian and Reformed faith, particularly in regional and remote areas,

Now therefore the General Assembly of the Presbyterian Church in Western Australia overtures the General Assembly of Australia to take these premises into consideration and to:-

- 1. Reinststate the 'Australian Presbyterian', in the state it was before the last GAA, by funding the National Journal Committee appropriately;
- 2. Encourage the GAA to re-evaluate the value the 'Australian Presbyterian' as a theological teaching, practical Christian living, national information sharing, national forum, unity and mission out-reach tool so that the GAA may comprehend the spiritual blessings the 'Australian Presbyterian' brought to the PCA as a whole;
- 3. Keep the existing members of the National Journal Committee and possibly provide extra funding for the editor to be a full time as in year's past;
- 4. If necessary enlarge the National Journal Committee to ensure that it always contains at least one person with a strong business management background, able to effect a more efficient system for freighting and distributing the printed journal, and organise an improved subscription system incorporating online access for an appropriate price; and at least one person with experience in online computer and internet operations, to be able to take full advantage of the digital age, without losing the opportunity to generate additional funds;
- 5. Note the payment of its share for the support of the National Journal from the funds of the Presbyterian Church of Western Australia, to assist towards the continuation of the National Journal in its previous form.

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

Mr C. Woonings and Rev. R. Fraser were appointed to state the overture.

(ii) From the Code Committee to amend the Code of Discipline by the insertion of new clauses 2.04, 2.20 and 2.28(b).

To the General Assembly of the Presbyterian Church of Australia.

WHEREAS:

- A. Disagreement has arisen as to whether a matter of discipline can be dealt with by a committee or a commission.
- B. Courts of the Church from time to time refer other matters to a committee or to a commission.
- C. Matters considered under the Code of Discipline deal with matters private and confidential to the parties concerned.
- D. The Code Committee has considered a report from its Convener concerning the matter.

Now therefore the Code Committee overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to amend the Code of Discipline of the Presbyterian Church of Australia by:

- 1. Inserting a new clause 2.04: "A court of the church in considering the report of a committee dealing with a matter of discipline may remit the report to the committee for further consideration and report but must, in all matters, follow the procedures of the Code of Discipline" and renumber all subsequent clauses.
- 2. Inserting a new clause 2.20: "A presbytery may remit a case of discipline to a

committee for investigation and report to a future meeting of the presbytery but the judgement on the matter must be that of the presbytery” and renumber all subsequent clauses.

3. Inserting following clause 2.28 a new clause 2.29: “The General Assembly may remit a case of discipline to a committee for investigation and report to a future meeting of the Assembly but the judgement on the matter must be that of the Assembly” and renumber all subsequent clauses.

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

Paul Logan, Convener.

The Rev. Dr Paul Logan and Mr Simon Fraser were appointed to state the overture.

PETITIONS

- (i) **From Mr A. Jaysarah concerning decisions of a commission of the General Assembly of the Presbyterian Church in NSW.**

(This is a private document and on advice was not distributed, nor printed in the Blue Book.)

- (ii) **From the Rev. Gordon Peden to be received as a Minister of the Presbyterian Church of Australia.**

To the General Assembly of the Presbyterian Church of Australia

I Gordon Peden petition the General Assembly of the Presbyterian Church of Australia regarding the refusal by the Reception of Ministers Committee (ROMC) of my application to be received as a minister of the Presbyterian Church of Australia.

I was ordained as a minister in the Mennonite Church of Australia 23 years ago on the 20th Feb. 1990 and I have been employed by the Presbyterian Church since 2005 when I was asked by the Rev. Kevin Cooper if I'd "Take a couple of services at Singleton, until a replacement could be found." I was there for four years until I was asked by the Rev. Jon Nuttal if I would consider coming to East Maitland including Beresfield and Raymond Terrace where I have been since Feb. 2009 to the present.

In 2011 I was asked by the Assistant Superintendent of M&M Rev. John Irvin if I would consider applying to ROMC which I did and I met with them in March 2013 and was interviewed by a panel at the PTC after supplying them with the requisite paperwork.

On returning from annual leave in late July I was disappointed to receive a letter from ROMC declining my application; however the name on the letter was not mine but another applicant from Victoria. After speaking with ROMC Convener Rev. Guido Kettniss he agreed to post another letter with my name on it which I received 7nd August.

I appeal to the Assembly on the following grounds: Since arriving at East Maitland the Church has grown and continues to grow, despite the burial of 20 members on the roll. The Gospel of Christ is preached, and the congregations are growing in the knowledge and the love of Christ.

Since my ordination in 1990 I have never applied for a job in Ministry, I have always been called: The Mennonite Church, The Congregational Church, Abermain Mission Hall, Singleton and East Maitland Presbyterian Churches, not to mention works on Mining Camps and house Churches. The reason I wait to be called is because I'd rather be one or two steps behind my Lord and Saviour than get ahead of Him and out of His will. I was reluctant to appeal the ROMC decision; however the congregations of East Maitland, Beresfield and Raymond Terrace and some ministers from the Presbyterian Church have asked and encouraged me to do so.

Now therefore I, Gordon Peden, ask the General Assembly to take these premises into consideration and approve my application to be received as a minister of the Presbyterian Church of Australia,

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

26 August, 2013

Gordon Peden

- (iii) **From the Rev. Risati Paleme to be received as a Minister of the Presbyterian Church of Australia.**

To the General Assembly of the Presbyterian Church of Australia.

The humble petition of Rev. Risati Palemene dated 28th day of August, 2013.

This petition shows:

1. On the 23/07/13, I received a letter from the Convener of the ROMC Rev. G. Kettnis, with respect to my application. The letter was intended for another applicant, although the envelope is addressed to me and after informing the Convener of the ROMC, I

received the corrected letter informing me that my application to be accepted as a minister was not successful.

This letter is attachment 1.

2. Referring to this letter

Paragraph two**“I was not able to express the relationship between righteousness, faith, works and salvation during the interview”.**

I was asked a question by Dr Hood and my answer on reflection perhaps was not what he was looking for, which immediately followed by Rev. Peter Hastie’s rephrasing of the same question and was able to understand it immediately when the Righteousness of God, Paul and Romans was mentioned. I responded saying Paul is talking about that justification is by faith alone, we are justified as righteous only by faith and not by works of the law. No matter if we offer ourselves and our wealth we are not justified by anything we do, but only through faith in Christ. I could have said a lot more, I felt I had to keep my answers brief and to the point.

The day after, I sent an email to the Chair of the Panel of Interviewers, Rev. Peter Hastie and offered to sit a written test if required as I am more akin to be interviewed in these kind of setting, writing the answers to questions as it gives me time to reflect before answering. Whilst I have a good level of education, it does not mean that this kind of interview setting is conducive with the way I am most comfortable with in the examination of a Document such as the Confession of Faith.

3. In order to demonstrate my understanding of the relationship between righteousness, faith, works and salvation, I attach a sermon preached by me at my church on this very question (Romans 3:22-24), and hope it will assist your reconsideration of the conclusion put forward by the ROMC sub-committee regarding the above subject matter. This sermon is verified by Rev. Cowley in writing and attached to sermon.

This sermon is attachment 2

4. **Please consider my humbly and honest reflections on the difficulty I faced during the two interviews with the two ROMC sub-committees.**

I left the CCCS church that I have served as a deacon and later as a minister both in New Zealand and Samoa for over thirty five years, and humbly submit that all the church communication both oral and written, were all articulated in the Samoan language. It is the same with the Samoan Presbyterian Church in Fawkner, where all church matters and even preaching are exclusively communicated in the Samoan language, except a brief homily for young children and youth in the English language. In other words the discussions and teaching as well as preaching of the word of God is all articulated, framed and weaved in the Samoan language.

I humbly submit to the General Assembly, that an Anglo-Saxon minister with possession of an Anglo-Saxon cultural context, which helps him to instantaneously understand questions asked, gives him the ability to process and articulate an answer much more comfortable to pass these kinds of interviews with ease and confidence. This I believe was the handicap faced by me and I am sure other candidates whose first language is not English, and who have to endure these processes to be accepted as a minister.

To be asked many questions requiring instant responses in English is a big disadvantage and felt that I would have liked to have been interviewed in some parts of the interview as in the Confession of Faith in writing, if this was the intention and objective is to test ones knowledge of the Confession of Faith. I personally feel I should have been given options to be assessed fairly, and I pointed this out to Rev. Hastie in my email to him after the interview.

5. I appreciate that no one should be treated any different from all the other applicants to be accepted as minister for the Presbyterian Church of Australia. However, I believe that **“what is equal should be treated equally, and what is different should be treated differently”**. I am suggesting if appointed to the interviewing panel, Rev. Cowley and Rev. Opetaiia being Samoan ministers of the Presbyterian Church would have added this very important cultural capital and give a Samoan perspective; I am referring to and would have assisted the panel greatly in fairly assessing me during these two interviews.

6. Referring to this letter (**attachment 1**)
 Paragraph three.....”**My advice is to enrol in at least two subjects- Theology and Westminster Confession of Faith.**”
 Your Petitioner humbly submits that I spent seven years of fulltime study and if I may say with all humility, these seven years are a lot of years of study to be a minister of God’s word, especially being an adult student forty years’ of age when I entered fulltime study to become a minister. I studied, the Westminster Confession of Faith a very important document for all Reformed Churches like the CCCS church, who is a member of the WARC (World Alliance of Reformed Churches in the world). I have read both the Westminster Confession of Faith and also the Code Book of the PCA church. I feel confident that given the opportunity in the not too distant future, I would like to pursue studies towards a master’s degree in Theology at Box Hill College in Melbourne.
- My application and Theological qualifications is attachment 3**
7. Paragraph four of this letter (**see attachment 1**)
 **“I also noticed that I had informed you following your first interview that no decision would be made re: your application until the matter in which you were in dispute was settled, and when you informed me that it had been settled, I would arrange the follow-up interview.....**
 The Petitioner humbly submits **that I have never received any verbal or written communication ever** from the Convener of the ROMC since his letter of the 19/10/2011. It was not until the Clerk of my Presbytery sent Rev. Cowley the email from the Convener dated 12/02/13, and a copy to me in early March 2013 by Rev. Cowley, that for the first time learned about what was holding the progression of my application. The protracted process was extremely difficult to bear and at times very distressing.
8. I was very satisfied with the prompt and loving manner with which the Presbytery of North Melbourne dealt with the matter swiftly and urgently, when it was brought to their attention in February 2013. Once again their investigation and determination found that the former dispute referred to has been dealt with and no longer exists.
9. The issues I have with my application are as follows (1) it has taken over two years now to have this application dealt with and the processes throughout this period in dealing with it, only to be sent a letter intended for someone else. I had to ring to be sent the corrected letter. (2) The letter also for my first interview October 2011, to the chair of first panel, copy sent to me by the Convener, took me by surprise to see the letter addressed to me but the person to be interviewed was a Mr Markham. (3) The letter from the Convener of the ROMC as per (7) above, in response to my letter of the 10/10/11, was never received by me. The letter I sent him on this date was by email, and would naturally believe that a response from him should have been sent to me by email. Why the so called letter from him was not sent again by email if there was no response, he has my email details? (4) What are the due processes in dealing with my application? If the Presbytery of North Melbourne who thoroughly investigated and concluded in September 2011, that there was no impediment to stop my application progressing to the ROMC. If this was not enough, the evidences sent by Rev. Goswell in August 2012 was the same given by my Presbytery in March 2013. It has taken almost two years and yet the same evidences. There was nothing new, but it prolonged my application to its conclusion in April 2013.
10. The Samoan Presbyterian communities in Melbourne have for some time now been desperately in need of Samoan ministers to establish new congregations in areas where many Samoans live and who constantly request the planting of new churches in their areas. This is the one problem faced by the Samoan churches is lack of Samoan ministers to meet this rather urgent need. A good example of this was a resolution to plant a new church in North Melbourne by the Samoan church in Fawkner some ten years ago. And it is only now likely to become a reality when I joined the Samoan Presbyterian Church in Fawkner. The session of our Samoan congregation in Fawkner, has anxiously awaiting the outcome of my application so that they could establish this new mission as soon as possible.
- We have committed our life to the work of the Samoan Presbyterian Church in

Fawkner, and have gratefully assisted Rev. Cowley and his congregation in the teaching and preaching of His word, and will sacrificially do so in the future. It is hurting to have to write this petition but I am praying and hoping that the Good Lord, will shine His light on you to have my application reconsidered and accept me as a minister of the Presbyterian Church of Australia.

Now therefore I, Risati Palemene ask the General Assembly to take these premises into consideration and to receive me as a minister of the Presbyterian Church of Australia.

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

May the Peace and Glory of our Lord Jesus Christ and Saviour be upon the General Assembly of the Presbyterian Church of Australia as it deliberates on matters for the good of His church now and into the future?



Risati Palemene,
61 Abercarn Avenue, Craigieburn, VIC 3064.
28/08/2013

REFERENCE

(i) **From the General Assembly of the Presbyterian Church in New South Wales concerning baptism.**

The Clerk of Assembly
Presbyterian Church of Australia
PO Box 2196
STRAWBERRY HILLS NSW 2012

23 July, 2013

Dear Sir,

The 2013 NSW General Assembly resolved to forward a reference to the General Assembly of Australia concerning Baptism. An extract minute of the Assembly is enclosed.

The Rev. C.D. Balzer was appointed to state the Reference to the General Assembly of the Presbyterian Church of Australia.

Yours sincerely,

(Rev. Dr.) Paul Logan

Clerk of Assembly

At Croydon and within PLC Sydney on Thursday the 4th day of July 2013 at 2.00 p.m., the N.S.W. General Assembly met pursuant to adjournment and was constituted with prayer.

Among other things:

106. Baptism: Pursuant to notice Mr S. Mansour moved:

That the Assembly:

- (1) Recognise that:
 - (a) the Westminster Confession of Faith (Chapter 28 Paragraph 4) provides that infants of one, or both, believing parents, are to be baptised.
 - (b) The Code requires Ministers, Licentiatees and Elders to sign "The Formula" stating they 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 they understand the Holy Scriptures, and as a confession of their faith."
 - (c) the Declaratory Statement only allows for liberty of opinion on matters in the subordinate standard not essential to the doctrine therein taught.
- (2) Declare that:
 - (a) The baptism of infants is an essential doctrine of the Westminster Confession of Faith taught in the Presbyterian Church of Australia.
 - (b) Ministers, licentiatees and elders are not at liberty to hold a different doctrine to Chapter 28 Paragraph 4 of the Westminster Confession of Faith which states that infants of one, or both, believing parents, are to be baptised.
 - (c) Those who cannot sign The Formula cannot be ministers, licentiatees and elders of the Presbyterian Church of Australia in the State of New South Wales.

The motion was seconded.

The Rev. C.D. Balzer moved as a motion of procedure:

That the Assembly:

- (1) Thank Mr S. Mansour for his concern that all office-bearers of the Presbyterian Church of Australia adhere to the Westminster Confession of Faith read in the light of the Declaratory Statement of 1901.
- (2) Advise Mr Mansour that the 1994 General Assembly of Australia dealt with some questions which are relevant to his concerns, and refer him to the report of the Ad Hoc Committee on the Declaratory Statement to that meeting of the Assembly and to the resolutions of the Assembly in that regard. (Min. 100).
- (3) Advise Mr Mansour that the General Assembly of Australia is the most appropriate body to deal with his concerns.
- (4) Send the contents of Mr Mansour's motion to the General Assembly of Australia as a Reference and request the General Assembly of Australia to deal with this question.

The motion was seconded and approved.

It was moved and seconded.

That the Assembly:

Appoint the Rev. C.D. Balzer to state the reference to the General Assembly of Australia.

The motion was approved.

The meeting was closed with prayer.

Extracted from the records of the N.S.W. General Assembly this 23^d day of July 2013 by me.

PAUL G. LOGAN, Clerk of Assembly.

REPORTS

AD HOC COMMITTEE ON WOMEN'S MINISTRIES ADDENDUM

The main activities of WMPCA in the past triennium has been to host a Consultation on 3rd February 2012 and a second *Flourish* conference on July 27-28, 2012. The committee has also run a website and blog. About 30 people from various states attended the Consultation and gave useful insights in to the progress of Women's ministries in various states and the challenges. It was apparent that there was quite a bit of energy being invested in the several of the states and that the challenges and solutions vary significantly across the states. About 100 people attended *Flourish* at Burwood Presbyterian Church in Sydney. *Flourish* focused on "getting into action" with the theme 'from why to how'. Participants heard a very thoughtful opening address from Douglas Milne and two excellent expositions from David Jones, the keynote speaker. There was a great range of workshops which shared the knowledge of people from many churches around Australia. Feedback and evaluation of the conference was positive and many delegates enjoyed the fellowship and networking. It is clear from the feedback received that women in across the church seek encouragement, equipping and appreciate working with men who are willing to listen and provide opportunities for them to serve.

Several of the states now have committees which help to co-ordinate women's ministry and the role of WMPCA needs some review. Women's ministries are primarily conducted in local congregations and so state structures have a key role in co-ordinating those. WMPCA still has a role in helping to connect activities across the states and to advocate for women's ministries in the whole of the Australian church. The exact function of WMPCA needs some review and that is a task for early in the new triennium including the need for further conferences like *Flourish*. We therefore ask that the Assembly continue to appoint a committee and ask it to reconsider its role in light of developments in the states and to make connections with the state committees, perhaps by including a representative from the state committees on WMPCA.

The Presbyterian Church of Australia holds to a "complementarian" approach in its polity and the majority of sessions and congregations operate on these principles, though with some variety of practices. The complementarian view is that "male and female were created by God as equal in dignity, value, essence and human nature, but also distinct in role whereby the male was given the responsibility of loving authority over the female, and the female was to offer willing, glad-hearted and submissive assistance to the man."¹ We do not believe that WMPCA should be involved in debating these issues where they are controversial in the courts of the church or in congregations and that it serves the church best by working within a complementarian framework while recognising that this can be expressed in various ways.

Rachel Bain and Syliva Sui both accepted an invitation to join WMPCA. Rachel left the committee due to family and ministry demands after giving a great deal of help with *Flourish*. The Convener, John McClean, has served for two terms and is not standing again. Mrs Ceale Orford has agreed to accept nomination as Convener. Mrs Orford has been involved in developing women's ministry at local, state and federal level for several years. She served on the earlier forms of WMPCA and on Women's Ministry Presbyterian Church of Queensland. The committee hopes to be able to bring to the Assembly a commissioner or possible commissioner to the GAA to add to the committee.

JOHN McCLEAN, Convener.

¹ Bruce Ware, "Summaries of the Egalitarian and Complementarian Positions on the Role of Women in the Home and in Christian Ministry", Council of Biblical Manhood and Womanhood, <https://www.cbmw.org/Resources/Articles/Summaries-of-the-Egalitarian-and-Complementarian-Positions>

AUDITOR'S REPORT AND FINANCIAL STATEMENTS



Presbyterian Church of Australia

in the State of New South Wales

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OFFICE OF THE CHAIRMAN OF TRUSTEES

PRESBYTERIAN CHURCH (NEW SOUTH WALES) PROPERTY TRUST

FINANCIAL STATEMENTS 2012

The financial statements for the three years ended 31 December 2012 reflect exclusively the assets and liabilities of the Presbyterian Church of Australia.

In the opinion of the Trustees, the accompanying balance sheets disclose the funds and investments for which the Trustees are responsible and the income statements are properly drawn up so as to give a true and fair view of the state of affairs at 31 December 2012 and the results for the year ended on that date.

The following pages are extracts and supplementary schedules from the audited accounts of the Presbyterian Church (New South Wales) Property Trust, Presbyterian Inland Mission and Australian Presbyterian.

Jeffrey R Falls
Chairman of Trustees

Signed at Sydney, 22 July, 2013.



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Independent Auditor's Report to the Trustees of the Presbyterian Church of Australia

We have audited the extraction of the attached balance sheet and statement of comprehensive income of The Presbyterian Church (New South Wales) Property Trust - Funds held on behalf of the General Assembly of Australia ("Assembly Fund Statements") for the three years ended 31 December 2012.

The Assembly Fund balance sheet and statement of comprehensive income has been extracted from the audited financial statements of The Presbyterian Church of Australia in the State of New South Wales ("The Church's Statements") and underlying financial records. We have conducted audits on The Church's Statements for each of the three years now reported. Our unqualified audit opinions on The Church's Statements were dated 28 March 2011, 26 March 2012 and 25 March 2013.

The Responsibility of Trustees for the Statements

The general manager is responsible for the preparation and fair presentation of the Assembly Fund Statements in accordance with the accounting policies which are appropriate to meet the requirements and the needs of the General Assembly. This responsibility includes establishing and maintaining internal controls relevant to the preparation and presentation of the Assembly Fund Statements that is free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on the Assembly Fund Statements based on our audit. We conducted our audit in accordance with Australian Auditing Standards. These Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance whether the Statements are free from material misstatement.

Our procedures included agreement, on a test basis, of items included in the Assembly Fund Statements to The Presbyterian Church of Australia in the State of New South Wales ("The Church") financial records. These procedures have been undertaken to form an opinion as to whether, in all material respects, the Assembly Fund Statements have been properly extracted from the financial records of the Church in accordance with the requirements of the Trustees of the Church.

Our audit has been limited to the extraction of the Assembly Fund Statements from the financial records of the Church. Because we have not performed an audit of the Assembly Fund Statements, we are not in a position to and do not express an opinion as to whether the Assembly Fund Statements present fairly for the three years ended 31 December 2012.

The Assembly Fund Statements have been prepared for the purpose of reporting to the General Assembly for the purpose of fulfilling the requirements of the Trustees of the Church. We disclaim any assumption of responsibility for any reliance on this report or on the Assembly Fund Statements to which it relates to any person other than the Trustees or for any purpose other than that for which it was prepared.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.



Independence

In conducting our audit we have met the independence requirements of the Australian professional accounting bodies.

Auditor's Opinion

In our opinion The Assembly Fund Statements comprising the balance sheet and statement of comprehensive income of The Presbyterian Church (New South Wales) Property Trust - Funds held on behalf of the General Assembly of Australia for the three years ended 31 December 2012 are properly extracted, in all material respects, from the financial records of the Presbyterian Church of Australia in the State of New South Wales in accordance with the requirements of the Trustees of the Presbyterian Church of Australia.

A handwritten signature in black ink that reads 'Ernst & Young' in a cursive, script font.

Ernst & Young

Sydney
22 July 2013

THE PRESBYTERIAN CHURCH OF AUSTRALIA

Extracted from Presbyterian Church (New South Wales) Property Trust audited accounts

Balance sheet as at 31 December 2012

	2012	2011	2010	2009
	\$	\$	\$	\$
Assets				
Cash or cash equivalents	24,222	9,221	2,503	2,503
Funds with Trustee Investment Fund	1,738,901	1,126,635	477,810	562,650
Interest free loans	0	0	3,985	0
Trade and other receivables	13,561	15,843	62,884	19,961
Property, plant and equipment	483,721	492,920	519,166	512,304
	<u>2,260,405</u>	<u>1,644,619</u>	<u>1,066,348</u>	<u>1,097,418</u>
Liabilities				
Interest Free Loan - Ministry & Mission	0	0	15,000	33,000
Loan Foundation	0	3,702	5,338	6,833
Trade and other payables	49,907	83,106	34,325	65,809
Employee Entitlements	1,833	970	1,495	0
Other provisions	24,000	19,000	20,000	15,000
	<u>75,740</u>	<u>106,778</u>	<u>76,158</u>	<u>120,642</u>
Net assets	<u>2,184,665</u>	<u>1,537,841</u>	<u>990,190</u>	<u>976,776</u>
Balance at 1 January	1,537,841	990,190	976,776	939,948
Surplus/(deficit) for the year:				
Finance Committee - Specific	505,865	0	0	0
Finance Committee - Ordinary	0	0	0	0
Christian Education Committee	(36)	(458)	(8,648)	(143)
World Missions Committee	126,161	549,706	22,620	38,313
National Journal Committee *	11,981	0	0	(854)
Hymn Book Committee	1,504	(3,194)	(2,188)	(1,786)
Special Committee	93	1,143	1,167	929
Contemporary Committee	1,256	454	463	369
Total capital and reserves	<u>2,184,665</u>	<u>1,537,841</u>	<u>990,190</u>	<u>976,776</u>

*Separate from Presbyterian Property Trust audited accounts until 2012.

THE PRESBYTERIAN CHURCH OF AUSTRALIA

Extracted from Presbyterian Church (New South Wales) Property Trust audited accounts

Statement of Comprehensive Income for the year:

	2012	2011	2010	2009
	\$	\$	\$	\$
Finance Committee - Ordinary				
Income				
Interest - Trustee Investment Fund - at call	5,558	12,140	13,011	11,783
Other income	12,888	113	(738)	18,186
	<u>18,446</u>	<u>12,253</u>	<u>12,273</u>	<u>29,969</u>
Expenditure				
Audit and accountancy	3,250	3,153	3,090	3,090
Computer expenses	12,000	12,000	12,000	12,000
Grants	10,000	0	0	0
Honoraria	2,600	2,600	7,117	667
National Journal funding	25,000	65,000	28,436	31,031
Office services	9,870	9,870	9,870	9,597
Sundry expenses	29,952	24,341	39,895	57,594
Travel and accommodation	39,331	24,340	112,283	47,853
	<u>132,003</u>	<u>141,304</u>	<u>212,691</u>	<u>161,832</u>
Deficit for the year	<u>(113,557)</u>	<u>(129,051)</u>	<u>(200,418)</u>	<u>(131,863)</u>
State funding	113,557	129,051	200,418	131,863
Net surplus/(deficit)	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
Finance Committee - Specific				
Bequest E M Lewis	499,251	0	0	0
Specific Interest - Estates Lewis & Matches	6,614	0	0	0
Net surplus	<u>505,865</u>	<u>0</u>	<u>0</u>	<u>0</u>
Christian Education Committee				
Income	3,117	6,132	6,681	5,843
Expense	(3,153)	(6,590)	(15,329)	(5,986)
Net (deficit)/surplus	<u>(36)</u>	<u>(458)</u>	<u>(8,648)</u>	<u>(143)</u>
World Missions Committee				
Income	998,389	934,691	1,067,954	897,703
Bequest - Herron Estate	0	541,756	0	0
Expense	(872,228)	(926,741)	(1,045,334)	(859,390)
Net surplus	<u>126,161</u>	<u>549,706</u>	<u>22,620</u>	<u>38,313</u>
National Journal Committee (part)				
Income	30,528	0	0	0
Expense	(31,141)	0	0	(854)
Transfer accumulated funds to Property Trust	12,594	0	0	0
GAA	12,594	0	0	0
Net surplus/(deficit)	<u>11,981</u>	<u>0</u>	<u>0</u>	<u>(854)</u>

Hymn Book Committee

Income	8,448	6,795	9,250	8,874
Expense	<u>(6,944)</u>	<u>(9,989)</u>	<u>(11,438)</u>	<u>(10,660)</u>
Net surplus/(deficit)	<u>1,504</u>	<u>(3,194)</u>	<u>(2,188)</u>	<u>(1,786)</u>

Special Committee

Income	93	1,143	1,167	929
Expense	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
Net surplus	<u>93</u>	<u>1,143</u>	<u>1,167</u>	<u>929</u>

Contemporary Committee

Income	1,256	454	463	369
Expense	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
Net surplus	<u>1,256</u>	<u>454</u>	<u>463</u>	<u>369</u>

PRESBYTERIAN CHURCH OF AUSTRALIA
Trustees (Federal Finance Committee)
Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and Reserves				
Opening balance	254,669	254,669	254,669	255,523
Surplus for the year - specific	505,865	0	0	0
Surplus/(deficit) for the year - ordinary	0	0	0	(854)
Total capital and reserves	<u>760,534</u>	<u>254,669</u>	<u>254,669</u>	<u>254,669</u>
Represented by:				
Assets				
Debtors	14,279	15,843	62,884	11,992
Deposit (Presbyterian Church NSW)	<u>746,255</u>	<u>255,490</u>	<u>216,381</u>	<u>268,209</u>
Total ordinary assets	<u>760,534</u>	<u>271,333</u>	<u>279,265</u>	<u>280,201</u>
Liabilities				
Sundry creditors	<u>0</u>	<u>16,664</u>	<u>24,596</u>	<u>25,532</u>
Total liabilities	<u>0</u>	<u>16,664</u>	<u>24,596</u>	<u>25,532</u>
Net assets	<u>760,534</u>	<u>254,669</u>	<u>254,669</u>	<u>254,669</u>

Note: Supplementary schedule to extract from audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA

Trustees (Federal Finance Committee)

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Ordinary Income				
Sales Journal Publications	287	113	262	214
Trustee Interest	5,558	12,140	13,011	11,576
Sundry income	12,600	0	(1,000)	17,902
Contributions received or receivable from the States:				
New South Wales	56,836	61,622	102,225	67,257
Queensland	22,216	26,409	41,325	27,189
South Australia	1,628	1,936	3,006	1,978
Tasmania	1,628	1,936	3,006	1,978
Victoria	29,621	35,212	47,850	31,482
Western Australia	1,628	1,936	3,006	1,978
Total income	132,002	141,304	212,691	161,554
Expenditure				
General Assembly				
Honoraria	0	0	4,517	0
Travelling including accommodation & dinners	0	0	79,175	0
Other	0	0	7,826	0
Total General Assembly	0	0	91,518	0
Moderatorial				
Honorarium	2,000	0	2,000	0
Travel and Accommodation	5,408	6,399	13,331	12,507
Other	88	928	5,517	3,754
Total Moderatorial	7,496	7,327	20,848	16,261
Committees				
Church & Nation	1,948	2,770	1,355	2,523
Code	1,253	2,511	1,572	1,844
College	2,679	3,791	3,695	11,309
Defence Forces	1,510	530	968	889
Reception of Ministers	2,991	3,277	2,119	753
Relations with other Churches	18,420	4,518	14,386	3,226
Total Committees	28,801	17,397	24,095	20,544
Other				
Office Services	9,870	9,870	9,870	9,870
Communication fee NJC	25,000	65,000	21,104	41,103
Donation to archives	5,000	5,000	4,000	4,000
Grant - Parra Hills	10,000	0	0	0
Presbyterian Inland Mission	0	0	3,332	3,334
Camberwell costs	0	260	457	5,533
Website maintenance	12,000	12,000	12,000	12,000
Other	33,836	24,450	25,467	49,764
Total Other	95,706	116,580	76,230	125,604
Total Expenditure	132,003	141,304	212,691	162,409
Surplus/(deficit) for the year	0	0	0	(854)

Specific	\$	\$	\$	\$
Income				
Estate E M Lewis	499,251	0	0	0
Trustee Interest	6,614	0	0	0
Surplus for the year	<u>505,865</u>	<u>0</u>	<u>0</u>	<u>0</u>

Note: Supplementary schedule to extract from audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA
Christian Education Committee
Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	50,780	51,238	59,886	60,029
Surplus/(deficit) for the year	(36)	(458)	(8,648)	(143)
Total capital and reserves	<u><u>50,744</u></u>	<u><u>50,780</u></u>	<u><u>51,238</u></u>	<u><u>59,886</u></u>

Represented by:

Assets

Deposits) Presbyterian Church NSW	50,744	50,831	51,289	60,044
Sundry debtors	0	(51)	(51)	(158)
Net assets	<u><u>50,744</u></u>	<u><u>50,780</u></u>	<u><u>51,238</u></u>	<u><u>59,886</u></u>

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Interest	2,171	2,749	3,374	2,817
Publication Income	946	3,383	3,307	3,027
Total Income	<u><u>3,117</u></u>	<u><u>6,132</u></u>	<u><u>6,681</u></u>	<u><u>5,844</u></u>
Expenditure				
Advertising and Publicity	430	585	1,110	0
Office Services	273	273	273	273
Grant - Presbyterian Youth	0	0	10,000	0
Publication Expenses	68	4,843	0	3,773
Travelling Expenses	2,382	889	3,946	1,941
Total expenditure	<u><u>3,153</u></u>	<u><u>6,590</u></u>	<u><u>15,329</u></u>	<u><u>5,987</u></u>
Deficit for the year	<u><u>(36)</u></u>	<u><u>(458)</u></u>	<u><u>(8,648)</u></u>	<u><u>(143)</u></u>

Note: Supplementary schedule to extract from audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA
Australian Presbyterian World Mission
Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	1,146,670	596,964	574,346	536,033
Surplus for the year	126,160	549,706	22,618	38,313
Total Capital	<u>1,272,830</u>	<u>1,146,670</u>	<u>596,964</u>	<u>574,346</u>
<u>Represented by:</u>				
Assets				
Cash	2,246	9,221	2,503	2,503
Fixed Assets	483,721	492,921	502,179	512,304
Investments	0	0	0	0
Deposit (Presbyterian Church NSW)	864,187	734,610	122,824	146,536
Debtors	0	0	20,973	7,969
Total assets	<u>1,350,154</u>	<u>1,236,752</u>	<u>648,479</u>	<u>669,312</u>
Liabilities				
Provisions	24,000	19,000	20,000	15,000
Loans	0	3,702	20,338	39,833
Creditors	53,324	67,380	11,177	40,136
Total liabilities	<u>77,324</u>	<u>90,082</u>	<u>51,515</u>	<u>94,969</u>
Total ordinary net assets	<u>1,272,830</u>	<u>1,146,670</u>	<u>596,964</u>	<u>574,343</u>

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Interest	31,519	13,883	4,311	4,366
Donations	738,725	1,181,183	737,281	610,091
Mission Challenge	132,339	198,877	205,798	138,378
State Contributions	81,150	74,350	119,200	140,936
Other income	21,256	8,155	1,364	3,932
	<u>1,004,989</u>	<u>1,476,447</u>	<u>1,067,955</u>	<u>897,703</u>
Expenditure				
Salaries and wages	386,567	441,233	443,578	403,224
Mission Challenge transfers	254,752	306,755	364,485	268,304
Advertising and publicity	(322)	3,953	1,517	1,898
Property costs	32,069	36,700	42,512	31,264
Interest expense	56	284	425	526
Insurance	14,301	14,774	53,972	8,751
Office services	1,365	1,365	1,365	1,365
Postage	3,430	6,435	7,744	5,275
Printing and stationery	26,991	17,038	21,480	25,678
Sundry expenses	83,077	42,170	60,735	62,446
Telephones	5,422	4,983	8,482	7,611
Travel expenses	71,121	51,052	39,043	43,048
Total expenses	<u>878,829</u>	<u>926,742</u>	<u>1,045,337</u>	<u>859,390</u>
Surplus for the year	<u>126,160</u>	<u>549,706</u>	<u>22,618</u>	<u>38,313</u>

Note: Supplementary schedule to extract from audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA
Public Worship and Aids to Devotion Committee
Hymn Book

Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	54,887	58,081	60,269	62,055
Surplus/(deficit) for the year	1,503	(3,194)	(2,188)	(1,786)
Total capital and reserves	<u><u>56,390</u></u>	<u><u>54,887</u></u>	<u><u>58,081</u></u>	<u><u>60,269</u></u>
Represented by:				
Assets				
Deposits (Presbyterian Church NSW)	56,390	54,867	58,075	60,254
Sundry debtors	0	20	6	15
	<u>56,390</u>	<u>54,887</u>	<u>58,081</u>	<u>60,269</u>
Net assets	<u><u>56,390</u></u>	<u><u>54,887</u></u>	<u><u>58,081</u></u>	<u><u>60,269</u></u>

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Interest	2,338	2,887	3,419	2,939
Publication Income	6,109	3,908	5,830	5,936
Total income	<u><u>8,447</u></u>	<u><u>6,795</u></u>	<u><u>9,249</u></u>	<u><u>8,875</u></u>
Expenditure				
Computer - web hosting	566	7,039	2,292	0
Publicity	0	235	0	2,488
Storage	2,437	0	2,925	2,250
Secretarial	990	0	1,665	2,250
Travel and Accommodation	1,849	2,176	2,532	1,597
Other	1,102	539	2,023	2,076
Total expenditure	<u><u>6,944</u></u>	<u><u>9,989</u></u>	<u><u>11,437</u></u>	<u><u>10,661</u></u>
Surplus/(deficit) for the year	<u><u>1,503</u></u>	<u><u>(3,194)</u></u>	<u><u>(2,188)</u></u>	<u><u>(1,786)</u></u>

Note: Supplementary schedule to extract from audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA
Public Worship and Aids to Devotion Committee
Special Publications - Worship

Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	22,068	20,925	19,758	18,829
Surplus for the year	<u>(22,068)</u>	<u>1,143</u>	<u>1,167</u>	<u>929</u>
Total capital and reserves	<u>0</u>	<u>22,068</u>	<u>20,925</u>	<u>19,758</u>
			0	
Assets				
Deposits (Presbyterian Church NSW)	0	22,068	20,925	19,758
Total assets	<u>0</u>	<u>22,068</u>	<u>20,925</u>	<u>19,758</u>

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Interest	93	1,143	1,167	929
Transfer to Contemporary Worship	<u>(22,161)</u>	<u>0</u>	<u>0</u>	<u>0</u>
(Deficit)/surplus for the year	<u>(22,068)</u>	<u>1,143</u>	<u>1,167</u>	<u>929</u>

PRESBYTERIAN CHURCH OF AUSTRALIA
Public Worship and Aids to Devotion Committee
Special Publications - Contemporary Worship

Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	8,769	8,315	7,851	7,482
Surplus for the year	23,417	454	464	369
Total capital and reserves	<u><u>32,186</u></u>	<u><u>8,769</u></u>	<u><u>8,315</u></u>	<u><u>7,851</u></u>
Assets				
Deposits (Presbyterian Church NSW)	32,186	8,769	8,315	7,851
Total assets	<u><u>32,186</u></u>	<u><u>8,769</u></u>	<u><u>8,315</u></u>	<u><u>7,851</u></u>

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
INCOME				
Interest	1,256	454	464	369
Transfer from Special Publications	22,161	0	0	0
Surplus for the year	<u><u>23,417</u></u>	<u><u>454</u></u>	<u><u>464</u></u>	<u><u>369</u></u>

Note: Supplementary schedule to audited accounts

PRESBYTERIAN CHURCH OF AUSTRALIA

Extract from Presbyterian Inland Mission audited accounts

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Investments income	138,915	150,500	93,286	99,385
Profit/(loss) - shares unrealised	171,881	(102,581)	(85,962)	0
Capital gains/(losses)	(8,321)	(20,222)	(1,061)	0
Donations & bequests received	796,339	270,027	237,624	298,398
Sales - Christmas Cards	7,952	9,411	10,051	10,562
Sales - Beyond the Furthest Fences	29,895	0	0	0
Sales - The Man from Oodnadatta	167	67	141	0
Sales - Calendar	0	1,488	5,843	8,090
Projects	31,078	16,053	12,557	0
Profit on sale of assets	0	800	3,000	295,145
Support - D & G McDonald	93,043	0	0	0
Other income	36,315	0	4,172	72,453
	<u>1,297,264</u>	<u>325,543</u>	<u>279,651</u>	<u>784,033</u>
Expenditure				
Administration costs	196,716	121,431	157,285	133,897
Costs - Christmas cards	5,755	5,525	4,973	4,975
Costs - The Man from Oodnadatta	123	0	0	4,621
Costs - Calendar	0	0	6,038	8,908
Donations	70,000	51,803	38,758	43,541
Padres retreats etc	1,899	0	4,214	0
Relief Payments	338	3,343	7,767	22,987
Patrols	386,886	344,523	399,442	484,255
	<u>661,717</u>	<u>526,625</u>	<u>618,477</u>	<u>703,184</u>
Surplus/(deficit) for the year	<u>635,547</u>	<u>(201,082)</u>	<u>(338,826)</u>	<u>80,849</u>

PRESBYTERIAN CHURCH OF AUSTRALIA

Extract from Presbyterian Inland Mission audited accounts

Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Opening balance	2,553,502	2,754,584	3,093,410	3,012,561
Surplus/(deficit) for the year	635,547	(201,082)	(338,826)	80,849
Total capital and reserves	<u>3,189,049</u>	<u>2,553,502</u>	<u>2,754,584</u>	<u>3,093,410</u>
Represented by:				
Current Assets				
Cash at bank	133,089	331,337	69,568	79,364
Investments	2,499,708	1,657,256	1,715,482	2,027,457
Sundry debtors	201,531	181,928	536,680	561,208
Total current assets	<u>2,834,328</u>	<u>2,170,521</u>	<u>2,321,730</u>	<u>2,668,029</u>
Non Current Assets				
Property, plant, and equipment	<u>354,721</u>	<u>382,981</u>	<u>432,854</u>	<u>425,381</u>
Total non current assets	<u>354,721</u>	<u>382,981</u>	<u>432,854</u>	<u>425,381</u>
Net assets	<u>3,189,049</u>	<u>2,553,502</u>	<u>2,754,584</u>	<u>3,093,410</u>

PRESBYTERIAN CHURCH OF AUSTRALIA

Extract from Australian Presbyterian audited accounts

Statement of comprehensive income for the year ended 31 December:

	2012	2011	2010	2009
	\$	\$	\$	\$
Income				
Sales - Journal Publications	469	38,956	60,831	60,090
Sales - Journal Advertising	19,191	17,927	38,984	31,125
Sales - Fellow Workers	9,741	0	0	0
Sales - Supplement Advertising	9,370	0	0	0
Year Book Sales	10,714	10,423	9,224	11,016
Overseas Subscriptions	0	1,731	2,321	1,661
Year Book Advertising	5,200	4,245	4,468	4,658
APWM/PIM advertising	16,000	0	0	0
Directory Advertising	10,432	10,743	10,793	10,046
Communication service fee	25,000	65,000	21,104	41,103
Sundry Income		3,949	0	588
Donations Received	4,383	1,915	33,117	1,417
Interest Received	676	2,163	711	0
Total income	111,176	157,052	181,553	161,704
Expenditure				
Audit and Accountancy	1,780	1,700	1,500	1,395
Bank Fees	189	915	770	1,214
Contract payments	0	0	0	13,325
Convenor & Committee expenses	0	3,875	2,124	0
Depreciation	0	52	63	75
Electricity and Gas	0	572	265	352
General Expenses	748	2,728	395	10,610
Postage	0	1,203	2,008	1,715
Printing and Stationery	0	655	778	294
Publication expenses	86,699	100,519	127,911	115,358
Rent	0	5,463	4,403	4,376
Repairs and maintenance	0	0	36	15
Salaries, stipends and staff costs	22,238	40,470	39,744	32,564
Subscriptions	0	152	46	52
Telephones	135	658	415	709
Adjustment to 2009 accounts	0	0	304	0
Total expenditure	111,789	158,962	180,762	182,054
Surplus/(deficit) for the year	(613)	(1,910)	791	(20,350)

PRESBYTERIAN CHURCH OF AUSTRALIA
Extract from Australian Presbyterian audited accounts
Balance Sheet as at:

	2012	2011	2010	2009
	\$	\$	\$	\$
Capital and reserves				
Ordinary				
Opening balance	12,594	14,504	13,713	34,063
Surplus/(deficit) for the year	(613)	(1,910)	791	(20,350)
Total capital and reserves	<u><u>11,981</u></u>	<u><u>12,594</u></u>	<u><u>14,504</u></u>	<u><u>13,713</u></u>
Assets				
Fixed Assets	0	408	460	523
Cash and cash equivalents	21,976	9,936	13,435	12,326
Debtors	867	2,250	609	864
Total assets	<u><u>22,843</u></u>	<u><u>12,594</u></u>	<u><u>14,504</u></u>	<u><u>13,713</u></u>
Liabilities				
Presbyterian Church (NSW)	10,862	0	0	0
Total liabilities	<u><u>10,862</u></u>	<u><u>0</u></u>	<u><u>0</u></u>	<u><u>0</u></u>
Net assets	<u><u>11,981</u></u>	<u><u>12,594</u></u>	<u><u>14,504</u></u>	<u><u>13,713</u></u>

CHURCH AND NATION ADDENDUM

Only a few decades ago homosexuality was illegal in all States of Australia. It was the “love that dare not speak its name” and the stuff of smutty insults. That has changed almost completely, and so quickly! The gay community is “out” and is a major cultural force. Same-sex marriage is one of the hottest political issues around. Since 2009 it has been introduced in Canada, South Africa, New Zealand, the United Kingdom, and 12 states of the U.S.A. President Obama and Kevin Rudd have both explained their personal change from opposition to support of same sex marriage.

I wonder how you feel about the changes? Some people feel liberated and excited. It might seem like good news for you or a family member or friend. Maybe you don't care at all. You are a Christian and you and your friends aren't going to want same-sex marriage, but you don't mind if other people can access it. Or perhaps you feel confused and threatened. If you've lived through the changes of the last few decades, it feels as if we're entering a very different world. You might notice that your children and grandchildren think about homosexuality very differently to the way you do. You wonder where it will end. You might feel angry and frustrated that you can do nothing about the changes.

This leaflet has been written to help Christians, and specially members of the Presbyterian Church of Australia to think about same-sex marriage and how Christians respond. The Presbyterian Church has made statements to oppose same-sex marriage and this will explain why the GAA has done that, how you could explain it to friends and what else you could do.

For Christians, the gospel sets out our perspective on the discussion of SSM. That might be a surprise. The gospel is about how Jesus saves us by his death and resurrection, does it really contribute to the same sex marriage debate?

“Jesus died and rose again to save us” is one summary of the gospel. But it has a wider scope as well. Sin has not only ruined our relationship with God. When humanity turned away from God our relationships, our society and even our physical world were all ruined. The creation has been “subjected to frustration” and put in “bondage to decay” (Rom 8:20–21). When Adam, God's image bearer turned away from God, the whole world that he was meant to rule over went wrong. Now, as God redeems his people he is redeeming the lost world and bringing it back to what it should have been, and making it into what it could have been. That means that the gospel is not just about God saving people but also about him fixing up his world. At the same time he is saving his people and gathering them in his own community (that's the church).

The gospel tells us some key things about our world. If God is “fixing” things, there must be something wrong. Almost everyone agrees that “something” is wrong with people, society, politics or the environment? We've got lots of different ideas about the “something”. God agrees and he knows it better than anyone. Jesus said that his disciples mourn (Matt 5:4), because if you see things his way there is so much that is heart-breaking. Twice in the gospels we are told that Jesus weeps — both at the tomb of Lazarus and as he looks at the city of Jerusalem (John 11:35; Luke 19:41). His tears show that things are deeply wrong and that it is right that his heart should ache with sadness.

If things are wrong then there must be some way that they ought to be. There must be a base line, some kind of design plan that sets the proper pattern for life. That base line had to come from God since he made it and he made us and he has a design for how things should be.

God's created order and its corruption are the first important perspective for thinking about same sex marriage. The Bible says that sex is God's good gift to be celebrated and enjoyed in the setting of marriage. God instituted marriage and blessed it. He gives us a complex gift which wraps together companionship, sex and children in the package of marriage. Marriage is the most intimate and intense human relationship and it is sealed by sexual expression which reaches into depths of our identity. Sex creates a bond which helps secure the foundation for family life.

The idea of God setting a pattern for sexuality marks the huge gap between how Christian's think about sex and common assumptions in Australia. Most Australians hold that as long as no one is hurt, you are fairly free to conduct your sexual activities as you wish. Christians hold that God has a pattern and he sets what is right and wrong. When we break his pattern people do get hurt, but even when there is no obvious victim, sexual sin is still wrong. This difference explains why the same sex marriage debate is so frustrating for Christians (and no doubt why we frustrate other people!). We are operating from a different set of assumptions about how we determine right and wrong. Christians have to remember that we are counter-cultural, we don't expect the rest of society to agree with God's patterns.

In 1 Corinthians 6, Paul lists some of the ways in which human life is corrupted by sin in the areas of worship, possessions, substances, words and relationships (vv9-10). Sexual sins make the list, including homosexuality. Paul is not obsessed with sex as a sin and homosexuality is not highlighted: however he certainly includes sexual sins. Paul is not saying that people who are tempted to homosexuality are particularly evil. Some people are inclined to heterosexual sin, some are tempted to steal or get drunk or to slander others. Paul says that acting on any of those temptations is sin. So homosexuality, along with plenty of other activities, is outside of God's created pattern.

The gospel is not simply about how things have gone wrong. That is simply the background. The gospel itself announces that God is fixing things up. Jesus, God-incarnate, has come to our world to live and die and rise again. The redemption of the world is secured by God through the work of Jesus. One of the implications of this is that we can't fix things up ourselves. The gospel is not about self-improvement, or us all working together. It promises something better: God does the fixing. God's promise is that his people will "inherit" his kingdom (1 Cor 6:10). That is, we will share in the blessing and glory that will come when God rules all things perfectly.

The gospel is also about what God is doing now. Between the time of Jesus' resurrection and his return, the Spirit of God is at work in our world. He gathers people to worship Jesus together and he continues the work of fixing the world by changing them. So, by God's Spirit, the church can be a kind of reflection of how things should be and will be. That is one of the big points of 1 Corinthians 6 (see v11). Paul uses a series of words to describe the change. Christians have been washed clean (symbolized in their baptism), sanctified, (that is set apart for God) and justified (that is put right with God). They have a new identity and a new life "in the name of the Lord Jesus Christ and by the Spirit of our God". Paul does not mean that Christians are free from all sin. He means that we have had a fundamental change of direction so we now live for God. Some of the Corinthians were obviously living against God and in outright rejection of his way, now they have been changed and that change includes their sexuality.

The change which God brings in our lives means that how we live matters. The Corinthian church was inclined to think that Christian living was no big deal. They probably assumed that God is interested in spirits, not bodies; so what they did with their bodies was irrelevant to God. Paul is likely quoting their saying when he says: "Food for the stomach and the stomach for food—but God will destroy them both" (1 Cor 6:13a). His reply is that the body is not just for food, but for the Lord (1 Cor 6:13b). In Corinth, a city with a wild reputation, the church was called to reflect God's kingdom with the bodies and in their behaviour. They were to stand out as people who lived differently.

This means that the most important thing the church can do when our society is abandoning God's pattern for sexuality is to live faithfully for that pattern. Single Christians can show that sex is not a short cut to fun or friendship; Christians with a homosexual tendency are called to resist that and to build friendships and love on God's pattern; married Christians need to strive for stable, faithful, loving marriages. Living differently in these areas will be a community calling, we need to encourage and support each other to be faithful, even more so when we are distinctive in our society. All the political advocacy we could do will mean nothing if our life together fails to reflect God's kingdom. (We need to do the same thing with money and possession which we probably find far harder).

God's work to gather and change his people means we think about lifestyles inside the church quite differently to how we think about people outside the church. God expects the church to discipline itself. Paul knew that the Corinthian church allowed, and even protected, a shocking immorality: one of the men in the church has a sexual relationship with his mother-in-law (1 Cor 5:1). What is worse, the church was to be proud of its inclusiveness rather than grieving over the sin (1 Cor 5:2). Paul's point is that, in this matter, there is nothing in which they can take pride. They should discipline this "brother" and try to bring him to his right mind. He was not to remain as part of the church while he lived that way (1 Cor 5:3-5).

How our lives reflects God's work now, and it should matter to the church (1 Cor 5:11). You may know that there are very clear moves in both the Church of Scotland and the Presbyterian Church (USA) to allow for the ordination of practicing homosexuals. Those moves fly in the face of what the Bible says. They certainly do not fit with Paul's attitude in 1 Corinthians 5.

If the elders of a Presbyterian Church are aware of someone whose sexual life consistently denies God's pattern, they should raise it with the person and deal with the sin. If, in the end, the person will not repent of sin, then they should be removed from the church. We don't do this to hurt the person, but with the hope that God will use the discipline to bring the person back to him. This should apply to any ongoing and obvious sin. It doesn't apply only to sexual sin or homosexuality; but

it should apply to them as well.

Paul takes a very different view for people outside the church. Their behaviour matters and God will judge it (1 Cor 5:13), but it is not the church's job to discipline the society around it. Paul explains that his instruction "not to associate with sexually immoral people" was about those in the church. If they tried to apply this to the wider world they would not be able to be part of that world at all (1 Cor 5:9-10).

See how important this difference is? It's not our job to try to correct all the sins in the community. We don't have to campaign against every form of greed or try to force people to pray or to worship the true God. There may be times when we raise some of these issues, but God's call is for us to be a holy church in a sinful community; not to try to change the community directly. As we witness about Jesus and people join him and us, then they turn away from sin.

So why would marriage be different? Why not just get on and live God's way on that? There is a reason for us to say something, but we need to be clear why we are going to do that. We'll do it because we love our fellow citizens and we want the best for them. Since heterosexual marriage is God's design and that has been recognised in our society and by our law, then it can't be good to promote same sex marriage. Changing marriage will affect society, families and children. It will embed and promote a rejection of God's design. That's why we should resist any proposal for same sex marriage. We don't do it in order to judge our neighbours. We are not trying to extend church discipline to the society. We don't think that we can or should get rid of sin in our society. Opposing same sex marriage will not produce or preserve a "Christian" society. The church is the "Christian society".

The gospel shows us how to think about the same sex marriage debate. There's no need to be embarrassed about our views that are based on God's pattern. We can speak out because we long to live God's way and reflect his character and we know that is right, and good and beautiful. We shouldn't cave in and conform to the popular views when they differ from God's. Even if people find our position old-fashioned and ludicrous, we have to do our best to explain it carefully. It might turn out that we can't stop same-sex marriage, and if it turns out that way then the church will have the same role in society we've always been meant to have: to be a counter-cultural witness to Christ. We're already quite different to many Australians when it comes to sex and marriage.

The other reason that we will speak against same-sex marriage is that in most places where it has been introduced it has had the affect of reducing religious freedom. Almost inevitably there will be pressure for Christian ministers to celebrate same-sex marriage. Before that happens, Christians working in wedding venues or catering will be expected to help run same-sex weddings. It will make it harder for Christians to explain that God considers homosexuality sin. It seems wise then, to do our best to resist the introduction of same-sex marriage. And if it does come in, to alert legislators to the possible threats to religious freedoms.

So the Presbyterian Church of Australia will continue to argue that same-sex marriage will make our society worse, not better. We'll say that there is nothing unfair in limiting marriage to heterosexual couples. And we'll try to convince our community and our legislators that it is better for children and families if we leave marriage the way it is.

Same-sex marriage – what do you say?

Dinner with friends suddenly turns difficult. The host throws you a question: "How come Christians are against gay marriage? I can't see how it hurts you and it just seems fair to give gays the same rights as the rest of us." As the rest of the dinner conversation drops away, your mind spins. What do you say? Are you going to sound like a heartless bigot or a soft conformist? What answer honours the Lord?

Your host has broken the rule of not talking about religion or politics or sex – introducing all three taboo topics with one question! The best thing to do might be to point that out and move the conversation on. Someone at that dinner table may be heartbroken that their gay son or daughter can't marry. The fracas your host is inviting you to join might seem fun for the combatants, but leave other people very turned off. You have to pick your moments for these kind of discussions so your answer will depend on how well you know people at the table.

Let's assume you decide to take on the question. I wouldn't pretend to write a script for you. I want to suggest a few different lines you could use.

The first step might be to explain the Christian view, something like: "Christians believe that God who made us and loves us has built marriage into human life, and we can't simply redefine it to be something else". One of the key issues in the discussion is how we decide what marriage actually is.

According to the Bible marriage is between a man and a woman and it is so because of the way God has made us. If you reject the idea that God has a stake in determining the shape of human life and relationships, then it is unlikely that you will accept a Christian view of marriage. However it is important to explain the Christian view.

People who don't believe that God has determined what marriage is will sometimes still recognise that marriage is based on human biology. It is worth trying to show your friends from this basis the logic of treating marriage as a unique relationship. The question of same-sex marriage is not simply about whether we agree with homosexuality, nor if we think people should be allowed to have homosexual relationships. Christians usually think homosexual activity is wrong (and I am convinced that is what we should think on the basis of God's word). However our society and our laws allow homosexuality, and the same sex marriage is discussion is not simply about our view of homosexuality. Rather the discussion raises the question of why marriage matters in our society.

The reason that our legal system is interested in marriage (when it is not as interested in all sorts of other relationships) is because marriage secures the basic building block for society. When a couple is married their commitment forms a new relationship which takes priority over other relationships (that's why a husband or wife becomes the "next of kin" of their spouse). This partnership is based in human biology. It is only heterosexual relationships which are able to produce children and so can create the basic building block for society. The reason that the law requires a month's notice before a couple marry and requires vows to be administered by a properly recognised person is because the relationship formed by marriage is so important. All these requirements are unique to marriage because marriage is a unique relationship.

The argument that the special status of marriage exists because marriage creates new families in which children are born and reared does not mean that childless marriages are not really marriages. The point of the argument is that the "institution" of marriage exists on the basis of human reproduction.

Of course it is possible for same-sex couples to adopt children, as it is possible for all sorts of people to take on the responsibility of raising children. That fact does not change the fundamental nature of the commitment of a man and woman to each other in marriage.

The special status of marriage is the reason that the gay community wants to marry. The irony of the push for same-sex marriage is that if it is granted, it raises questions about the rationale for the very existence of marriage. If marriage can be separated from its biological basis then why does it exist at all? Why should the law have any interest in who sleeps with and lives with whom? Why do we have a way of recognising a relationship which really can look like just about anything. (That is why there is an analogy between same-sex marriage and polygamy and even inter-species marriage – because once marriage has been opened up to redefinition on the basis of human desire and self-fulfilment alone it can develop in any direction).

Over dinner someone will probably press you on the question of fairness. "It is so unfair to refuse people the right to marry simply because they are homosexual". It's true that it can look unfair. Yet we do not really believe that fairness means that everyone has to be treated in exactly the same way. We do not assume that rich retirees should be able to access the aged pension, we do not allow young teenagers to drive cars, a landlord does not have to accept a tenant who owns a dog. All of those are examples of discrimination between people. The reasons for the discrimination differ, the point is that the different treatment is not automatically unfair. So, simply saying that no one has a right to enter a same-sex marriage is not unfair, not if marriage is based on the difference between men and women rather than simply being based on falling in love. The European Court took this point of view when it ruled in 2006 European human rights conventions do not mean that nations had to allow same-sex marriage.

The other point to make about fairness is that this has already been dealt with since homosexual couples have their rights well protected in Australia. After the 2007 election the Federal Parliament amended a large number of pieces of legislation to ensure that homosexual couples had the same rights as other non-married couples. Homosexual couples in most Australian states can have their relationships recognised and affirmed with a registration process (Victoria, Tasmania, Australian Capital Territory, New South Wales and Queensland).

Another guest at the table might ask you "So why do Christians think they can force their beliefs about marriage on to everyone else?" If the logic of that question were pursued it would bring an end to all political and ethical debate. Christians are not 'forcing' their view on everyone, any more than animal rights activists were recently 'forcing' people to end live cattle trade to Indonesia. In both cases

people concerned about an issue are alerting the government and the wider society to their concerns and arguing that something should be done about them. In our society these issues are resolved (if they are ever really resolved) by a complex process of media debate and political process. When it comes to marriage, Christians are having a say about what we understand is best for our society. We are not insisting that everyone has to believe and live the way we do and we recognise that the issue will be decided through debate and political decisions.

There is, however, a whole different tack to take on same-sex marriage. Why not turn the question round and ask people at the table how they make decisions about the big issues in life and society. Arguments about same-sex marriage will always reflect the basic assumptions that people make about how we should live.

Jessica Irvine argues all the government should do is let people pursue happiness, as long and that does not put a cost on the society or hurt anyone else. On that basis the only decision that makes sense is that we should bring in same-sex marriage (Jessica Irvine, "Equality for all parents, straight or gay" SMH July 2, 2011). That neatly expresses the basis for most arguments of same-sex marriage; it is all about freedom and personal preference. The question for advocates of changing marriage is whether they really think that personal freedom, limited where it might harm others, is sufficient of ethics. Why not ask that? The discussion will probably get complicated, but it will be interesting. And this approach might lead to a far better discussion about life and God than a debate just about same-sex marriage.

CHURCH AND NATION **SUPPLEMENTARY REPORT: SAME SEX MARRIAGE**

GOSPEL MINISTERS, CELEBRANTS' REGISTRATION, & MARRIAGE REDEFINITION

*SHOULD MINISTERS OF THE PCA RESIGN THEIR MARRIAGE CELEBRANTS' REGISTRATION
IN THE EVENT OF COMMONWEALTH MARRIAGE REDEFINITION?*



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*Commissioned by the Federal Church and Nation Committee
for presentation at the General Assembly of Australia, Sydney 2013*

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ABSTRACT

Marriage may soon be redefined in the Australian Marriage Act (1961). Because our ministers are registered celebrants of the Act, the PCA must prepare now the response to this eventuality. After reviewing the Bible's teaching on marriage, children, and homosexual acts, the paper summarises the history of clerical participation in weddings in the West. Past statements of the PCA on marriage and sexuality are set forth, as are the standard Christian arguments against same so-called same-sex 'marriage' (SSM). The case is made for why, in the event of redefinition, ministers should resign as registered celebrants: A redefined Act will represent the legitimisation of SSM and a range of attendant evils, to which Gospel ministers will not want to be yoked. ἀκαθάρτου μη ἅπτεσθε, *Do not touch what is unclean.*

(2 Cor 6:17, cf. Num 16:26)

GOSPEL MINISTERS, CELEBRANTS' REGISTRATION, & MARRIAGE REDEFINITION

Australian Gospel ministers face a crisis. The current Prime Minister wants same-sex 'marriage', the Labor Party has granted a conscience vote to its members, and senior Liberal MPs like Malcolm Turnbull also want change. It seems all but inevitable that the Australian government will follow soon other Commonwealth governments and redefine marriage in the Marriage Act in the near future.

PCA ministers are registered celebrants under the Marriage Act, and therefore have an

important connection to the Act. Any changes will affect us. The federal Church and Nation Committee therefore agree that the PCA should prepare now for redefinition.

What will redefinition mean? How will we marry people? The same way? Or with new forms and registers? And what will we do with our celebrants' registration? This paper addresses this last question in particular.

1. The Bible on Marriage

The teaching of our Supreme Standard on marriage is well known. In brief:

- 1) Marriage is the lifelong and exclusive God-made union of one man and one woman.
Genesis 2:24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.
Matthew 19:3-6 Some Pharisees came to him to test [Jesus]. They asked, "Is it lawful for a man to divorce his wife for any and every reason?" "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore what God has joined together, let man not separate."
- 2) The purposes of marriage are threefold. Marriage provides:
 - a) God-given help
Genesis 2:18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."
 - b) The God-given environment in which children should be born and raised to know and love Christ
Malachi 2:15 Has not *the LORD* made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring.
 - c) The God-given environment in which our sexual desires can be rightly fulfilled
1 Corinthians 7:8-9 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.
- 3) Husbands and wives are both made in God's image (Gen 1:27), and belong to one another (1 Cor 7:4). They have equal worth and dignity.
- 4) The marriage relationship is asymmetrical, for God has assigned distinct roles and obligations to the husband and wife:
Colossians 3:18-19 Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be harsh with them.
1 Peter 3:1,7 Wives, in the same way be submissive to your husbands.... ⁷ Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.
- 5) Because God makes marriages, it should only be broken by death, and can only be broken by death or divorce. Divorce may only be sought by a person whose spouse has committed adultery (Mat 5:32; 19:9) or whose spouse has abandoned them (1 Cor 7:15).
- 6) Marriage is one of God's greatest pictures of the Gospel. The wife's submission and the husband's self-sacrificial love are a God-given picture of the relationship between Christ and His Church.
Ephesians 5:22-28 Wives, submit to your husbands as to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything. ²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies.

2. The Bible on Children

Technology has almost severed the biological connection between parents and children in the West. Any suggestion that biology is important is now ridiculed. 'Children thrive under the care of any loving adults.' But the Bible describes the biological connection between human beings as profoundly important. The many genealogies point to this. As does the terminology:

- 1) The common OT word תָּלַד, 'child', comes from the verb תָּלַד, to bear. Children are those who

are 'borne by their mothers.'

- 2) A man's descendents are his עֲרֵב: literally 'seed' or 'semen', and metaphorically 'offspring' or 'descendents.' A similar range of meaning is captured by the LXX σπέρμα. That the Bible uses one word for both semen and offspring highlights the importance of the biological link.
- 3) God promised to Jacob that many descendants would come from his לִצְוֵי, 'loins', the area between the ribs and the hipbone.² The LXX equivalent is ὄσφυς, 'the place of the reproductive organs'.³ Children therefore have an important physical connection to their parents, and perhaps especially to their father.

God strictly forbids extra-marital intercourse. In the OT prostitutes were executed, and their clients were ostracised. Adulterers and rapists were executed. Fornicators were made to marry. The intention of God was crystal clear: *sexual intercourse creates children, and every child ought to be born into the home of the married father and mother who conceived the child.* The natural bond between parent and child was sacred and protected, kidnapping was a capital crime (Ex 21:16), and Job grieves that the 'fatherless child is snatched from the breast...for a debt' (24:9). To lose one's child, or to be orphaned, was a great tragedy. Children were commanded in the Decalogue to honour their 'father and mother', and Solomon urges his son to acknowledge the crucial God-given role of his parents in giving him life:

Proverbs 23:22 Listen to your father, who gave you life, and do not despise your mother when she is old.

The roll of both fathers and mothers was sacred. The Bible's vocabulary suggests this. There is no Hebrew word for 'parent': only אב and אם.⁴ The NT γονεὺς means parent, but there are specific words for father (πατήρ), dad (ἄββα), and mother (μητήρ). And whereas in the NT πατήρ is used 413 times, and μητήρ 83 times, the generic γονεὺς appears a rare twenty times.

Both fathers and mothers are used by God to conceive life, but there is nevertheless a distinct relationship that children have with each. Children relate uniquely to their mother in that they have come from their wombs, and have suckled at their breasts.

Ps 22:9-10 You brought me out of the womb; you made me trust in you even at my mother's breast. From birth I was cast upon you; from my mother's womb you have been my God.

Thus the nursing mother symbolises comfort and nourishment:

Isaiah 66:11 you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance.

This in turn evokes from the mother a uniquely tender view of her children:

Isaiah 49:15 Can a mother forget the baby at her breast and have no compassion on the child she has borne?

In terms of upbringing sometimes no apparent distinction is made between fathers and mothers. In Deuteronomy 6 fathers and mothers aren't specifically addressed:

Deuteronomy 6:6-7 These commandments that I give you today are to be upon your hearts. Impress them on your children.

And in Proverbs 1:8, in an obvious parallelism, the wise man exhorts his son to pay attention to both his father's and his mother's training:

Listen, my son, to your father's instruction and do not forsake your mother's teaching. (See also 6:20; 30:17)

But usually Proverbs describes a father instructing his son (Proverbs 3:12; 4:1-4; 13:1; 15:5). Perhaps father and son are used as shorthand for 'father and mother' and 'son and daughter'. More likely Proverbs assumes that fathers are ultimately responsible for training their children.

In the NT specific instructions are given to husbands and fathers on the one hand, and wives and mothers on the other hand (Eph 5:21-6:4; Col 3:18-21). Children must obey their γονεὺς, but πατήρα must not exasperate their children, no doubt in fulfilling their responsibility to train and instructing them.

The distinctive roles are seen in other places. In Luke 11 Jesus seems to assume that fathers are primarily responsible for providing for their children. It is the father of the 'prodigal son' (Luke 15) who rules the household. Hebrews 12 assumes that fathers administer household discipline.

The roles of husbands and wives and mothers and fathers are not indistinct and inherently

² Holladay, *Lexicon*, p. 106.

³ BAGD, p. 587.

⁴ 'Parents' in modern English versions of the OT always translates 'father and mother', or a pronoun.

interchangeable. They are complementary, and both are needed.

It is a great tragedy to grow up fatherless, or motherless. But in a cursed world of disease and death some children are going to lose their parents. There are therefore many passages commanding care for the fatherless:

Deuteronomy 24:19 When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the alien, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands.

There was a sense in which Israel were ‘fatherless’ slaves in Egypt, and God came and rescued them. This is to inspire them to care for the literally fatherless (Deuteronomy 24:17-22). God enforces the care of orphans with severe warnings:

Exodus 22:22-24 Do not take advantage of a widow or an orphan. ²³ If you do and they cry out to me, I will certainly hear their cry. ²⁴ My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless.

Every Christian has been adopted by the Father (Romans 8:23; Eph 1:5). Human adoption is therefore eminently honourable. But this does not mean that conceiving children with the prior intention of removing them from natural fathers or mothers can ever be right. Jurist Shimon Cowen says very rightly, ‘It is right to take care of an orphan. It is never right to make an orphan.’⁵

Children belong to their parents in the sense that no one else can take them away, and they bear full responsibility for caring for their children and raising them to be godly (Mal 2:15). But children grow up and leave, usually to form their own households (Genesis 2:23). Ultimately all people belong primarily to God as primary creator. Parents, whether natural or adoptive, are stewards; their children ‘on loan.’

This always makes the welfare of the child the main consideration. Parents ‘own’ a child for a time, but for the purpose of caring for that child. Children must never become commodities, mere *objets du désir*. The child is a blessing to the parent, but the parent’s gratification is secondary to the welfare of the child. This is only right, for children do not ask to be born, and are weak and utterly in the power of adults for many years. The power of the strong must always be bent to help the weak, and not to exploit them. This is axiomatic.

3. The Bible on Homosexual Acts

God’s condemnation of homosexual acts is clear and unambiguous.⁶

Leviticus 18:22 Do not lie with a man as one lies with a woman; that is detestable [תועבה הוא].⁷

Leviticus 20:13 "If a man lies with a man as one lies with a woman, both of them have done what is detestable [תועבה]. They must be put to death; their blood will be on their own heads. And according to Paul homosexual acts are detestable, shameful, unnatural, and a perversion:

Romans 1:26-27 Because of this, God gave them over to shameful lusts [παραθη ἀτιμία]. Even their women exchanged natural relations [την φυσικην χρησην] for unnatural ones [την παραφυσικην]. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent [ἀσχημοσυνη]⁸ acts with other men, and received in themselves the due penalty for their perversion.

The numerous attempts to make these passages teach something other than their clear meaning have failed at every level.⁹

Some have tried to deny that Jesus himself condemned homosexual acts. This fails to take seriously his repeated confirmation of OT teaching (e.g. Mat 5:17-19) and the fact that the authors of the NT epistles are His ἀποστολοι, sent ones and spokesmen. Besides, Jesus classed πορνεία—the

⁵ *Politics and Universal Ethics*, Connor Court Publishers, 2011.

⁶ We play into the hands of the ‘homosexual lobby’ when we succumb to their bifurcation of the human race not into male and female, but ‘heterosexual’ and ‘homosexual.’ The Bible recognises no-such distinction. God never defines certain human beings as ‘homosexuals’, ‘gays’, ‘lesbians’, and so on, and neither should we. Instead we should talk about ‘homosexual acts’ and ‘those who have a preference or desire for homosexual sex or sexual companionship.’

⁷ תועבה refers to that which is ritually and/or ethically abominable and repugnant. *BDB*, p. 1072-3.

⁸ The cognate verb means to ‘behave disgracefully, dishonourable, indecently’. *BAGD* p. 119.

⁹ D. F. Wright easily refutes such attempts by Boswell and Scroggs in ‘Homosexuality’, *DPL*, p. 413-415.

catch-all term for 'every kind of unlawful sexual intercourse',¹⁰ including fornication, prostitution, adultery, bestiality, incest, and homosexual sex—as πονηρος, that which is 'wicked, evil, bad, base, worthless, vicious, degenerate',¹¹ and something that defiles a person:

Matthew 15:19-20 For out of the heart come evil [πονηρος] thoughts, murder, adultery, sexual immorality [πορνεια], theft, false testimony, slander. ²⁰ These are what make a man 'unclean'; Those who do not repent of homosexual acts cannot therefore inherit the kingdom of God:

1 Corinthians 6:9-10 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral [πορνοι] nor idolaters nor adulterers nor male prostitutes nor homosexual offenders [ουτε μαλακοι ουτε αρσενικοιται]¹² nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

Homosexual acts may or may not be the worst of sins, but in any case they are sins that the church must condemn and call people to repentance from, and to forgiveness in Christ. Thus Alex C. Montoya recommends to the church a four-fold response:

1. The church must expose homosexuality as a sin against God.
2. The Church must extend the grace of God to homosexuals.
3. The Church must expel practicing homosexuals from the fellowship.
4. The church must resist the assault of the homosexual community upon society.¹³

4. Overview of Marriage Celebration in the West

The history of marriage in the Christian West is fairly hazy and always complicated. But as we grapple with the relationship between pastors and marriage it is important to see how this connection came about in the first place. Here are the waypoints:

Pre-Christian Roman Marriage

For the Romans marriage was not about contracts and vows. If a man and woman lived together in a state of 'marital affection', a state that was recognised as such by themselves and their neighbours, then they were considered to be married. The rich tended to commence married life with a religious ceremony, but this was by no means considered necessary and the poor had to do without it.¹⁴ Interclass marriages were not allowed, and a woman sharing bed and board with a nobleman could only be counted as his concubine. Divorce was easy: one partner or the other simply had to express their unwillingness to be married any longer. This practice of course favoured men.

Pre-Christian Jewish Marriage

Marriages were preceded by formal public betrothal, which could only be broken by divorce.¹⁵ Betrothal was followed at a later date by the procession of the bride to the bridegroom's house, a marriage feast, (all but public) consummation, and the demonstration of prior virginity.¹⁶

When commencing marriage, the first Christians would almost certainly have followed the customs of their own race, whether Jewish or Gentile.

c. AD 110

In his letter to Polycarp Ignatius urges some kind of clerical approval of marriage, probably to guard against incestuous or adulterous unions, and against the union of Christians with unbelievers: "[I]t becomes both men and women who marry, to form their union with the approval of the επισκοπος, that their marriage may be according to God, and not after their own lust."¹⁷

2nd – 7th century AD Latin Fathers

The Latin Fathers put the emphasis on marriage not as a social fact (as the Romans did), but as a solemn and binding agreement. You were married not primarily because you lived as a married

¹⁰ BAGD p. 693. See also TDNT VI:590 'πορνη κτλ.' "The NT is characterised by an unconditional repudiation of all extra-marital and unnatural intercourse."

¹¹ BAGD p. 691.

¹² Paul is almost certainly referring to the passive and active partners respectively of the male homosexual sex act. Cf. Wright, 'Homosexuality', p. 414.

¹³ 'The Church's Response to Homosexuality', *The Masters Seminary Journal* 19:2 (2008) 233-248.

¹⁴ P. L. Reynolds, *Marriage in the Western Church*, Leiden: Brill (1994). Chapter I, Roman Law: the Formation and Nature of Marriage.

¹⁵ e.g. Mat 1:19.

¹⁶ ISBE 3:264.

¹⁷ IPol 5.

couple, but because you had *compact*ed to marry. And so divorce was made much more difficult, and a greater emphasis was put on the commencement of marriage, *viz.* the wedding.

And so a clerical benediction, reflecting the Divine benediction of Genesis 1:28, became a normal if not essential part of the marriage ceremony. Thus in the fourth century Ambrosiaster ('would-be Ambrose') said this about the nuptial benediction:

The tradition of this matter [clerical benediction] continues in the synagogue and is now celebrated in the Church, so that God's creature is joined under God's benediction. There is no presumption here because the form was given in this way by the Author Himself.¹⁸

AD 429 Codex Theodosianus

This compilation of the laws made by Christian emperors from AD 312 stated that a marriage is sound and the children legitimate even when there has been no documentation nor ceremonies. This was provided that the union was between persons of similar status, that there was no legal impediment, and that the marriage had been formed with the consent of the man and the woman and their relatives.¹⁹

AD 538 Justinian's Novellae Constitutiones

Justinian, whilst recognising hitherto informal arrangements, ruled that from henceforth marriages of any but farmers and soldiers and others of a humble status would not be recognised without documentation.²⁰ This made the involvement of a cleric indispensable.

They must repair to some house of worship, and declare their intention to the defender of the Most Holy Church, who, in the presence of three or four most reverend ecclesiastics, must draw up a statement in which shall be set forth that, during a certain indiction, month, day of the month, and year of Our reign, under Such-and-Such a Consul, So-and-So and So-and-So appeared before him in such-and-such a place of worship, and were united with one another.²¹

AD 802 Charlemagne

Charlemagne forbade marriage within seven degrees of consanguinity, and mandated investigation prior to marriage. This was origin of banns—meaning 'proclamation'—the announcement of the intent to marry to give opportunity to the public to prove disqualification for marriage.²²

AD 1215 Innocent III

Kelly says that in the medieval church 'marriage was held to be a sacrament administered by the parties themselves. The Church insisted, however, that the private contract be followed by a public religious ceremony.'²³

Charlemagne's mandate became law for the Western Church when it was encoded by the Fourth Lateran Council under Innocent III.

Canon 51 Following in the footsteps of our predecessors, we absolutely forbid clandestine marriages.... We decree that when marriages are to be contracted they must be announced publicly in the churches by the priests during a suitable and fixed time, so that if legitimate impediments exist, they may be made known. Let the priests nevertheless investigate whether any impediments exist.²⁴

AD 1563, The Council of Trent

In the 24th Session of the Council of Trent the Church of Rome renewed Innocent III's Canon, and made it impossible to for a lawful marriage to be contracted other than in the presence of a priest.

Chapter 1 Those who shall attempt to contract marriage otherwise than in the presence of the parish priest, or of some other priest by permission of the said parish priest, or of the Ordinary, and in the presence of two or three witnesses; the holy Synod renders such wholly incapable of thus contracting and declares such contracts invalid and null....

Furthermore, the same holy Synod exhorts the bridegroom and bride not to live together in the same house until they have received the sacerdotal benediction, which is to be given in the

18 *Quaestiones Veteris et Novi Testamenti*. 127.3. Cited in Reynolds, *Marriage*, p. 365.

19 Reynolds, *Marriage*, p. 27.

20 Reynolds, *Marriage*, p. 42.

21 http://webu2.upmf-grenoble.fr/DroitRomain/Anglica/N74_Scott.htm

22 D.F. Kelly, 'Marriage', in *Dictionary of Scottish Church History and Theology*, T&T Clark, 1993, p 544.

23 Kelly, 'Marriage', p 544.

24 <http://www.fordham.edu/halsall/basis/lateran4.asp>

church; and It ordains that the benediction shall be given by their own parish priest....

The parish priest shall have a book, which he shall keep carefully by him, in which he shall register the names of the persons married, and of the witnesses, and the day on which, and the place where, the marriage was contracted.

AD 1753, Lord Hardwicke's Marriage Act²⁵

Prior to this Act, marriage in England was regulated only by church Canon Law, which directed that banns be called. Civil law however recognised marriages formed outside of this directive, if the wedding was conducted by an Anglican priest. These 'clandestine marriages' were not unusual prior to the Act. Such unions were not necessarily considered immoral, but instead made marriage more accessible to the poor, country-dwellers, and those up against family opposition. The practice however led to many scandals and abuses: forced marriages, the selling of daughters, husbands walking away from their families with relative ease, wives losing deceased husbands' estates, and so on. Rogue priests could always be found to conduct these kinds of 'weddings.'

Hardwicke's Act tightened the rules. Henceforth marriages could only be celebrated by a recognized clergyman in a church building after publication of banns, or the obtaining of a license, with at least two witnesses present. Jews and Quakers were exempt. Clergymen conducting clandestine marriages were liable to an all-expenses paid trip to New South Wales. And so for the first time marriage was brought under the firm legal oversight of the civil government.

Marriage Act AD 1836 (England and Wales)

Prior to this, non-Anglican Christians, and those of other faiths, were required to have their legal marriage performed by an Anglican priest with Anglican liturgy in an Anglican church building. They could have a ceremony according to their own faith (or non-faith) before or after this legal ceremony. This was obnoxious to many.

The Marriage Act 1836 enabled non-Anglicans to have their own ceremony (religious or otherwise), and to register their marriage with the government.

Marriage Act AD 1961 (Australia)

This Act set the rules for marriage in Australia. Marriages can only be performed by a registered celebrant, religious or non-religious. It is illegal for anyone other than a registered celebrant to officiate at a wedding, and illegal for a couple to knowingly be married by an unregistered person.

Prior to 1961 the states and territories administered marriage law. The 1961 Act was amended in 2004 with bipartisan political support to preclude so-called same-sex 'marriage.'

AD 1999 – present

Marriage has been redefined to include same-gender unions in 14 nations (out of 196), and 13 states of the U.S.A. (out of 50). Most English speaking nations have redefined marriage.

5. The Position of the Presbyterian Church of Australia

The PCA has consistently spoken against homosexual conduct and marriage redefinition. Here are the most recent GAA pronouncements:

2007 Min 95 (11) Recognise that same-sex domestic partnership arrangements are neither legally nor technically "families" and therefore entitlements properly belonging to families should not be extended to participants in such arrangements. (12) Request the Federal Government and Opposition not to extend entitlements which properly belong to families to same-sex domestic partnerships. (13) In particular, request the Federal Attorney General and the shadow Attorney-General, to move to amend the Sex Discrimination Act in such a way as to prevent same-sex partners and singles from continuing to access artificial reproductive technology.

1994 Min 59 (2) Determine that: (a) Homosexual practices are sin. The person who comes to Christ honestly seeking to leave this lifestyle will find Christ able to liberate from this sin. (b) Marriage is the union before God, and at law, of a heterosexual couple. The family ought not to be redefined so as to permit homosexual marriage or to permit homosexual couples to adopt or foster children. (c) The Church, in a humble spirit, is to exercise ministries of compassion towards, and to evangelise homosexual persons.

2010 Min 96

²⁵ http://en.wikipedia.org/wiki/Marriage_Act_1753

- a. Declare that marriage is a divine creation ordinance relevant for all mankind (Gen 2:23-24).
- b. Declare that marriage, rightly defined, is a public commitment between one man and one woman, to the exclusion of all others, voluntarily entered into for life.
- c. Affirm its understanding that the purposes of marriage are to promote lifelong love and companionship between the spouses, to provide the most favourable and stable environment in which to conceive, give birth to and nurture children and to promote the health and stability of society.
- d. Reaffirm its long-held opposition to the redefining of marriage so as to include partners of the same sex.
- e. Encourage teaching and ruling elders and other pastoral leaders to teach the distinctive, Christian, covenantal view in preparing couples for marriage.
- f. Call on all involved in de facto heterosexual, domestic relationships to solemnise those commitments by means of marriage (Hebrews 13:4) and appeals to all pastoral leaders to persist in calling on them to do so.
- g. Recognise the value to both the church and the world of the celibate, single adult life (1 Cor 7).
- h. Commend chapter 5 of General Assembly of Australia's Constitution, Procedure and Practice 2006 Edition, "Determinations on Marriage and Divorce", to the consideration and study of all ministers, elders, pastoral leaders and members of the church.
(<http://www.presbyterian.org.au/PDF/GAACode%20Book2006.pdf>)
- i. Urge church members to show understanding and compassion for people whose lives have been affected by marriage and/or relationship breakdown, including divorce.
- j. Commend the Federal Parliament on its continued affirmation of the legal definition of marriage as being between one man and one woman, to the exclusion of all others, voluntarily entered into for life.

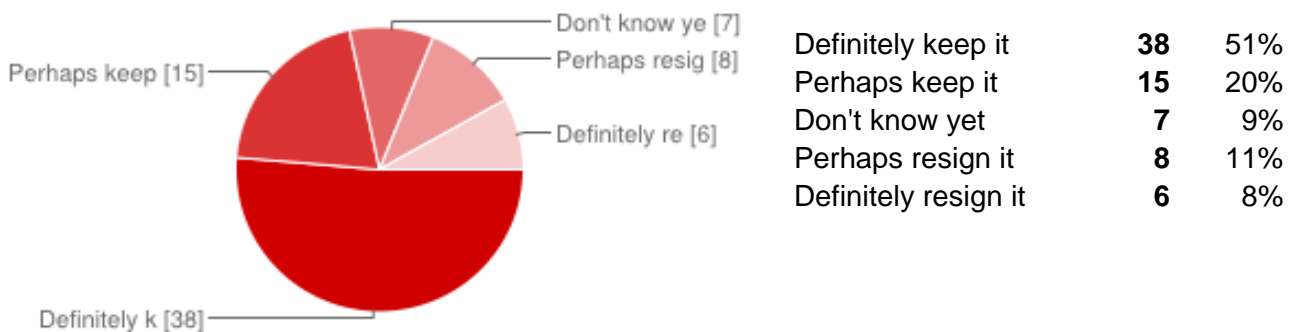
A recent survey of PCA ministers

The author conducted a survey in June 2013 to gauge attitudes towards SSM. 77 responses were received.²⁶ The three most pertinent questions/responses were the following:

b) To what extent would a changed Marriage Act, that defines marriage as 'The lifelong commitment of two adults no matter their sex', still refer to the true institution of marriage?

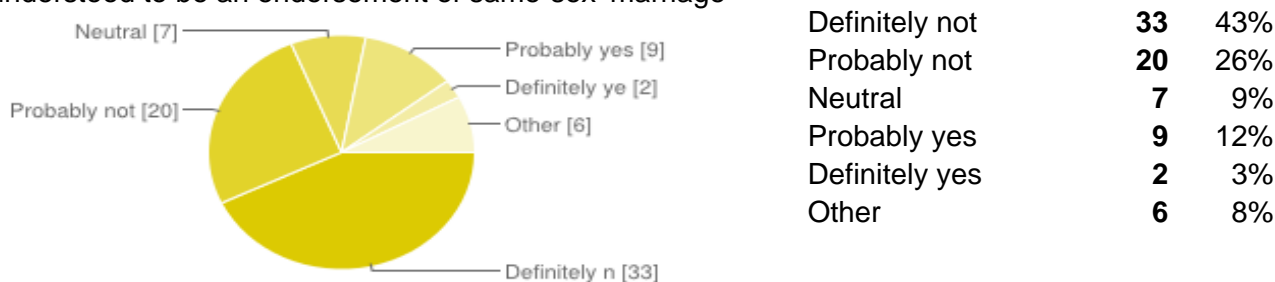


c) If the Commonwealth redefines marriage, but doesn't force you to marry same-sex couples, what would you do with your celebrant's number?



²⁶ The raw data can be seen here: https://docs.google.com/forms/d/12iHVxvF0icflI4xGuOF4-p2_kUXTW3vzIXscCG00Jog/viewanalytics

d) Keeping one's marriage celebrant's registration in the case of marriage redefinition would be understood to be an endorsement of same-sex 'marriage'



Whereas 84% of respondents thought that a redefined Act would hardly or not at all refer to the true institution of marriage, 71% said that they would definitely or most likely keep their registration in the event of redefinition. Whilst this seemed paradoxical to the author, the third graph made sense of this with 69% saying that keeping one's registration would probably or definitely not be understood to be an endorsement of SSM.

It would have been better to have asked "Keeping one's marriage celebrant's registration in the case of marriage redefinition would be understood *by the community* to be an endorsement of same-sex 'marriage'...". In any case this paper will argue below that it will be difficult to see how retaining one's licence could be seen as anything but an endorsement. But there are more preliminaries to deal with.

6. Why SSM is Immoral and Harmful

1) **It implicitly sanctions homosexual practice**, which is explicitly condemned in the Bible.

In those places where marriage has been redefined, the homosexual lifestyle is aggressively promoted through various state departments. In Tasmania, Education Minister Nick McKim, a strident advocate of SSM, is keen to reform sex-education to include the 'Celebration of Sexual Diversity.'²⁷ Posters and children's books that seek to normalise homosexual acts, aimed at pre-school aged children, have already been produced in Victoria by the so-called 'Safe Schools Coalition.'²⁸ Programs and resources like these will roll out hard and fast after marriage redefinition.

It should also be noted that the homosexual lifestyle is notoriously and tragically unhealthy, if not dangerous. The rate of new HIV diagnoses among MSM (Men Sex with Men) in the U.S. is more than 44 times that of other men, and life expectancy is 8 to 20 years less for MSM.²⁹ Bill Muehlenberg describes these health risks in detail in chapter 2 of his book *Strained Relations: The Challenge of Homosexuality*.³⁰

2) **It perverts Jesus' definition of marriage** (Matthew 19:5) It is a mistake to think that an Act defining marriage as the lifelong union of two adults no matter their sex is a definition broader than Jesus' definition of marriage, *within* which Jesus' definition can fit. On the contrary, it defies Jesus' definition of marriage.

Ideologies and practices which are hostile to a sound understanding and practice of marriage in a culture tend to undermine the institution of marriage, making it difficult for people to grasp the true meaning, value, and significance of marriage.³¹ As one person put it, 'SSM trivialises marriage.'

3) **It undermines the God-given family structure**: one man and one woman with the children that they have conceived or adopted. Mothers and fathers would no longer be seen as vital for raising children, and unnecessary fatherlessness and motherlessness would no longer be seen as an evil.

²⁷ http://www.themercury.com.au/article/2012/10/04/363106_tasmania-news.html

²⁸ <http://safeschoolscoalitionvictoria.org.au/resources/>

²⁹ These statistics were compiled by a Tasmanian GP. Much more information can be found here: <http://savingmarriage2011.blogspot.com.au/2011/07/tragic-health-risks-of-homosexual.html>

³⁰ Freedom Publishing Company, 2011.

³¹ Same-Sex Marriage and Moral Neutrality' in *Do the Right Thing: Readings in Applied Ethics and Social Philosophy*. Edited by Francis J Beckwith, 2002, p 653.

Princeton graduate Ryan T. Anderson is probably the most intelligent, articulate, and courageous defender of marriage in the U.S. today. His paper *What is Marriage?*, co-authored with Sherif Girgis and Robert George, and published in the *Harvard Journal of Law and Public Policy*, thoroughly describes the societal perils of SSM.³² In another short article Anderson summarised the position like this:

Same-sex marriage rejects the anthropological truth that men and women are different and complementary, the biological fact that reproduction depends on a man and a woman and the social reality that children need both a mother and a father.³³

- 4) **It breaks the *prima facie* right of children to know and be raised by their natural parents.** The right to marry is a compound right, which includes the right to have children. A homosexual couple can only procure children with the assistance of a third-party gamete donor: which means adults conceiving a child with the prior intention of removing these children from either or both of their natural parents.³⁴ This is manifestly unjust³⁵, and contradicts the U.N. Convention on the Rights of the Child (1990).

Article 7 (1) *The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.*

Article 9 (1) States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.

Article 18 (1) States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.

Recently numerous state and federal parliaments have issued apologies for forced adoptions. The apologies were made not only to mothers, but also to the children who were taken unnecessarily from their natural mothers. Perversely, institutionalising the separation of children from their parents through SSM legislation will promote the same unjust acts that were condemned by these apologies.

Donor-conceived children are also speaking against the injustice of this practice. Numerous painful testimonies can be read in the Australian Senate report 'Donor Conception Practices in Australia', chapter 6.³⁶ Likewise, many distressing stories have been collected by the *Anonymous Us* project, a website that gives voice to the pain of donor-conceived children.³⁷

- 5) **It will open the door to other forms of marriage:** including polygamy, polyamory, and incestuous marriages.

In fact Polyamory advocates openly state that the same arguments that are used to redefine marriage (namely: any two consenting adults who love each other should be free to marry) can easily be tweaked and used for their own cause.

³² The paper can be downloaded for free from this link:

http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1722155

³³ <http://savingmarriage2011.blogspot.com.au/2013/05/the-big-same-sex-marriage-lie.html>

³⁴ The charge of injustice is not of course restricted to homosexual couples who procure children in this way; it applies equally to heterosexual couples who use this method.

³⁵ Robert P. George said that children are “the *subjects* of justice (and inviolable human rights); not *property*, but *persons*. ‘Same-Sex Marriage and Moral Neutrality’ in *Do the Right Thing: Readings in Applied Ethics and Social Philosophy*. Edited by Francis J Beckwith, 2002, p 650.

³⁶ http://www.aph.gov.au/Parliamentary_Business/Committees/Senate_Committees?url=legcon_ctte/completed_inquiries/2010-13/donor_conception/report/c06.htm

³⁷ <http://anonymousus.org/>

- 6) **It will initiate and/or strengthen the attack on religious freedom.** Anti-discrimination legislation is already attacking the right for Christian schools to choose not to employ staff who engage in homosexual acts, and not to enrol children in the care of adults who openly live in a homosexual relationship.

In New Zealand, almost the moment SSM laws were passed, the Charities Commission notified Family First that it would be deregistered as a charity, and would lose its tax-exempt status as charitable institution, because it promotes “a point of view about family life that does not...have a public benefit...[including] the view that the union of a man and a woman through marriage is the fundamental social unit.”³⁸

It will also become increasingly difficult for Christians to openly teach what the Bible says about homosexual acts, and the need for repentance of such acts. Eric Metaxas goes so far as to say that SSM ‘will destroy religious freedom and free speech rights.’³⁹

- 7) **It mutilates one of the clearest and most beautiful pictures of the Gospel.** I have heard many Christians say that they won’t protest against SSM because ‘it is not a Gospel issue.’ But God gave marriage to be a picture of the Gospel.

Ephesians 5:25-28a Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies.

To the extent that we redefine marriage we alter this God-given picture. For this reason alone Gospel ministers should fight with might and main against marriage redefinition in any and every context.

In Deuteronomy 10 Moses said,

Verses 17-18 the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing.

And the command to care for the widow and fatherless is repeated again and again through Scripture:

Isaiah 1:17 learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

Jeremiah 22:3 This is what the LORD says: Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place.

James 1:27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

By attacking the structure of the family, and by denying basic child rights, SSM represents a radical attack on the wellbeing of women and children. And so God’s people cannot remain silent. Mark Christopher, in the aftermath of SSM legislation in South Africa, said that:

We cannot afford to maintain a vow of silence for the sake of some artificial “peace” and “unity”. After all there can be no lasting peace or unity where the truth is not heralded.... The Bible believing church needs the courage of her convictions here. The issue of SSM needs to be addressed firmly, convincingly, and lovingly. Biblical counter-measures need to be put into place.⁴⁰

And Philip Edgecombe Hughes said:

The ethical responsibilities of the Christian in a hostile state are not fulfilled by passive citizenship.... The Christian citizen has a duty to denounce what is wrong, not for his own sake, but for the benefit of others, compassionately and in the name of Christ who gave Himself to redeem the world.⁴¹

Although a people may appear to be somewhat helpless and easily deceived by the

38 <http://www.acl.org.au/2013/05/family-first-nz-to-be-de-registered-as-a-charity/>

39 <http://www.bpnews.net/BPFirstPerson.asp?ID=38745>

40 *Same-sex marriage, Is it really the same?* DayOne, 2009, p. 61.

41 *Christian Ethics in Secular Society*, Baker, 1983. p. 190-191.

political manipulations of evil men..., it is impossible for them to escape a measure of culpability for their irresponsible apathy as citizens of the state, for this political indifference contributes materially to the creation of a social climate that is congenial to the establishment of tyranny.⁴²

And so as Christians and responsible citizens, who find themselves living under a democratic government, we have fought against SSM legislation so far, and will continue to do so.

7. Three Scenarios faced by Australian Gospel Ministers

1) *The present scenario, where the definition of marriage in the Marriage Act is consistent with the Bible's teaching on marriage.*

Although the current debate is causing many to think afresh about the interaction between church and state and the institution of marriage, no one that the author has spoken to is contemplating withdrawal in this situation. It would seem unnecessary and unhelpful.

2) *A scenario where marriage is redefined to mean 'the lifelong union of any two consenting adults' and all registered celebrants are required by law to marry any eligible couple.⁴³*

In this situation every pastor the author has spoken to has said that they would resign their registration. Why? So as not to be forced to perform the immoral act of 'marrying' a same-sex couple, and so as to avoid prosecution for refusing to perform such an act.

It is important to ask at this point, "Why would 'marrying' a same-sex couple be an immoral act?" The answer is simple: it would endorse an institution that is wrong and harmful, as the above seven reasons make clear. 'Marrying' a same-gender couple would:

- 1) Implicitly sanction immoral and unnatural homosexual practice
- 2) Pervert Jesus' definition of marriage
- 3) Undermine the God-given family structure
- 4) Break the *prima facie* right of children to know and be raised by their natural parents
- 5) Open the door to other perverse forms of 'marriage'
- 6) Reinforce the attack on religious freedom
- 7) Mutilate one of God's clearest and most beautiful pictures of the Gospel

In sum, ministers would resign under the 'compulsion' scenario for two reasons: a) to avoid prosecution, and b) to avoid performing an act that sanctions immorality.

3) *A scenario where marriage is redefined to mean 'the lifelong union of any two consenting adults' but ministers of religion are not required to marry any eligible couple.*

This is the most likely scenario. In this situation only some 20% of pastors that responded to the survey think that they would resign their marriage celebrant's registration. The basic reasoning is this: 'If I am not forced to marry same-sex couples, then I can continue to use my registration to marry male-female couples as I have always done; something that benefits the community and the Kingdom.'

We contend, however, that the reasons why Gospel ministers would resign under the second scenario apply even more forcefully to this third scenario. This is the central thesis of this paper.

8. The Case Against Resigning Marriage Registration

In recent months there has been some vigorous discussion within the Church and Nation Committee, and beyond, as to whether we should resign in the case of Scenario 3) above. Sincere Gospel-minded brothers sincerely disagree on this matter. Here is a distillation of the arguments the author has received for retaining registration.

⁴² *Ethics*, p. 195.

⁴³ This is not hypothetical. The U.K. redefined marriage in July 2013, and provided that ministers of religion could refuse to 'marry' homosexuals. In August 2013 a suit was brought by a wealthy male-male couple demanding that this provision be removed. <http://www.essexchronicle.co.uk/Gay-dads-set-sue-church-sex-marriage-opt/story-19597954-detail/story.html>

- 1) Retaining registration does not necessarily communicate acceptance of what the Act teaches about marriage.

Thus a senior evangelical Anglican minister wrote:

We don't marry anyone, that is not what the licence does, rather the couple marry each other through their words and symbolic actions. Our job as celebrants is firstly just that, to celebrate with them, as well as to be the primary witness that the words and actions took place.

In which case I am not supporting anyone else's view of marriage if I confirm that they have done what is necessary under the act, I am agreeing with the couple in front of me that they are married.

Another said that while he thought that a redefined Act would be irrelevant to true marriage, that by emphasising the Bible's teaching on marriage in a wedding, and 'deemphasising' the government paperwork as something that merely brings certain conveniences, he could continue to retain his number.

- 2) Resigning our registration is unnecessary because we will (most likely) be able to continue to marry people with the forms and words that we have used in the past. Resignation is therefore unnecessary. Thus two responses from the survey:

No compelling reason to forfeit it when it can be used for a legitimate purpose and not being compelled to use it in a non-biblical way.

Would we need to [resign our registration] as we could still marry heterosexual couples as we wished? We are not under any obligation (as far as I am aware) to marry anyone anyway

- 3) Resigning our registration would be perceived to be a "retreat", a "backward step", and perhaps an ungracious "sour grapes" retreat at that.
- 4) Resigning our registration would impair our ability to present the Gospel.

At the moment we have the right to marry any couple within the community, and we therefore have the opportunity to take that couple through Christian marriage preparation, through which the Gospel is communicated. Without registration we may miss out on these opportunities.

As one respondent to the survey put it:

If I relinquished my Celebrants Number I am denying those who may request that I conduct their wedding the opportunity of being married by me.

A response in brief

- 1) That while remaining a registered celebrant of the Act does not *necessarily* communicate acceptance of the Act and all that it may or may not stand for—because we will hold private reservations—it is likely to communicate acceptance to the community. Our voluntary connection to the Act will be visible to all, our private reservations won't. More on this below.
- 2) If there are moral and spiritual dangers in maintaining a voluntary and public connection to the Act, the mere ability to maintain business as usual won't in itself mitigate those dangers.
- 3) It is probably impossible to determine how resignation will be perceived by the community. And while the argument for or against should take consideration of perception, it should not be determined by it.
- 4) We may or may not lose out on marrying some couples from outside our churches. In any case we can always continue to find ways and means of communicating the Christ's Gospel to the community.

9. The Case For Resigning Marriage Registration

No Gospel minister is compelled to be a registered celebrant of *marriage under the Marriage Act*. A pastor can only freely choose to be such. To freely choose to be a celebrant of a particular institution means becoming an agent of that institution, and endorsing that institution. A person may hold private reservations, but in the eyes of the community that person is seen to agree with that institution. There is no escaping this. To freely and voluntarily remain an agent of a redefined Marriage Act communicates to the reasonable citizen acceptance of that institution.

If marriage is redefined, what will have been the causes of the redefinition? The capitulation of our legislators to the decades of pressure to:

- Accept that the current (Bible-consistent) definition of marriage is inadequate
- Accept a radically changed idea of marriage
- Accept homosexual practice as moral and legitimate;
- Accept a changed view of family (mothers and fathers no longer necessary)

- Accept the practice of conceiving children with the prior intention of removing them from their natural parents

Redefined marriage will not therefore stand as a broader conception of marriage, within which true marriage can exist. Redefined marriage will be essentially non-marriage, anti-marriage, anti-family, and anti-children. *It will in fact represent a plethora of profound evils.*

Now if we accept that actually marrying a homosexual couple would communicate acceptance of the new institution and its attendant evils; it is very difficult to see how freely agreeing to be a celebrant of such an institution would not *likewise* communicate acceptance of the new institution and its attendant evils.

This is the central argument for resignation: Not resigning will partner us with evil.

In Ephesians 5 Paul argues for a radical separation from all that is wicked:

Verses 6-12 Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light⁹ (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them.¹² For it is shameful even to mention what the disobedient do in secret.

Light and darkness cannot coexist. If SMM is the fruit of a range of evils, and represents a range of evils, then the Christian should have nothing to do with it. And surely that means not remaining a voluntary servant of a SSM Act.

Psalms 26:4 I do not sit with deceitful men, nor do I consort with hypocrites;⁵ I abhor the assembly of evildoers and refuse to sit with the wicked.

It is difficult to see how Paul's exhortation in 2 Corinthians 6 would not apply to this scenario:

Verses 6:14-17 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."

In the June 2013 edition of Quadrant journalist Christopher Akehurst said that, in the event of marriage redefinition in Australia, Christian ministers should 'withdraw from acting as a delegate of the state in conducting wedding ceremonies. To continue to do so would imply... acceptance of the new state-imposed definition of marriage.'

A senior PCA pastor who has flagged his intention to resign, seems to agree: 'I have a conscientious objection to marriage as redefined and want no part of it.'

And another said this:

To support or even be seen to support any government's intention to design an institution that intentionally deprives a child of a mother or father and raises them in a homosexual union is in danger of causing the little ones to sin.

The second reason a pastor would resign their registration in the case of Situation 2), viz. marriage redefinition and enforcing celebrants to marry all comers, would be to avoid prosecution for the refusing to marry a homosexual couple. But consider what delaying withdrawal until this situation arises would communicate: *I am not resigning because I cannot remain formally attached to a redefined Marriage Act that represents a new institution and its attendant evils (otherwise I would have resigned before); I am resigning to protect myself from the pain of prosecution.*

We would then be seen to be withdrawing not for a vital principle, but for self-interest. This would not appear to commend the Gospel.

The Constitution, Procedure and Practice of the Presbyterian Church of Australia (2010 edition) states this:

5.2 The Assembly calls ministers to do all in their power as pastors and counsellors to preserve the enduring basis of marriage and to affirm the Gospel to this end, which calls all people to repentance and confession of sins, forgiveness, reconciliation and renewal of life.

We are very sensitive to the profound tragedy of all this. We understand why many ministers would like to remain connected to the Marriage Act, even if it is redefined. We understand that

resigning feels like withdrawing, and giving up something time-honoured and important. We understand that resigning will bring many painful complications (which will be addressed below).

We humbly contend, however, that doing all in our power as pastors ‘to preserve the enduring basis of marriage and to affirm the Gospel to this end’, that not being partners with the disobedient, that refusing ‘to sit with the wicked’, that not being yoked with wickedness and darkness, that obeying the command to ‘come out from them and be separate’, means that we simply cannot continue as voluntary servants of the Marriage Act if it is redefined to embrace a perversion of God’s gift, and the destruction of family and child rights.

10. Life after Resignation

If we withdrew, how then would we marry a couple? One hundred years ago, the Anglo-Catholic controversialist Thomas Alexander Lacey wrote some words that could guide us well:

The state should insist on adequate publicity of marriage, by requiring previous notification of an effective time...; simplicity and efficiency demand the commission of these preliminaries, and of subsequent registration, uniformly in all cases alike to a public official, but his intervention at the actual making of the contract is neither necessary, convenient, nor desirable, all that is needed being a record of sufficient witness to what is done.... [This] would enable the Church to solemnise their nuptials with such rites, such publicity, and such record as the sacred canons require.⁴⁴

It all boils down to two possibilities.

- 1) We could move to a Continental Model, and ask the couple to register their ‘marriage’ at a civil office, and then return to us to be married.
- 2) We could make marriage comparable to baptism, and marry couples ‘in house’ using our own forms, registers, and certificates. The couple would have a de facto status in the eyes of the Act, but be married in the eyes of God, the Church, and, in time, the community.

In fact the CRC Classis Maroondah is currently considering a paper “Marriage in the Christian Reformed Churches of Australia” which advocates such a position. The paper even includes suggestions for new marriage certificates and registries.⁴⁵

As a denomination we recognize the Crown Rights of Christ within His own Church:

Code 7.3 That Christ, having established His Church and appointed a distinct government and jurisdiction therein, the maintenance of the spiritual freedom of the Church specially concerns His honour and dignity, as the Church's only Head and Ruler. ⁴⁶

That means, if we are unable to continue our connection to the Marriage Act, and to celebrate marriages under its auspices, we nevertheless continue to have a right and duty under Christ to marry any couple that we think has a right to marry, and to work out our own ways of doing that.

These models are problematic. Many complications would have to be addressed. But neither model is sinful, and they represent an honourable alternative to marrying under the Act.

Soli Deo Gloria.

⁴⁴ *Marriage in Church and State*, London: Robert Scott, 1912. p. 225-226.

⁴⁵ Copies of the paper will be sent on request, email campbell.markham@gmail.com.

⁴⁶ *The Constitution, Procedure and Practice of the Presbyterian Church of Australia (2010)* 7.1 ‘Declaration on the Spiritual Freedom of the Church.’

Appendix A

Professor Patrick Parkinson's response to questions sent to him by the Federal Church and Nation Committee regarding consequences of withdrawing as celebrants of the Marriage Act (August 15, 2013).

If the Marriage Act is amended so that marriage is not defined as being between a man and a woman but could be between two persons of the same sex -

a) If this change occurred and an individual minister were to conclude that he could not in good conscience act as marriage celebrant what steps would he be required to take to resign as a celebrant? He could ask to be removed from the register pursuant to s.33. I would imagine that as a matter of procedure he could either make that request to the Attorney-General's Department directly or would notify the denomination which would then notify the Department. This follows from s.33(1) which provides:

Subject to this section, a Registrar shall remove the name of a person from the register kept by that Registrar if he or she is satisfied that:

- (a) that person has requested that his or her name be so removed;
- (b) that person has died;
- (c) the denomination by which that person was nominated for registration, or in respect of which that person is registered, no longer desires that that person be registered under this Subdivision or has ceased to be a recognised denomination.

b) Would the Church need to do anything to make it easier for ministers to follow their conscience on this matter? It would help for the Church to explain to all ministers that they have the option of ceasing to be an authorised celebrant and explaining how they can request removal from the register.

c) If the Church were to conclude that no ministers of the PCA should act as marriage celebrants, what steps would be required for the Church to take to no longer be a recognised denomination? It could ask the Attorney-General to advise the Governor-General that by the request of the denomination, it no longer wishes to be a recognised denomination. My reasoning is as follows. Section 26 provides that: "The Governor-General may, by Proclamation, declare a religious body or a religious organisation to be a recognised denomination for the purposes of this Act.". Section 33 contemplates that a recognised denomination may cease to be recognised. The definition of a recognised denomination refers to "a religious body or a religious organisation in respect of which a Proclamation under section 26 is in force". It follows, I think, that the correct pathway would be to ask the Governor-General, through the Attorney-General, to rescind, with prospective effect only, the Proclamation that made the Presbyterian Church a recognised denomination so that the Proclamation is no longer in force.

d) In either case, would the church contravene the Marriage Act if it were to introduce a system of church-registered marriages which were recognised by the PCA (and possibly other churches) but made no claim for recognition under the Marriage Act? Would there be any arrangement along these lines which the Church could make which would not contravene the Marriage Act or how would the marriage Act have to be amended to allow the Church (and other churches) to act in this way? I think it would be an offence under s.100. This section provides: "A person shall not solemnise a marriage, or purport to solemnise a marriage, if the person has reason to believe that there is a legal impediment to the marriage or if the person has reason to believe the marriage would be void." The penalty is a \$500 fine or imprisonment for up to 6 months. A Presbyterian minister who 'purports to solemnise a marriage' will breach the legislation if he has reason to believe the marriage would be void. It would be void because, according to s.23B, "by reason of section 48 the marriage is not a valid marriage". Section 48 provides that a marriage is not valid unless solemnised by an authorised celebrant (unless one of the parties to the marriage believed he was an authorised celebrant). It follows that s.100 or some other section would need to be amended to accommodate church weddings, and an alternate form of registration of the marriage provided.

The obvious solution would be to amend the Marriage Act to allow the parties to be able to go through a church wedding ceremony and then to be able to present to the Registry of Births, Deaths and Marriages a signed statement by the minister that he or she had conducted a church marriage, together with a signed and witnessed application for their church marriage to be recognised as a valid marriage under the Marriage Act 1961. In such an application the parties would need to swear that there are no legal impediments to being married (such as being under age or still married to someone else). The legislation ought to provide that the Registrar is bound to accept registration if the application is in order and there are no legal impediments to the parties being married.

Appendix B

Professor Patrick Parkinson's advice to the ACL regarding the legal position of SSM in Australia.

From: Patrick Parkinson

Sent: Monday, 12 August 2013 10:08 PM

To: Lyle Shelton

Subject: RE: Church leaders seeking advice on a referendum on same-sex marriage

Dear Lyle

My responses are as follows:

1. Should there be a referendum?

In my opinion, this is the only viable way to settle this issue. Views are held passionately on both sides. If the vote is left to the Parliament, then the losing side will feel that their view was not adequately represented given the composition of the Parliament at the time of the vote, and will want to re-agitate the issue in the next election campaign and/or in a differently constituted Parliament thereafter. If the federal Parliament does not vote in favour of same-sex marriage there will also be renewed pressure on the States to enact legislation which purports to provide for same-sex marriage, and this will give rise to all manner of legal complications.

A referendum will settle the issue in the most democratic and decisive way possible. It could be conducted in a respectful manner and with proper attention to the sensitivities of all concerned.

A further justification for a referendum is that it ensures that people don't feel disenfranchised, as they did in Britain when a Conservative-led government promoted same-sex marriage as government policy against the opposition of a large number of supporters of that Party.

2. The constitutional problem

There is another reason for a referendum. There is actually serious doubt whether the federal Parliament even has the power to pass a law allowing same-sex couples to marry. The reason is that the Constitution gives the Parliament the authority to make laws concerning 'marriage'. Back in 1900, that clearly meant heterosexual marriage. The meaning of the word 'marriage' is not fixed in time so as to be limited to the meaning back in 1900, but what it meant back then represents the core meaning, or 'central type'. There is a much stronger case for the federal Parliament having power to enact laws on polygamy than to enact laws allowing for marriage between same-sex couples. Polygamy was at least a widely practised form of marriage in various parts of the world in 1900. At that time, homosexual relations constituted a criminal offence.

It is not clear that the States have the power to enact same-sex marriage either, because the federal Marriage Act was intended to be a uniform law for the country as a whole.

This is the constitutional conundrum. Arguably, there is no point in going to all the trouble and expense of a referendum unless at the same time the opportunity is taken to try to resolve the constitutional position.

It follows that it is in the interests of those who favour 'marriage equality' to support a constitutional referendum to clarify whether the federal Parliament *may* enact a law permitting same-sex couples to marry, whether or not it chooses to do so. At the same time, voters could be asked whether they support the enactment of such a law.

My preferred approach would be to have a referendum to try to clarify the constitutional position as well as seeking the views of the population on the substantive issue of whether the Parliament should enact a law permitting marriage between couples of the same sex.

3. Two questions

I would defer to the constitutional lawyers on this but I would suggest two questions:

1. Should the Constitution be amended so as to provide that s.51(xxi) refers to "marriage of two persons"?

2. Should the Parliament enact a law permitting same-sex couples to marry?

The first is the constitutional question. If passed, the constitutional position would then be clarified. The Parliament could pass a law allowing marriage between two persons whether of the same sex or opposite sex. At the same time it would also establish that the Constitution would not permit a federal law which recognises polygamous marriages.

The second is the policy question.

To amend the Constitution would require an affirmative vote of the majority of voters in a majority of States. It is quite possible that a majority of voters nationally would support same-sex marriage while there is not a majority of voters in a majority of States that would support constitutional amendment. What then?

My advice would be that if the church leadership proposes a referendum, it should ask the federal Parliament to agree in advance to give effect to that vote insofar as it is possible to do so.

Were the national referendum to be in favour of same-sex marriage, but there was insufficient support to achieve a majority of voters in a majority of States in favour of amending the Constitution, I would propose that the federal Parliament should pass such a law, preferably with bipartisan support subject to conscientious abstentions, and then invite a challenge from a State to test the law's constitutional validity before the law comes into force. If the High Court ruled it invalid, then the federal Parliament could still amend the federal Marriage Act to make it clear beyond question that it is open to the States to enact same-sex marriage laws that do not conflict in any way with the federal Marriage Act 1961. The onus would then pass to the State Parliaments to determine the issue in the light of the sentiments of voters in their respective States. It may be in that scenario that different States would have different laws on the subject.

In other words, if the referendum establishes that a majority of voters nationally favour same-sex marriage, the federal Parliament should commit to make it possible either by enacting federal legislation (or, if that is held invalid) by ensuring that the State Parliaments may pass such laws if they choose to do so.

I would certainly advise consulting Nick Aroney and Greg Craven (whose advice on constitutional questions ought to be preferred if they hold a different view to the one I have expressed). Please feel free to convey my advice.

Kind regards,
Patrick

STEFAN A. SLUCKI, Convener.

PRESBYTERIAN INLAND MISSION ADDENDUM

ALICE SPRINGS

We are thrilled with the great work being done in Alice Springs by Rev. Keith and Mrs Jenny Bell. The church services generally have an attendance of around 20. The commencement service was particularly well attended with four State Moderators, the Moderator General and various other interested people travelling from around the country to express their support for the work of the Gospel through the PCA being done there.

The PIM has been approached by two Victorian Presbyteries which have shown interest in taking Presbyterian oversight of the Alice Springs congregation. The PIM committee has resolved to express its desire that the congregation be placed under the Victorian Assembly and the Presbytery of Melbourne North if the Presbyterian Church of Victoria so desires.

The PIM has planned for the commencement of the work in Alice Springs for many years, and our concern for the advance of the Gospel has been shared with the Assembly on many occasions.

We pray that not only will a thriving congregation come into existence, but that this will also be a base of further Patrol Ministry in the Northern Territory. Your committee sees the work in Alice Springs as a huge challenge, and a pressing responsibility of the Presbyterian Church of Australia.

We urge the Assembly to pray earnestly and with perseverance for this work and the other remote congregations under the oversight of the PIM.

PIM UPDATE MEETINGS – SYDNEY AND MELBOURNE JANUARY 2014

For a number of years we have taken the opportunity whilst in Sydney, to hold on the evening a PIM UPDATE MEETING. This is set down for the PCNSW Church Offices from 6:00 pm (starting with light refreshments) on Wednesday 29 January 2014. A review of present PIM work and future gospel

developments in the outback will be given.

For the first time a similar PIM UPDATE MEETING will be held (DV) in Melbourne, in the Robert White Hall at the Scots' Church, Melbourne from 6:00 pm (starting with light refreshments) on Thursday 30 January 2014.

We sincerely thank the PCNSW Church Office and the Scots' Church, Melbourne for their cooperation and assistance in allowing the use of their venues in helping us making the work of the PIM more widely known.

Any assistance in advertising these PIM UPDATE MEETINGS, and supporting them on the part of Commissioners and their congregations would be greatly appreciated.

R.S. Duncanson, Convener.

TRUSTEES ADDENDUM

The Trustees for The Presbyterian Church of Australia received a bequest from the executors of the Estate of the Late Jessie Floyd Whyte in the sum of \$959,508.69.

The Will of the late Ms Whyte creates a scholarship fund to be known as "The Whyte Trust" on the following terms –

"... for that institution which controls the training of students for the ministry [of] the Presbyterian Church of Australia to provide ... scholarships to be awarded therefrom at the discretion of that institution to ministers in training who are needy ..."

The Trustees sought the advice of the Law Agent concerning the terms of the bequest. The Trustees also sought the views of the College Committee and the State Theological Colleges of New South Wales, Queensland and Victoria concerning the use of The Whyte Trust.

The Trustees taking into account the advice of the Law Agent and the views of the College Committee and State Theological Colleges resolved on 26 August 2013 to –

- (a) Receive the bequest from the Estate of the Late Jessie Floyd Whyte known as 'The Whyte Trust' for the purpose of providing scholarships to ministers in training for the Presbyterian Church of Australia who are needy;
- (b) Distribute the annual interest of The Whyte Trust to the State Theological Colleges based on the number of candidates (including deaconesses) studying at each college as reported to the College Committee at its annual meeting;
- (c) Request that following its annual meeting the College Committee report to the Trustees through the General Office the number of applicable candidates studying at each college to enable the distribution of interest; and
- (d) Authorise each college to use the income received from The Whyte Trust to award scholarships to those candidates who are in need to be determined at the discretion of the College.

J.R. FALLS, Chairman.

**MINUTES OF PROCEEDINGS OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA
THE FORTY EIGHTH GENERAL ASSEMBLY
FIRST SEDERUNT**

1. Assembly Constituted: At Sydney and within the Chinese Presbyterian Church, Corner Crown and Albion Streets, Surry Hills, at 7.00 p.m. on Monday 9 September, 2013, the General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend D.N. Jones, Moderator. Thereafter the Assembly was constituted with prayer.

2. Roll of Assembly: The Clerk laid on the table the list of commissioners appointed to this Assembly by the State assemblies and presbyteries of the Church. It was resolved that the list of commissioners as made up be the Roll of this Assembly.

3. Apologies: Apologies for absence were received from the Rev. P.F. Cooper, Very Rev. J.J. Knapp, Rev. C. Lindsay, Rev. C. ten Broeke, Messrs E.G. de Zilwa and N. Sharp.

4. Associates: The Rev. K. Ova, Moderator of the General Assembly of the Presbyterian Church of Vanuatu; the Rev. D. Marcal, Moderator of the Evangelical Presbyterian Church of East Timor, Rev. G. Macpherson, Moderator of Grace Presbyterian Church of New Zealand; Rev. Dr D. Watts, Clerk of Assembly of the Presbyterian Church in Ireland; Rev. Dr J. Ligon Duncan, Assembly Expositor and a minister of the Presbyterian Church in America; the Rev. D. Iverson, Mission to the World Team Leader of the Presbyterian Church in Japan; and the Rev. Dr Flip Buys representing the World Reformed Fellowship and the Reformed Churches of South Africa. It was resolved that the representatives of overseas churches be associated.

5. Election of Moderator: The Clerk laid on the table the report of the Moderator's Nominating Committee. The report was received. It was resolved that the Assembly accept the nomination of the Moderator's Nominating Committee and elect the Rev. D.A. Cook, Minister Emeritus, as Moderator of the Assembly. The Rev. D.A. Cook was welcomed and inducted into office with prayer by the Moderator, took the chair and delivered an address.

6. Motion of Loyalty: The following Motion of Loyalty, submitted by the Business Convener, was approved.

To the Queen's Most Excellent Majesty:

May it please Your Majesty, your faithful subjects, Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly at Sydney on the ninth day of September, two thousand and thirteen, take leave to assure Your Majesty of our loyalty and devotion to Your person and to the Throne.

We pray that the Lord Jesus Christ, who is King of kings and Lord of lords, and the only Saviour of mankind, may, by His grace, sustain and uphold Your Majesty in His providential care, and that He may grant to Your Majesty personally all the gifts needful for the discharge of the exacting duties of Your Majesty's high office.

We also pray that Christ, through His unchanging Word and by the guidance of His Spirit, will grant to Your Majesty, in your demanding position of leadership in church and nation, wisdom, 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 in our presence at our appointing,
David Cook, Moderator.

7. Prayers for the Australian Parliament: Pursuant to notice the Business Convener moved:

That the Assembly:

Forward to the Speaker of the House of Representatives and the President of the Senate of the Australian Parliament assurances of the regular prayers of the people of the Presbyterian Church of Australia for the nation's elected representatives in the exercise of their responsibilities.

The motion was seconded and approved.

8. Representatives from Overseas Churches: The following representatives from overseas churches were welcomed: Rev. K. Ova, Moderator of the General Assembly of the Presbyterian Church of Vanuatu; Rev. D. Marcal, Moderator of the Evangelical Presbyterian Church of East Timor (Igreja Evangelical Presbyterian Timor Leste); Rev. G. Macpherson, Moderator of the General Assembly Grace Presbyterian Church of New Zealand; Rev. Dr D. Watts, Clerk of Assembly, Presbyterian Church in Ireland; Rev. Dr F. Buys, Associate International Director of the World Reformed Fellowship and representing the Reformed Churches of South Africa; Rev. Dr J. Ligon Duncan, Assembly Expositor and a Minister of the Presbyterian Church in America; and Rev. D. Iverson, a Minister of the Presbyterian Church in America and Missionary with Mission to the World serving as Team Leader to the Japan Mission Team.

9. Representatives of other Churches: The following representatives of other Australian churches, being present, were welcomed by the Moderator: Bishop P. Tasker, representing the Anglican Church of Australia and the Anglican Diocese of Sydney; the Rev. F. Nile, representing the Fellowship of Congregational Churches; Major P. Kinder representing the Salvation Army and the Rev. I. Weeks, representing the Assembly of Confessing Congregations of the Uniting Church of Australia and the Rev. K. Zylstra, representing the Presbyterian Reformed Church of Australia.

10. Business Committee: The report of the Business Committee was laid on the table and received.

The Rev. P.J. Barson submitted the deliverance.

Clauses (1) to (13) were approved.

The debate was adjourned (Min. 98).

11. Notices of Motion: Notices of Motion 1 to 22 were laid on the table.

12. Adjournment: Thereafter the Assembly adjourned to meet tomorrow, Tuesday, 10 September, 2013, at 9.30 a.m. in the Chinese Presbyterian Church for the celebration of Holy Communion and thereafter for the transaction of business whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

SECOND SEDERUNT

13. Holy Communion: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills on Tuesday, 10 September, 2013 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. Dr D.K. Burge, the Rev. R. White, T.A. Bain, Messrs J.A. Goodman, J.D. Oates, H. Alf, P. Burke, T. Chang, G. Fong, C. Morrison, P. Saunders and L. Wong.

14. Assembly Constituted: At the conclusion of the Solemn Service the Assembly was constituted with prayer, the Moderator presiding.

15. Memorial Minute: Pursuant to notice the Clerk moved:

That the Assembly:

Give thanks to God for the life and ministry of:

Very Rev. James Mullan, B.A., B.Litt., Dip.R.E. Ordained to the Ministry 1945. Clerk of the General Assembly of the Presbyterian Church in NSW 1977-1994. Moderator-General of the General Assembly of the Presbyterian Church of Australia 1979-1982.

Very Rev. Murray James Keith Ramage. Ordained to the ministry 1969. Moderator of the General Assembly of the Presbyterian Church of Tasmania 1980 and 1981. Moderator-General of the General Assembly of the Presbyterian Church of Australia 1991-1994.

The motion was seconded and approved.

The Moderator led the Assembly in prayer.

16. Report of Retiring Moderator: The report of the retiring Moderator was laid on the table and received.

The Very Rev. D.N. Jones addressed the House.

Pursuant to notice the Clerk moved:

That the Assembly:

Give thanks to God for the ministry of the Very Rev. David Jones as Moderator-General of the General Assembly of the Presbyterian Church of Australia and his preaching and church planting ministry that has been an influence in the home mission work of the states and offer its prayers for the continued ministry of himself and Mrs Jones.

The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to Mr Jones.

17. Home Mission and Church Planting: Pursuant to notice the Rev. B.M. Meller moved:
That the Assembly:

(1) In accordance with Articles 2.1(i), 4.2, 5(b) and 9, and in pursuance of GAA BB 2004 Min. 102, re-establish a committee on home missions with the following regulations:-

Mission to Australia Special Committee

1. **Establishment:** There shall be a special committee of the General Assembly of Australia entitled the Mission to Australia Special Committee ("the Committee").
2. **Composition:** Notwithstanding any regulation which may be approved by the General Assembly for the composition of other committees, the Mission to Australia Special Committee shall be comprised as follows:
 - (a) The Convener of the committee on home missions from each State Assembly and the Presbyterian Inland Mission Committee (PIM)
 - (b) The full-time Directors or Superintendents of the committees on home missions in New South Wales, Queensland and Victoria
 - (c) The Superintendent of the PIM
 - (d) The officers of the Assembly
3. **Quorum:** The quorum of the Committee shall be four persons (of whom at least two must be ministers) drawn from at least two states.
4. **Convener:** The Convener of the Mission to Australia Special Committee shall be appointed by the Committee from among its own members immediately after each meeting of the General Assembly. Should the appointed Convener be unable or unwilling to act, the Clerk of Assembly shall appoint, from among the members of the

Committee, an Acting Convener who shall convene a meeting of the Committee by telephone or internet conference for the purpose of electing a Convener.

5. **Function:** Whilst acknowledging the powers of state assemblies set forth in Article 10 of the Articles of Agreement, it shall be the function of the Committee to:-
- (a) Cultivate prayer for the development of healthy, multiplying Presbyterian congregations in Australia;
 - (b) Promote mutually supportive interaction between the state committees on home missions;
 - (c) Harmonise, as far as possible, the classification of congregations into pastoral charges and home mission stations or such other names as might be used;
 - (d) Harmonise, as far as possible, the qualifications required of home missionaries, the engagement of men as home missionaries and the terms used to refer to them;
 - (e) Harmonise the terms of employment of home missionaries (by whatever title they might be known);
 - (f) Receive, at least annually, from each state committee on home missions or from each state assembly, reports on issues pertaining to the work and welfare of the Church within the jurisdiction of that state assembly;
 - (g) Prepare a digest of reports from state committees or state assemblies for each meeting of the General Assembly;
 - (h) Make recommendations to the General Assembly for co-operative actions between the state committees to promote the work and welfare of the Church across Australia;
 - (i) Monitor the implementation of such recommendations and report thereon to the General Assembly; and
 - (j) Maintain close relations with the PIM so that gospel ministries can be developed and advanced in urban areas through the home mission committees and in remote areas through the PIM.
- (2) Request the Clerk, under the provisions of *Constitution, Procedure and Practice* Ch. 9.4 to make arrangements for the election of the first Convener as soon as possible after this meeting of the General Assembly.
- (3) Request the Finance Committee to make a provision of not less than \$3,500 annually to the Mission to Australia Special Committee.
- (4) In accordance with Articles 2.1(i), 4.2, 5(b) and 9, establish a special committee with the following regulations:-

Moderator-General's Church Planting Taskforce

1. **Establishment:** There shall be a special committee of the General Assembly of Australia entitled the Moderator-General's Church Planting Taskforce ("the Taskforce").
2. **Composition:** Notwithstanding any regulation which may be approved by the General Assembly for the composition of other committees, the Moderator-General's Church Planting Taskforce shall be comprised of the following members: the Moderator-General as Patron, the Very Rev. D. Jones (Convener), the Rev. P. Barson and B. Meller with power to co-opt.
3. **Function:** Whilst acknowledging the powers of state assemblies set forth in Article 10 of the Articles of Agreement, it shall be the function of the Taskforce to:-
 - (a) raise awareness, across the Church, of the urgent need for new churches to be planted;
 - (b) communicate with relevant presbyteries to maintain awareness of church planting opportunities that might arise across Australia but especially in South Australia, Tasmania and Western Australia, and stimulate action to take advantage of appropriate opportunities;
 - (c) solicit funds for church planting;
 - (d) maintain relations with other denominations and with inter-denominational agencies involved in the challenge of church planting; and
 - (e) encourage networking among church planters within the Church across Australia.
4. **Patron:** As Patron of the Taskforce, the Moderator-General shall actively

publicise the need for church planting and strive to encourage that work as fully as possible, particularly through prayer.

- (5) Request the Taskforce, as a first priority, to strive diligently for the development of vitalised congregations in the Presbytery of Torrens, to consider the possibility of initiating a new work in Norwood and extending the witness of the Para Hills church in northern Adelaide.
- (6) Encourage the Presbytery of Torrens and the General Assembly of South Australia to partner with the Taskforce as fully as possible.
- (7) Request the Finance Committee to make a provision of not less than \$1,500 annually to the Taskforce.

The motion was seconded and approved unanimously.

18. Communication (iii): A communication was received from the General Assembly of the Presbyterian Church of South Australia concerning ministry in that State.

By leave of the House the Very Rev. D.N. Jones moved:

That the Assembly:

- (1) Request the Finance Committee to continue the allocation of \$10,000 per annum to Para Hills for the ensuing three years.

The motion was seconded and approved.

By leave of the House the Rev. G.J. Ware moved:

That the Assembly:

- (2) Accept the concerns expressed in Communication (iii) and convey that communication to the Mission to Australia Special Committee.

The motion was seconded and approved.

By leave of the House the Very Rev. C.R. Thomas moved:

That the Assembly:

Encourage the Church in South Australia to put together a job description for a Commissioner and seek funding from this Assembly and state Assemblies for such a position.

The motion was seconded:

The Rev. B.M. Meller moved as a motion of procedure:

That the Assembly

- (3) Refer the motion of the Very Rev. C.R. Thomas to the Mission to Australia Special Committee.

The motion of procedure was seconded and approved.

19. Communication (v): A communication was received from the Presbytery of Torrens requesting the continuation of the appointment of assessors to that Presbytery by the Moderator-General in terms of Article 13 of the Articles of Agreement.

Pursuant to notice the Rev. Dr Paul Logan moved:

That the Assembly:

Approve the action of the Moderator-General in appointing the Very Rev. Dr A.M. Harman, Mr G.K. Roberts and the Rev. J.R. Irvin as assessors to the Presbytery of Torrens until the next meeting of the General Assembly of the Presbyterian Church of Australia under Article 13 of the Articles of Agreement.

The motion was seconded and approved.

20. Finance: The report of the Finance Committee together with an addendum to the report was laid on the table and received.

Mr J.R. Falls submitted the deliverance.

Clauses (1) to (8) were approved.

Clause (9) was moved and seconded.

Pursuant to notice the Rev. R. Duncanson moved:

That the Assembly:

Amend Clause (9) of the Finance Committee deliverance by deleting the words "NIL" the four times it appears next to the Presbyterian Inland Mission, and inserting the numbers, \$5,000, \$5,000, \$5,000 and \$15,000 so that the line shall read;

Presbyterian Inland Mission	5,000	5,000	5,000	15,000
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and change the totals accordingly.

The motion was seconded and approved.

The debate was adjourned (Min. 84).

21. Trustees: The report of the Trustees of the Presbyterian Church of Australia together with an addendum to the report was laid on the table and received.

22. Returns to Remits: The report on Returns to Remits was laid on the table and received.

Pursuant to notice.

The deliverance as a whole was approved as follows:

(1) In accordance with returns to remits on Overture (iii) (BB 2010 Min. 20) from the Code Committee to amend Rules 3.01 and 3.02 in the Code of Discipline amend the Code of Discipline by deleting Rules 3.01 and 3.02 replacing them with the following and renumber the subsequent rules as necessary:

Private wrong **3.01** In a case of alleged private wrong, the accuser should first follow the course of private conversation with the alleged offender prescribed by our Lord in Matthew Chapter 18 verses 15-17 except where the allegation relates to abuse including abuse of authority. Where a private conversation has not been held, the court holding jurisdiction over the alleged offender may, upon being approached by the complainant, appoint one or more persons to facilitate that conversation if possible.

Abuse of authority **3.02** However, it would be inconsistent with Scripture that activity seen to be required by it should create or heighten the risk of further trauma or suffering to one or more individuals. Therefore, in cases of alleged abuse including abuse of authority, the occurrence, timing and manner of any private conversation in accordance with Matthew 18:15-17 (see also Proverbs 25:9-12 and Luke 6:31-37) shall be determined by the court to whom the complaint has been brought and that court shall act so as not to create or unreasonably heighten the risk of further trauma or suffering to the parties from such private conversation.

Christian mediation **3.03** A court may appoint one or more of its members to confer in private with both parties with a view to disposing of the case through Christian mediation. Equally, a court may engage competent Christian mediators beyond its own membership to effect such mediation.

Private dealing **3.04** Ordinarily a matter appearing to call for the exercise of discipline shall not be proceeded with formally until the court, or a committee appointed by the court, has in private conferred in a loving way with the alleged offender with a view to avoiding the necessity of formal process if possible. The result of this conference shall be reported to the court in general terms bearing in mind the nature and purpose of the conference and that report shall be confidential to the court and be kept in a record apart.

Add the following words at the end of Rule 5.12: "Except where the allegation relates to abuse including abuse of authority, in which situation the occurrence, timing and manner of any private conversation shall be determined by the Court."

(2) In accordance with returns to remits on Overture (iv) (BB 2010 Min. 21, 46) from the Code Committee to amend Parts 3, 4, 5 and 7 of the Code of Discipline amend Parts 3, 4, 5 and 7 of the Code of Discipline as follows:

1. Amend Part 3 as follows:

Rule 3.03 - replace "enter on a judicial process" with "*undertake a preliminary inquiry or enter upon a judicial process*" so that the clause will read:

"A Court cannot undertake a preliminary inquiry or enter upon a judicial process against an alleged offender unless:

(a) some person or persons undertake to make and maintain the charge, or

(b) the Court itself find it necessary for the ends of discipline to investigate the alleged offence.

Rule 3.07 - after "Court" add "*by itself or a committee appointed by the Court*" and

- add at the end “*with such conference and the report thereof being confidential to the Court and being kept in a record apart*”

so that the whole clause will read:

On the basis of a public rumour of an offence a Court by itself or a committee appointed by the Court may proceed to confer privately with the alleged offender and inquire into the nature of the alleged offence and the evidence available with such conference and the report thereof being confidential to the Court and being kept in a record apart.

Rule 3.08 - replace “report” in part (a) with “*complaint, accusation or public rumour*”; and

- replace “the alleged offence” in part (b) with “*the offence alleged in any complaint, accusation or public rumour*”

so that the clause will read:

If:

- (a) the complaint, accusation or public rumour appears to be ill-founded, or
- (b) the offence alleged in any complaint, accusation or public rumour is not flagrant and the accused acknowledges the error and submits to such admonition as the Court may deem needful

no further proceedings are taken.

Rule 3.09 - after “matter complained of” add “(whether under Rule 3.04 (a) or 3.04 (b))”

- add at the end “*Proceedings of the Court and the decision made by it shall be confidential to the Court and be kept in a record apart*”

so that the clause will read:

If the Court decides that the matter complained of (whether under Rule 3.04 (a) or 3.04 (b)) ought to be more fully inquired into it shall institute a preliminary inquiry and thereafter determine whether a formal process should be entered upon or permitted. If, after such preliminary inquiry, it decides for a formal process the case should be proceeded with as speedily as practicable. Proceedings of the Court and the decision made by it shall be confidential to the Court and be kept in a record apart.

2. Replace Rule 4.09 with the following new Rule:

“4.09 *In the preliminary inquiry, subject to Rules 4.04, 4.10 and 4.11:*

- (a) *the Court and any committee may inform itself of the matter being inquired into in such ways as it thinks fit and may inspect such documents as it thinks fit,*
- (b) *the alleged offender does not have a right to be told what documents or information the Court or committee has gathered or has been given or has heard or has inspected, and*
- (c) *the alleged offender has no right to seek access to such information or documents.”*

2A. Amend the heading for rule 5.04 so that it will read “*Church Adviser*”.

2B. Amend rule 5.04 by adding at the end, “(Such a person, if appointed, will be known as a ‘*church adviser*’.)”

2C. Amend rules 5.05-5.08 by inserting “*church*” before “adviser” and changing “an” to “a” where necessary.

3. Rename Part 7 as *Rules Concerning Evidence, Documents and Other Procedures in Judicial Process*.

4. In Rule 7.01 replace the words ‘of evidence’ with the words ‘*in Part 7*’.

5. Amend Rule 7.10 by adding at the end of the Rule the following additional words: “*but is to be noted and shall be included as part of any complaint or appeal.*”

so that the clause will read:

Any member of the Court or party concerned may object, for reasons stated, to:

- (a) any person brought forward for examination,
- (b) any question that may be put, or
- (c) any document or other productions that may be proposed to be used.

Such objections shall be disposed of by the Court. A complaint or an appeal against the decision of the Court disposing of such objections does not stay procedure but is to be noted and shall be included as part of any complaint or appeal.

6. Amend 7.11 and 7.14 by replacing the word “*tape*” with “*electronic*”.
 7. Amend Rule 7.20 by replacing the words “*separate record*” with the words “*record apart*” where appearing.
 8. Replace Rule 7.21 with the following new Rule:

“7.21 (a) Subject to Rules 7.10 and 7.21(d) to (f), the prosecutors on the one hand and an accused and his or her professional advisers on the other hand have the right, at all reasonable times prior to and during hearings, to inspect statements and documents which are to be tendered or relied upon by the other party as evidence in the hearing.

(b) Either the prosecutors or the accused may seek an adjournment of a hearing on the grounds that the party is prejudiced by having insufficient time to review and answer evidence (oral or documentary) which has been provided to that party. The Court will, after hearing the parties on that application, determine it immediately. Any objection or appeal against such determination shall not stay procedure but is to be noted and shall be included as part of any appeal.

(c) This Rule is in addition to Rules 5.01(c) and (d) and 7.10.

(d) In relation to any documents produced under citation or request (see Rule 7.17 and Part 8 generally), and in relation to any evidence, the Court will uphold any objection taken on grounds which would support a successful claim of privilege or immunity in a court of law, including client legal privilege and privilege against self-incrimination. Such objection may be taken by the prosecutors, the accused or any other person with a legitimate interest in upholding the privilege or immunity. For the purpose of determining the objection the Court may, in the absence of the prosecutors and the accused as appropriate, by itself or by a committee appointed by the Court inspect the documents and hear the evidence. If the objection is upheld by the Court or its committee, the Court shall disregard that document or evidence in its consideration and determination of the matter.

(e) In relation to any documents produced under citation or request (see Rules 7.17 and Part 8 generally), and in relation to any evidence, the Court on application by the prosecutors, the accused or any other person with a legitimate interest in the confidentiality of the documents or evidence may determine that the documents or evidence is or are confidential and take such action as it considers just in order to protect such confidentiality, balancing the confidentiality of the documents or evidence against the interests of the parties in fairly presenting the case. Such action may include restricting access to the documents or evidence to the members of the Court and to professional advisers who are experts in the field to which the documents or evidence relate and/or seeking a signed non-disclosure and confidentiality undertaking from persons to whom the documents or evidence are disclosed prior to such disclosure. For the purpose of determining the confidentiality claim the Court by itself or by a committee appointed by the Court may, in the absence of prosecutors and the accused as appropriate, inspect the documents and hear the evidence.

(f) For the purposes of Rule 7.21(d) and (e), a person with a legitimate interest includes the director or other chief executive of a child protection unit of a church organisation and a director or other chief executive of a church organisation which deals with complaints of abuse of authority by church members or similar matters (whatever the age of the person allegedly abused), or in either case a person authorised by that director or chief executive to make such an application or applications of that type.”
- (3) In accordance with returns to remits on Overture (i) (BB 2010 Min. 59) from the Code Committee concerning a new Rule 1.12 in the Code of Discipline amend the Code of Discipline

by inserting a new Rule 1.12 as follows:

Administrative 1.12 Nothing in these rules is intended to apply to administrative processes provided for in the rules and regulations of the State Churches which do not involve any alleged conduct in respect of a member of the church of the kind referred to in Rule 1.03. Unless alleged conduct of the kind referred to in Rule 1.03 is a materially contributing reason giving rise to the exercise of power, the State churches may establish (by way of example) rules:

- (a) requiring the roll of communicant members to be revised, including authorising sessions to remove from a communicant roll persons who, by their habitual absence from attendance at communion and/or other worship in the congregation, should not continue to be included as communicant members of the Church,
- (b) relating to the termination of office of an elder where the member's usefulness as an elder has been seriously impaired such as due to persistent absence from meetings not satisfactorily explained, or incapacity whether physical or mental,
- (c) permitting a presbytery to deal with the incapacity of a minister whether physical or mental by dissolving the pastoral tie,
- (d) permitting a presbytery to deal with a congregation in an unsatisfactory state by:
 - (i) dissolving the pastoral tie, and/or
 - (ii) dissolving the session and/or the committee of management.

- (4) In accordance with returns to remits on Overture (ii) (BB 2010 Min. 60) from the Code Committee to amend Chapter 3 of *Constitution, Procedure and Practice* by the addition of rules regarding Complaints amend *Constitution, Procedure and Practice* by the addition of the following to Chapter 3:-

5. APPEALS AND COMPLAINTS

5.01 Appeal

An appeal is a signed document given in by a person who is or was a party at the bar in a case before the court. It contains the reasons which are the grounds of the appeal against a decision of the court and is designed to bring that decision under the review of a superior court. The appeal must also state the grounds upon which the appellant alleges that GAA has jurisdiction. The party appealing must either give in the appeal at the time the decision is announced to him or else at that time protest for leave to appeal and an inferior court must inform any parties at its bar of this requirement when judgment is given.

5.01 Complaint

A dissent and complaint, referred to herein as a complaint, is a signed document given in by a member of a court who neither is nor was at its bar in a case before the court. It contains his reasons for complaining against a decision of the court on which the complainant has voted in the minority and is designed to bring that decision under review by a superior court. The complaint must also state the grounds upon which the complainant alleges that GAA has jurisdiction. Separate reasons for dissent are not given in. The member says: "I dissent and protest for leave to complain" and the complaint is either given in at the time or within the period hereinafter provided.

5.03 Reasons of appeal or complaint

Reasons of appeal or complaint shall include any of the following: Irregularity in the proceedings of the court, refusal of reasonable indulgence to a party in the conduct of the case, reception of irrelevant evidence, refusal to receive relevant evidence, mistake

or injustice in the judgment, undue haste in proceeding to judgment, judgment against evidence or the weight of evidence or denial of natural justice.

5.04 Resolution of Disputes

When an appeal, a complaint, or a petition to resolve a dispute is to come before the Assembly, the Clerk may appoint a minimum of five Assessors (appointed under Article 13) and shall advise the parties to enter into negotiations with these Assessors for the purpose of seeking to resolve the dispute. The content of such negotiations shall be confidential to the parties. The Clerk shall report to the Assembly whether negotiations were held or not held in cases of unresolved disputes.

5.05 Respondents and appellants

No more than two appellants or complainants and no more than two respondents have a right to present the case.

5.06 Answers

Written answers to reasons of appeal or complaint are not required. If answers are prepared the inferior court may adjust and adopt them or it may authorise the respondents to give the answers they prepare as the answers of the court.

5.07 Documents

A court transmits without delay to its superior court any appeal or complaint which it has received against one of its own decisions together with all records and documents connected therewith. The responsibility rests with an appellant or complainant to be satisfied that all documents necessary have been forwarded to the superior court.

5.08 Failure to appear

If an appellant or complainant fails to appear at the bar at the time appointed the appeal or complaint is held to have been fallen from unless the court for due cause shown otherwise order. Where sickness is relied upon as the reason for failure to appear a medical certificate must be produced.

5.09 Appeal or complaint fallen from

When an appeal or a complaint is not proceeded with a member of the court whose decision was appealed or complained against should take protestation in the superior court that the appeal or complaint has been fallen from and that the decision of the inferior court has become final and should request extracts. This protestation after being recorded in the minutes is supplied by the clerk as an extract minute.

5.10 Death of appellant

In the event of the death of an appellant the appellate court may allow the representatives of the appellant or a member of the court authorised in that behalf to appear in the interests of the good name or the estate of the appellant should such matters be involved in the appeal.

5.11 Parties at the bar

An appeal or complaint places at the bar of the superior court, and prevents from voting in the case, the following persons:

- (a) The appellant(s) or complainant(s).
- (b) The respondent(s).
- (c) Those who were members of the inferior court at the time when the decision appealed or complained against was arrived at though they may in the interim have become members of another inferior court.
- (d) Those who were associated with the inferior court while the matter appealed or complained against was before the inferior court.
- (e) Those who have been admitted into the inferior court subsequent to its decision and before the appeal or complaint has been dealt with.

5.12 Arguments

Parties in an appeal or complaint should confine their arguments to the points to which the appeal or complaint refers as set forth in the record.

5.13 Procedure

In appeals or complaints the procedure is:

- (a) Parties are called to the bar.
- (b) The minutes of the inferior court and relative documents are read, or if they are printed, may be taken as read.
- (c) The court considers the issue of jurisdiction relating to the appeal/complaint, and proceeds to resolve to accept or reject jurisdiction.
- (d) Previous to hearing parties in an appeal or complaint the clerk shall read the following announcement: "As the decision of the court is determined not only by the documents in the case but also by the pleadings at the bar, the members are reminded that justice requires the pleadings at the bar to be heard by all those who vote in the case and that, in particular, no member ought to vote against either party who has not heard the pleadings on that side".
- (e) The appellants or complainants are heard.
- (f) The respondents are heard.
- (g) The appellants or complainants are heard in reply.
- (h) Questions may be put through the moderator to the parties by members of the court. If the court sees cause, any question and answer may be recorded in the minutes.
- (i) The parties are removed from the bar. When parties are removed from the bar, it is at the discretion of the court whether they be permitted to hear the discussion of the case.
- (j) The court considers the case and proceeds to judgment.
- (k) Parties are recalled and the finding is intimated to them.

5.14 How dealt with

An appeal or complaint is usually sustained or dismissed in whole or in part and in either case the judgment of the inferior court may be modified or altered as the superior court may think fit.

5.15 Sustained

An appeal or complaint is sustained because the decision of the inferior court is disapproved or because of irregularities or informalities in the procedure of the inferior court. The sustaining of an appeal or complaint on the ground of irregularities or informalities does not necessarily imply the reversal of the decision appealed against unless it is considered that substantial injustice has been done to the appellant or complainant through such irregularities. The superior court without entering on the merit of the decision appealed or complained against or without pronouncing any judgment in regard to it may send back the case to the inferior court with particular instruction or with instructions to have it taken up anew and disposed of in accordance with the laws of the Church.

5.16 Dismissed

The dismissing of an appeal or complaint implies approval of the procedure and confirmation of the decision of the inferior court.

5.17 Protestation

When a complaint or an appeal has been fallen from, the respondent shall make protestation to that effect and shall be entitled to receive an extract minute of the same.

23. Communication (iv): A communication was received from the General Assembly of the Presbyterian Church of Queensland concerning the committee structure proposed by the Code

Committee for the Standing Committees of the General Assembly of the Presbyterian Church of Australia.

24. Code: The report of the Code Committee was laid on the table and received. The Rev. Dr Paul Logan submitted the deliverance. Under Standing Order 20 the Rev. Dr Paul Logan moved: That the Assembly: Grant leave for the Code Committee to proceed with its deliverance despite the proposal not having been circulated to presbyteries and state assemblies for consideration. The motion was seconded and disapproved. The Rev. B.M. Meller moved as a motion of procedure: That the Assembly: Request the Code Committee to consult with any committees affected by the proposed changes to the committee structures before forwarding any proposal for restructuring of Assembly committees to presbyteries and state assemblies for consideration and report in terms of Standing Order 20. The motion was seconded and approved.

25. Notices of Motion: Notices of Motion 23 to 24 were laid on the table.

26. Adjournment: Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

THIRD SEDERUNT

27. Assembly Constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Tuesday 10 September, 2013 at 2.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

28. Presbyterian Women's Association: The report of the Presbyterian Women's Association of Australia was laid on the table and received. Mrs M. Thatcher, retiring President; Mrs E. Mill, President; Miss P. Watts, Secretary; and Mrs S. Johnson, Treasurer; were presented to the Moderator and at his invitation Mrs M. Thatcher and Mrs E. Mill addressed the House.

Pursuant to notice the Clerk moved:

That the Assembly:

Give thanks to God for the work and ministry of the Presbyterian Women's Association of Australia through the congregations of the Church and in the life, work and mission of the Church in the states through the various ministries supported by its members.

The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to the PWA.

29. Bible Exposition: The Rev. Dr J. Ligon Duncan gave an exposition of Numbers 5:1-4 on The Gospel According to Numbers.

30. Relations With Other Churches: The report of the Committee on Relations With Other Churches was laid on the table and received.

The Rev. Dr J.P. Wilson submitted the deliverance.

The Rev. Dr P.J. (Flip) Buys, Associate International Director of the World Reformed Fellowship and representing the Reformed Churches of South Africa, and the Rev. K. Zylstra, Moderator of the Presbyterian Reformed Church of Australia, addressed the House.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Continue with the practice of directing committees wishing to invite representatives of other churches to attend meetings of the General Assembly to process those invitations through the Committee on Relations With Other Churches.
- (2) Make an annual contribution, during the triennium 2014-2016, to the World Reformed Fellowship of AUD\$3,000.
- (3) Approve the travel and accommodation expenses of the Convener to attend one meeting of the WRF per annum during the triennium 2014-2106.
- (4) Encourage the Committee to continue discussions with other Presbyterian and Reformed denominations in the region and encourage them to join membership with the World Reformed Fellowship.

31. Private Sitting: The Assembly sat in private.

32. Petition (i): A petition from Mr A. Jaraysah concerning decisions of a commission of the General Assembly of the Presbyterian Church in NSW was laid on the table.

The Clerk reported that, because the petition contained inappropriate comments possibly defamatory and perhaps malicious not (perhaps) protected by qualified privilege, it should not be published or distributed unless the Assembly gives a direction so to do.

It was moved:

That the Assembly:

Receive the report.

The motion was seconded and approved.

It was moved and seconded:

That the Assembly:

Not receive the petition.

The motion was seconded and approved.

The petitioner was advised of the decision of the Assembly and removed from the bar.

33. Open Court: The Assembly resumed in open court.

34. Christian Education: The report of the Christian Education Committee was laid on the table and received.

The Rev. Dr G.R. Goswell submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Encourage the committee in its practice of providing training to the smaller states.
- (2) Encourage the committee in its venture of developing a new resource for eldership training.
- (3) Commend the publications and training resources of the Christian Education Committee to the wider church.
- (4) Acknowledge the support of the Christian Education Committee of the Engage '13 Youth Leadership Conference, and urge the Committee to continue to offer scholarships for future Engage Youth Leadership Conferences.

35. College: The report of the College Committee was laid on the table and received.

The Rev. Dr I.K. Smith submitted the deliverance.

Clause (1) was approved.

Clause (2) was moved and seconded.

The Rev. G.J. Ware raised a point of order under Standing Order 20 Clause (2) seeking a ruling that the motion was out of order because it had not been sent to presbyteries and state assemblies in the required time.

The Moderator ruled the motion incompetent on those grounds.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

The Rev. Dr I. Smith asked for leave to allow clause (2) to be submitted in terms of Standing Order 20. Leave was granted.

Clause (2) was approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Continue to grant approval for candidates from Western Australia to undertake studies at Trinity Theological College, Perth, subject to the continued approval of the General Assembly, the Presbyterian Church of Western Australia and the annual approval of a full curriculum by the College Committee, such training to be under the oversight of the Faculty of the Presbyterian Theological College of Victoria.
- (2) Delete clause 10(b) from the College Committee regulations.

36. Communication (i): A communication was received from the Rev. Dr Paul Logan resigning as Clerk of Assembly with his last day of service being 31 December 2014.

By leave of the house, the Rev. B.M. Meller moved:

That the Assembly:

- (1) Record its thankfulness to Almighty God for the labours of his servant, the Rev. Dr Paul Gibson Logan, as the Clerk of this Assembly for the past 22 years.
- (2) Note that Dr Logan accepted the Clerkship at a time of significant organisational disruption and doctrinal turmoil and immediately displayed his vast comprehension of the operational and strategic challenges confronting the Assembly. His service has been consistently distinguished by an appreciation of the importance of relationships that had, for some time, fallen out of sight. With calmness, kindness, gentleness, faithfulness, impartiality, integrity and an understanding of the procedures and practices of the Church that is rarely paralleled, he set out to forge an harmonious approach to the business of the Assembly. Those emphases have blessed the Church increasingly throughout his period in office. Humbly and courteously, Dr Logan made himself available just as much to younger members of the Church as to more established members and he well deserves the respect and honour that are uniformly accorded to him. His administrative efficiency and keen eye for detail have further equipped him to fulfil the technical responsibilities of his office with a degree of excellence that has honoured God and brought

blessings to his people.

- (3) Provide a copy of the foregoing minute of appreciation to the Rev. Dr Paul Logan as a mark of the Church's personal esteem for him and as an expression of its gratitude for his love and labour in the service of the Lord Jesus Christ the Church's only King and Head.
- (4) Extend sincere and personal thanks to Mrs Margaret Logan for the generous support that she has provided to Paul during his long and demanding period in office.

The motion was seconded by the Rev. P.J. Barson, the Business Convener, and carried with acclamation.

The Moderator presented a copy of this minute of appreciation to Dr Logan and invited Mrs Logan to come forward, the Assembly also recognising her contribution to the Church with a standing ovation. The Moderator led the Assembly in prayer, thanking God for the work of Paul and Margaret Logan.

37. Notice of Motion: Notice of Motion 25 was laid on the table.

38. Adjournment: Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

FOURTH SEDERUNT

39. Assembly Constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Tuesday, 10 September, 2013 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.

40. Australian Presbyterian World Mission: The report of the Australian Presbyterian World Mission Committee was laid on the table and received.

Mr A. Shaw submitted the deliverance.

The Rev. D. Marcal, Moderator of the Evangelical Presbyterian Church of Timor Leste and Rev. K. Ova, Moderator of the General Assembly of the Presbyterian Church of Vanuatu addressed the Assembly.

The Rev. Dan Iverson and the Rev. Diasuke Kimura of the Presbyterian Church of Japan, addressed the Assembly.

Clauses (1) to (8) were approved.

Pursuant to notice the Rev. M. Jensen moved:

That the Assembly:

- (9) Recognise God's providence in bringing many Southern Sudanese to Australia with a Presbyterian heritage and encourage APWM to build up the partnership relationship with the Presbyterian Church of South Sudan (PCOSS) through short term and longer term missions with an emphasis on biblical teaching.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Express its thankfulness to God for His continued blessing upon APWM in the provision of candidates, the sustaining of missionaries and the progress of the gospel throughout the world.
- (2) Express its gratefulness to Ron and Jean Lyons for their many years of service in Cape York.
- (3) Praise God for those individuals and congregations who support the ministry of APWM.
- (4) Draw the attention of Church members to the APWM website.
- (5) Urge ministers, sessions, mission committees and church members to set aside one or more Sundays in the year to promote the cause of cross-cultural mission in their congregations.
- (6) Call the Presbyterian Church of Australia to regular prayer for local and overseas cross-cultural mission.
- (7) Approve the following Terms of Appointment for the National Director of the Australian Presbyterian World Mission:
 - (a) The appointment of the APWM National Director shall be made by the General Assembly of Australia until 1 February 2020. This appointment is renewable. The appointment may be terminated by three month's notice in writing by either party.
 - (b) The APWM National Director shall be responsible to APWM for administrative and promotional purposes.
 - (c) If ordained, the APWM National Director shall be a member of the relevant Presbytery.
 - (d) The remuneration package for the APWM National Director shall be:-
 - Considerations determined by the NSW General Assembly from time to time, being:-
 - Salary equivalent to the Basic Stipend with 30% being sacrificed in favour of fringe benefits of equivalent value
 - Manse provided, or at the request of the director in lieu of a manse allowance fringe benefits will be provided equivalent in value to the NSW General Assembly manse allowance, or such other value as negotiated.
 - Fringe benefits in lieu of, and equivalent in value to:
 - the City travelling allowance plus
 - the NSW General Assembly cents per kilometre rate for car travel beyond the boundaries of the presbyteries of Sydney, Sydney South, Sydney North and The Hawkesbury plus

- reimbursement of all other APWM travel expenses as approved by the Convener.
 - In lieu of computer resources, fringe benefits will be provided equivalent in value to the NSW General Assembly 'technology allowance'
 - Superannuation contribution to an approved fund at a rate set by the NSW General Assembly from time to time.
 - Long Service Leave assessment
 - Personal sickness and accident insurance
 - One week's study leave per annum, cumulative to a maximum of four weeks. At the end of the appointment, any unused study leave will be held forfeit and will not entitle the APWM National Director to be paid in lieu of such leave
 - Four weeks' annual leave
 - Removal expenses
 - Payment of all professional expenses for the conduct of APWM business including postage, stationery, telephone rental, calls and hospitality.
- (8) Reappoint the Rev. Kevin Murray to the position of National Director of the Australian Presbyterian World Mission from 1 January 2014.
- (9) Recognise God's providence in bringing many Southern Sudanese to Australia with a Presbyterian heritage and encourage APWM to build up the partnership relationship with the Presbyterian Church of South Sudan (PCOSS) through short term and longer term mission with an emphasis on biblical teaching.

41. Private Sitting: The Assembly sat in private.

42. Petition (ii): A petition from the Rev. G. Peden to be received as a minister of the Presbyterian Church of Australia was laid on the table and received.

The Rev. G. Peden appeared as the petitioner.

Questions were asked of the petitioner.

The Rev. Dr Paul Logan moved:

That the Assembly:

Allow the Rev. G. Peden to remain in the house during debate on his petition.

The motion was seconded and approved.

The Rev. Dr Paul Logan moved:

That the Assembly:

Grant the prayer of the petition:

The motion was seconded and approved.

The Rev. Dr Paul Logan moved:

That the Assembly:

Receive the Rev. Gordon Peden as a minister of the Presbyterian Church of Australia subject to the successful completion of a course of study on the Westminster Confession of Faith and a course of study on Presbyterian Polity.

The motion was seconded.

The debate was adjourned (Min. 46)

43. Open Court: The Assembly resumed in open court.

44. Overseas Aid and Development: The report of the Overseas Aid and Development Committee was laid on the table and received.

The Very Rev. C.R. Thomas submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Give thanks to God for the generosity of His people in supporting the Easter and Christmas PresAid Appeals, and for the privilege of assisting our mission partners and sister churches in their endeavours to extend the Kingdom of God.
- (2) Request all Sessions and Boards or Committees of Management to give sympathetic consideration to supporting future Easter and Christmas PresAID Appeals.

45. Private Sitting: The Assembly sat in private.

46. Petition (ii): Debate was resumed on petition (ii) (Min. 42).

The motion of the Rev. Dr Paul Logan was disapproved.

The Rev. B.M. Meller moved:

That the Assembly:

Note that the Rev. G. Peden has not been interviewed by the full Reception of Ministers Committee and, therefore, request that Committee as a whole to consider his application de novo.

The motion was seconded and approved.

The petitioner was advised of the decision and removed from the bar.

47. Open Court: The Assembly resumed in open court.

48. Notices of Motion: Notices of Motion 26 to 28 were laid on the table.

49. Adjournment: Thereafter the Assembly adjourned to meet at 9.30 a.m. tomorrow Wednesday, 11 September, 2013 whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

FIFTH SEDERUNT

50. Assembly Constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Wednesday, 11 September, 2013 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.

51. Private Sitting: The Assembly sat in private.

52. Parties at the bar: Commissioners to this Assembly from the General Assembly of the Presbyterian Church of Tasmania and presbyteries within its bounds were placed at the bar in the matter of the appeal by Mrs M. Zwartz against a decision of the 2013 General Assembly of the Presbyterian Church of Tasmania.

53. Appeal (ii): An appeal from Mrs M. Zwartz against a decision of the 2013 General Assembly of the Presbyterian Church of Tasmania was laid on the table and received.

Mrs M. Zwartz appeared as the appellant.

Mr G.J. Roberts and the Rev. J. Summers appeared as respondents for the General Assembly of the Presbyterian Church of Tasmania.

Questions were asked of the appellant and the respondents.

The Rev. Dr Paul Logan moved:

That the Assembly:

Allow the parties at the bar to remain in the House during the debate on the appeal.

The motion was seconded and approved.

The Rev. B.M. Meller moved.

That the Assembly:

Sustain the appeal.

The motion was seconded and approved.

The Rev. B.M. Meller moved:

That the Assembly:

(1) Thank Mrs Zwartz for her commitment to the accuracy and integrity of what is taught in Presbyterian churches and assure her that the Assembly shares fully in these concerns.

The motion was seconded and approved.

The Rev. B.M. Meller moved:

That the Assembly:

(2) Declare that the Presbyterian Church of Australia affirms without hesitation the truths encapsulated in the Nicene Creed making specific reference to:

- the person of Christ as the “only Son of God, eternally begotten of the Father”
- the full divinity of Christ who is “God from God, light from light, true God from true God, begotten not made, of one being with the Father”
- the full humanity of Christ, who, “for us and our salvation came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and become truly human”
- The substitutionary death of Christ who “for our sakes was crucified under Pontius Pilate, suffered death and was buried”
- The bodily resurrection of Christ who “on the third day, rose again in accordance with the Scripture” after which he “ascended into heaven and is seated at the right hand of the Father”
- The imminent return of Christ who will “come again in glory to judge the living and the dead, and His kingdom will have no end.”

(3) The Presbyterian Church of Australia has expressed its response to these truths in section II of Part I of the Basis of Union adopted in 1901 and continues to adhere to commitments made therein as also to the truths set forth in the Westminster Confession of Faith Chapter VIII.

The motion was seconded and approved.

The Rev. B.M. Meller moved:

That the Assembly:

Express the opinion that the sermon to which objection is taken in this appeal, while upholding the doctrine of substitutionary atonement, is injudicious in some parts of its expression and, while it made

use of the arguments of unbelieving authors, it did not actually affirm that God is dead and was not on that ground, heterodox.

The Rev. G.J. Nicholson moved:

That the Assembly:

Amend the motion by deleting all words after, "expression" and replacing them with these words, "and is capable of being understood in a heterodox way and does not sufficiently distinguish between the two natures of Christ in his redeeming work."

The amendment was seconded and approved.

The competency of the amendment was challenged.

The Moderator ruled the amendment incompetent.

The Moderator's Ruling was challenged.

The Moderator's ruling was disagreed with.

The amended motion was approved as follows:

That the Assembly:

- (4) Express the opinion that the sermon to which objection is taken in this appeal, while upholding the doctrine of substitutionary atonement, is injudicious in some parts of its expression and is capable of being understood in a heterodox way and does not sufficiently distinguish between the two natures of Christ in his redeeming work.

The Rev. B.M. Meller moved:

That the Assembly:

Declare that this Church believes, in accordance with the Scriptures (Mt 27:46; Mk 15:34), that, in his suffering, the Lord Jesus Christ was truly and relationally abandoned by God the Father but did not objectively cease to be the Son of God and any statement to that effect is not in accord with Presbyterian doctrine.

The previous question was moved, seconded and approved.

The Rev. P. Phillips moved:

That the Assembly:

Express its objection that the statements, "God is dead" and "God died" are not an acceptable way of representing the truth that "Christ died for our sins according to the Scriptures".

The motion was seconded and disapproved.

The appellant and respondents were told of the decision of the Assembly and removed from the bar.

54. Open Court: The Assembly resumed in open court.

55. Advice on Defamation: Pursuant to notice the Rev. Dr Paul Logan moved:

That the Assembly:

Request the Clerk to communicate to the Clerk of the General Assembly of the Presbyterian Church in New South Wales a request that he, with any necessary approvals, make available to the Presbyterian Church throughout Australia, on request from the Clerk of each State Assembly or as a distribution by each State Assembly, copies of the Procurator's opinion to the Church in New South Wales dated 6 December 2012 titled "Defamation in outline in respect of church matters and courts" updating the opinion of the preceding Procurator dated 25 January 1983 on the same topic and attached to the later opinion. In making this request this Assembly notes that the opinion refers to general defamation law and the New South Wales legislation, that defamation law differs between Australian jurisdictions, that the opinions are summaries in general terms of the most relevant aspects of defamation law, and are provided for general assistance and information only and should not be relied upon as legal advice in specific situations.

The motion was seconded and approved.

56. Bible Exposition: The Rev. Dr J. Ligon Duncan gave an exposition of 1 Kings 19:1-19 on Elijah and Ministerial Discouragement.

57. Notices of Motion: Notices of Motion 29 to 30 were laid on the table.

58. Adjournment: Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

SIXTH SEDERUNT

59. Assembly constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Wednesday, 11 September, 2013 at 2.00 p.m. the Assembly met, pursuant to adjournment, and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

60. Defence Force Chaplaincy: The report of the Committee on Defence Force Chaplaincy was laid on the table and received.
The Very Rev. Prof. A.M. Harman submitted the deliverance.
The debate was adjourned (Min. 64).

61. Chief of the Australian Defence Force: At the invitation of the Moderator-General, General David Hurley, Chief of the Australian Defence Force addressed the Assembly.
The Moderator thanked General Hurley for his address and made a presentation to him on behalf of the Assembly.

62. Overture (ii): An overture from the Code Committee to amend the Code of Discipline by the insertion of new clauses 2.04, 2.20 and 2.28(b) was laid on the table and received.
The Rev. Dr Paul Logan and Mr S.H. Fraser presented the overture.
Questions were asked of the overturists.
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, 2015.
The motion was seconded and approved.

63. National Journal: The report of the National Journal Committee was laid on the table and received.

Mr R.D. Parker submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note that the *Australian Presbyterian* magazine has been produced on-time and within budget for each issue since the 2010 General Assembly of Australia.
- (2) Note that AP magazine has consistently supported the confessional position of the Presbyterian Church of Australia on matters of life, ministry and doctrine.
- (3) Commend Mr Walter Bruining for his reliability in maintaining the Yearbook from 2008 to May 2013, and for providing secretarial service to the National Journal Committee from 2010 to 2013.
- (4) Commend Mr Mike Timmins, the present Business Manager of the National Journal (and Yearbook editor from May 2013 onwards), for his loyal and efficient service to the wider church through the production of AP, and for his efforts to streamline activities in line with the GAA Finance Committee's Scenario Six.
- (5) Congratulate the editorial and production team of AP, as well as the regular contributors, for the high-quality work that they produce for the Presbyterian Church of Australia – particularly Rev. Dr Peter Barnes (Editor), Rev. Peter Hastie (Convener and Editor until September 2011), Barney Zwartz (production editor), Graham Wye and Sandra Joynt (art-work and layout), Rev. Stuart Bonnington and Mark Powell.
- (6) Note that AP has become the vehicle for the regular distribution of news, views and promotional material for several Assembly Committees such as PIM and APWM and, as such, is a vital conduit of communication for the national church and a major fundraising vehicle.
- (7) Note that the magazine and Yearbook retain the confidence of a large number of regular and loyal advertisers.

- (8) Note that AP receives strong international endorsement in conservative evangelical circles and is the only denominational magazine hosted on the website of the Alliance of Confessing Evangelicals in the USA.
- (9) Urge ministers, elders, Committees of Management and congregational members to subscribe to AP, and also urge congregations to seek the publication of their details in the magazine's quarterly Church Directory.

64. Defence Force Chaplaincy: Debate was resumed on the report of the Defence Force Chaplaincy Committee (Min. 60).

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Acknowledge the fine ministry being conducted by our service chaplains, and thank Chap. Rod McAuliffe for his years of service to full-time army chaplaincy.
- (2) Encourage Ministers to consider Defence Chaplaincy, either full-time or part-time.
- (3) Encourage our congregations to pray for the safety and welfare of all who serve in our armed forces, and particularly for chaplains in their unique ministry for the Gospel.

65. Presbyterian Inland Mission: The report of the Presbyterian Inland Mission Committee together with an addendum to the report was laid on the table and received.

The Rev. R.S. Duncanson submitted the deliverance.

The debate was adjourned (Min. 96)

66. Private Sitting: The Assembly sat in private.

67. Petition (iii): A petition from the Rev. R. Palemene to be received as a minister of the Presbyterian Church of Australia was laid on the table and received.

It was moved, seconded and agreed that the Rev. S. Cowley, K. Opetaiia and S. Amosa be allowed to remain in the house during the presentation of the petition.

The Rev. R. Palemene appeared as the petitioner.

The Clerk moved:

That the Assembly:

Allow the petitioner and the other Samoan ministers to remain in the Assembly during the deliberation on the petition.

Questions were asked of the petitioner.

The Rev. Dr Paul Logan moved:

That the Assembly:

Grant the prayer of the petition.

The motion was seconded and approved.

The Rev. P.W. Hastie moved:

That the Assembly:

Decline the application of the Rev. R. Palemene to be received as a minister of the Presbyterian Church of Australia.

The motion was seconded and approved.

The petitioner was informed of the decision of the Assembly and removed from the bar.

68. Open Court: The Assembly resumed in open court.

69. Variation of Order of the Day: The Business Convener moved:

That the Assembly:

Vary the orders of the day by taking the ballot at 5.15 p.m.

The motion was seconded and approved.

70. Greetings from the Grace Presbyterian Church, New Zealand: At the invitation of the Moderator, the Rev. G. Macpherson, Moderator of the General Assembly of Grace Presbyterian Church of New Zealand, addressed the Assembly.

71. Ballot: A ballot was held for the following committees: Australian Presbyterian World

Mission – Persons; Overseas Aid-NSW; and Reception of Ministers – Ministers.

72. Notices of Motion: Notices of Motion 31 to 32 were laid on the table.

73. Adjournment: Thereafter the Assembly adjourned to meet at 7.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

SEVENTH SEDERUNT

74. Assembly constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Wednesday, 11 September, 2013 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.

75. Church and Nation: The report of the Church and Nation Committee together with an addendum to the report was laid on the table and received.

The Rev. S. Slucki submitted the deliverance.

At the invitation of the Moderator, Professor P. Parkinson, Professor of Law at the University of Sydney, addressed the Assembly.

Clauses (1) to (13) were approved.

Clause (14) was moved, seconded and disapproved.

Pursuant to notice the Rev. M. Jensen moved:

That the Assembly:

(14) Draw to the attention of all ministers, elders and members of the Presbyterian Church, South Australia the serious decline in witness of the Presbyterian Church of South Australia and the more general desperate need for revival across our nation and exhort all members of the Church to “extraordinary prayer” as set forth in the Moderator’s Report brought by the Very Rev. David Jones to the 2013 General Assembly of Australia.

The motion was seconded and approved.

Arising from the debate the Rev. G.J. Ware moved:

That the Assembly:

(15) Note the paper “Gospel Ministers, Celebrant’s Registration and Marriages redefinition” submitted to the Church and Nation Committee.

The motion was seconded and approved.

Arising from the debate the Rev. Dr P.E. Barnes moved:

That the Assembly:

Declare that:

(a) no person, who practices a homosexual lifestyle may be an ordained minister, elder, home missionary, deacon, deaconess of any other office bearer in the Presbyterian Church of Australia;

(b) no person who practices a homosexual lifestyle may be received as a communicant member of a local church of the Presbyterian Church of Australia.

The Previous Question was moved, seconded and disapproved.

The Rev. W. Brown moved as an amendment:

That the Assembly:

In clause (a) add the word “openly” after the word “who” and add the word “fornication” after “lifestyle”.

The competency of the amendment was challenged.

The Moderator ruled the amendment incompetent.

The Moderator’s ruling was challenged.

The Moderator’s ruling was upheld.

Arising from the debate the Rev. P.W. Phillips moved as an amendment:

That the Assembly:

Amend clauses (a) and (b) by inserting the word “openly” after the word “who”.

The amendment was seconded:

The Previous Question was moved, seconded and approved.

Arising from the debate the Rev. P.W. Phillips moved:

That the Assembly:

Declare that it is not and will never be permissible for a minister of the Presbyterian Church of Australia to marry any couple other than a man and a woman.

The motion was seconded and disapproved.

The deliverance as a whole was approved as follows:

That the Assembly:

(1) Record its appreciation to the Rev. Greg Munro and Les Percy and Mr David Crawford for their contribution to the Church and Nation Committee.

- (2) Thank its immediate past Moderator, the Very Rev. David Jones, for his enthusiastic and encouraging support of the work of the Church and Nation Committee during his term of service and Miss Suzanne Jensen for her cheerful assistance to the Committee.
- (3) Recognise the particular contribution to the work of the Church and Nation Committee both in continuing to take a leading role in preparing complex submissions on technical topics and representing the denomination in interdenominational forums made by the Rev. David Palmer and Professor Nicholas Aroney.
- (4) Direct the Church and Nation Committee to write to the incoming Federal Minister for School education, requesting that a greater recognition be given to the place of Australia's Christian heritage in any continued national history curriculum.
- (5) Direct the Church and Nation Committee to closely monitor further developments in Federal antidiscrimination legislation with particular respect to free-speech generally and the impact on religious freedom in particular.
- (6) Respecting Freedom 4 Faith Inc:
 - (a) Approve an allocation of \$10,000.00 per annum to support the work of Freedom 4 Faith Inc, for the next 3 years subject to the annual recommendation of the Church and Nation Committee to the GA Finance Committee.
 - (b) Note that such financial support entitles the Presbyterian Church of Australia to full membership of and participation in the decision-making of Freedom 4 Faith Inc.
 - (c) Nominate Rev. Dr John McClean to be the Presbyterian Church of Australia representative on the Freedom 4 Faith Inc. Advisory Board.
- (7) Note the Report of the observer at the Inter-church Gambling Taskforce, Mr David Crawford, and thank him for his efforts on this and many other issues concerning Church and Nation over many years.
- (8) Regarding the Australian Christian Lobby:-
 - (a) Express its continued thanks to the Australian Christian Lobby for continuing to provide a witness to the Christian worldview in the public square.
 - (b) Encourage the Church to actively support both the ACL and other Christian ministries which seek to promote the respect of and welcoming for a Christian worldview in Australia's public square.
 - (c) Express its best wishes to Mr Lyle Shelton and Brigadier Jim Wallace on their new roles within the Australian Christian Lobby.
- (9) Commend the Church and Nation Committee's prayer calendar for use in the Church recommending the dates on which it be used are Sunday September 29th to October 27th 2013.
- (10) Make the following declaration:
We, the Commissioners of the General Assembly of the Presbyterian Church of Australia here assembled declare that:
 - (a) the true definition of *Marriage* is found in God's Word when it reports Him as saying: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." [Genesis 2:24]. It is the lifelong union of one man with one woman, voluntarily entered into, excluding all others.
 - (b) the purposes of marriage in God's design are lifelong companionship, social stability and the natural procreation and nurturing of children [Genesis 2:18, Ecclesiastes 4:9-11; Deuteronomy 6:1-7, Ephesians 6:1-4; Proverbs 14:1, Psalm 127 & 128.
 - (c) despite any actions by human governments, so called "same-sex marriage" will never be truly marriage.
 - (d) the introduction of so called "same-sex marriage" will not contribute to the good of society but will reduce the respect in which marriage is held and further legitimise the production of children for same sex couples when a child should as far as possible have a mother and father.
 - (e) the introduction of so called "same-sex marriage" will be very likely to encroach on freedom of religion in Australia since it will be unacceptable to express criticism of homosexual behaviour.
 - (f) God condemns homosexual behaviour along with all forms of sin and provides forgiveness of and redemption from all sin through Christ and commissions his church to proclaim this message to all people.
 - (g) all Christians struggle with various sins throughout their lives and depend on God's

help, including the support of fellow Christians, to serve Christ faithfully; so Christians who experience same sex attraction should receive compassionate support from fellow believers as they seek to live faithfully either as celibate or in marriage as God has designed it.

Therefore the Assembly calls on:

- (i) all governments in Australia to refrain from any legislation to introduce so called “same-sex marriage”
 - (ii) all members to oppose the introduction of any legislation for so called “same-sex marriage”
 - (iii) members to communicate the redemption found in Christ to every section of the community
 - (iv) members to support fellow Christians who experience same sex attraction as they seek to live faithfully either as celibate or in a heterosexual marriage.
- (11) Note and endorse the two articles explaining the Church’s position on Same Sex Marriages for distribution to the wider Church via Pres E-News.
- (12) Make the following statement:
The Presbyterian Church of Australia acknowledges the difficulties the government faces in setting policy in areas where there are competing concerns like compassion, kindness, equity, safety, sovereignty and security. We realise that the refugee policy is proving to be a very difficult matter for the government to navigate well in balancing these competing concerns. Moreover, the Bible reminds Christians to pray for “...kings and all those in high positions...” and to give “...honour to whom honour is owed.” (1Tim 2:2; Rom.13:7). Therefore, it is with great respect and much prayer that the Presbyterian Church of Australia asks the Federal Government of Australia to consider the following statement: *“thus says the Lord of Hosts ‘Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.’”* (Zech. 7:9-10)
Request the Federal Government that as a blessed and wealthy nation we ought to err on the side of generosity when it comes to our moral obligation to welcome and care for the vulnerable and distressed, even if that comes at a significant cost to us. Request the Federal Government to ensure those seeking asylum have access to reasonable accommodation, opportunities to participate in ongoing education and training, medical and other community benefits and/or work whilst their claims are assessed.
Request the Federal Government to make efforts to limit the dangerous boat trips made by asylum seekers, acknowledging they are undesirable, but to do so in ways that are consistent with the aforementioned concerns.
- (13) Write to the Moderators of the Presbyterian Churches of Egypt and Syria, expressing the Presbyterian Church’s prayerful concern for the current plight of all Christians in the Middle East, assuring the Moderators of our sincere and continued intercession at God’s Throne on their behalf.
- (14) Draw to the attention of all ministers, elders, and members of the Presbyterian Church of Australia, the serious decline in witness of the Presbyterian Church of South Australia and the more general desperate need for revival across our nation and exhort all members of the church to “extraordinary prayer” as set forth in the Moderator’s Report brought by the Very Rev. David Jones to the 2013 General Assembly of Australia.
- (15) Note the paper “Gospel Ministers, Celebrant’s Registration and Marriages redefinition” submitted to the Church and Nation Committee.

76. Private Sitting: The Assembly sat in private.

77. Reception of Ministers: The report of the Reception of Minister’s Committee was laid on the table and received.

The Rev. G.K. Kettmiss submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly -

- (1) Note that the following have been received as Ministers of the Presbyterian Church of Australia under Clause 12 of the Regulations:

Rev. Donald Broadwater	Presbytery of Penola	06/05/2011
Rev. John Cromarty	Presbytery of Geelong	10/05/2011
Dr Iain Barclay	Presbytery of Sydney	05/05/2012
Rev. Steve Woods	Presbytery of West Australia	20/11/2012
Licentiate Joshua Seng Ling	Presbytery of Sydney North	18/12/2012
Rev. Leon Kruger	Presbytery of WA	19/02/2013

- (2) Receive the Rev. Dr Gary Millar as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Dr Gary Millar has completed a course of theological training equivalent to the standard set by the College Committee, and that he is in an appointed position (Acting Principal if the Queensland Theological College), the decision to take effect when he receives his Permanent Residency Status and signs the Formula.
- (3) Receive the Rev. Peter Min as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Peter Min has completed a course of theological training equivalent to the standard set by the College Committee, and that he is the Assistant Minister to the Brisbane Korean Presbyterian Congregation, the decision to take effect after he has reached a satisfactory competency in English and when he signs the Formula.
- (4) Receive the Rev. Michael Boyd as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Michael Boyd has completed a course of theological training equivalent to the standard set by the College Committee and that he is the Associate Minister of the Tweed Heads Presbyterian, the decision to take effect when he signs the Formula.
- (5) Receive the Rev. Nashwan Necola as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met, (iv) his receiving and accepting of - either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula, subject to verification of his membership in a congregation of the Presbyterian Church of Australia.
- (6) Receive the Rev. Bruce Dixon as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met; (iv) his receiving and accepting of - either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula.
- (7) Receive the Rev. Luke Isham as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met, (iv) his receiving and accepting of - either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula.
- (8) Receive the Rev. Nasif Kalada as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Nasif Kalada has completed a course of theological training equivalent to the standard set by the College Committee and that he is the part-time Assistant of Merrylands East Presbyterian Church, the decision to take effect when he signs the Formula.
- (9) Receive the Rev. David Els as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. David Els has completed a course of theological training equivalent to the standard set by the College Committee and that he is ministering in the Tocumwal-Finley-Berrigan Presbyterian Church, the decision to take effect when he has (i) fulfilled all the Duty of Care requirements, (ii) received his Permanent Residence Status, (iii) undergone a satisfactory Exit Interview, and (iv) signed the Formula.
- (10) Receive the Rev. Stephen Desilva as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met, (iv) his receiving and accepting of - either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula.
- (11) Receive the Rev. Michael Lee as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met, (iv) his receiving and accepting of - either a

- call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula.
- (12) Receive the Rev. Ian Spence as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Ian Spence has been appointed to the Graceville Presbyterian Church, the decision to take effect when he completes the required study set by the Grading Committee and signs the Formula.
- (13) Receive the Rev. Tim Kie-sun Lee as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Tim Kie-sun Lee has completed a course of theological training equivalent to the standard set by the College Committee, the decision to take effect when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and subsequently signs the Formula.
- (14) Receive the Rev. Isaac Jung as a Minister of the Presbyterian Church of Australia, satisfied that the Rev. Isaac Jung has completed a course of theological training equivalent to the standard set by the College Committee, the decision to take effect when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and subsequently signs the Formula.
- (15) Receive the Rev. Shawn Newsome as a Minister of the Presbyterian Church of Australia, following - (i) his completion of the study as set by the College Committee; (ii) a satisfactory Exit Interview; (iii) all the Duty of Care requirements being met, (iv) his receiving and accepting of - either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (v) subsequently signs the Formula.
- (16) Authorise the Committee to make the final decision on whether or not to receive the Rev. Manni Pillay as a minister of the Presbyterian Church of Australia, following the finalization of the interviewing process. Any decision to receive him into the Presbyterian Church of Australia, will only take effect - (i) when he has completed the study as set by the College Committee; (ii) after a satisfactory Exit Interview; (iii) when he receives and accepts either a call to a congregation of the Presbyterian Church of Australia, or an appointment made to a congregation or an institution of the Church, or by the General Assembly, a State Assembly, or a Committee or board thereof; and (iv) subsequently signs the Formula.
- (17) Thank the following for serving the Lord through this Committee:
 * Rev. Dr Bruce Winter
 * Rev. Dr Greg Goswell
 * Very Rev. Robert P.F. Benn
- (18) Amend Clause 5 of the Committee's regulation by:
 (i) inserting a new clause 5(a) as follows: "already be committed to an appointment or to a call in the Presbyterian Church of Australia." and
 (ii) renumbering the existing clauses 5(a)-(c) as 5(b)-(d).
- (19) Amend clause 9 of the Regulations so that the whole would read as follows:
"Theological Training: Unless the Committee is satisfied on the basis of the evidence before it that the applicant has completed a course of theological training equivalent to the standard set by the College Committee of the Church, it shall refer the applicant to the College Committee. Where the Committee refers an applicant to the College Committee, the study requirements for all applicants will include at least the completion of an assessment of the applicant's knowledge of the Declaratory Statement, the Westminster Confession of Faith and the history of the PCA, to the satisfaction of the appropriate Faculty. The course of study prescribed by the College Committee shall be undertaken through one of the Theological Halls of the Church in a manner prescribed by the Faculty of the relevant Theological Hall."
- (20) Repeal Regulation 14.
- (21) Replace clauses 17 and 18 with new clauses to read as follows -
17. Conditions required before signing the Formula. Before an applicant may sign the Formula, the following conditions must be met:
 (a) the Committee must receive, from the College Committee, confirmation that all requirements for additional study have been met to that committee's

- satisfaction;
- (b) the applicant must satisfy the Committee that he:
- (i) holds Australian citizenship or is legally entitled to reside permanently in Australia;
 - (ii) has relinquished his connection with his previous church; and
 - (iii) has been invited to accept a call to a congregation of the Church or to accept an appointment to a congregation or an institution of the Church made by the General Assembly, a State Assembly, or a committee or board thereof.

18. Signing the Formula. An applicant remains under the care of the Presbytery which originally received his application unless he is transferred to the care of another presbytery in which he might work or reside. Once the application is approved by the General Assembly (or the Committee acting under regulations 12 and 13) and all pre-conditions have been met, the Committee shall notify the Presbytery that it may allow the applicant to sign the Formula and thus become a minister of the Church.

78. Open Court: The Assembly resumed in open court.

79. Ballot: The report of the Ballot Committee was laid on the table and received.

The Rev. B.M. Gorton submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Confirm the following elections:

Australian Presbyterian World Mission

Convener Mr A. Shaw
 Persons Rev. Peter Barber
 Rev. Trevor Cheetham
 Rev. B.M. Graham
 Rev. Cliff Letcher
 Rev. William G. Morrow
 Mr R. Quinn
 Rev. A.B. Ralston
 Mr Y. Shimizu
 Miss S. Wade-Ferrell
 Mr S. Yu

Christian Education

Convener Rev. Dr Greg Goswell
 Persons
 NSW Rev. Dr Greg Goswell
 NSW Mr Murray Norman
 NSW Rev. Mark Powell
 2 vacancies
 Qld Rev. Les J. Hall
 Qld Rev. J Norved
 SA Rev. Alan Clarkson
 Tas Mr Graeme Roberts
 Vic Rev. N. Barbieri
 Vic Rev. H. Lim
 WA Mr Bill McCrae

Code

Persons
 NSW Mr Malcolm Beveridge
 NSW Rev. Bruce Gorton
 NSW Rev. John R. Irvin
 Qld Rev. R.C. Clark
 Qld Rev. Les Hall
 1 vacancy
 SA Rev. Gary Ware
 Tas Rev. Greg Munro

Vic Rev. Dr Jared Hood
 Vic Rev. Peter W. Phillips
 Vic Rev. Dr J.P. Wilson
 WA Mr Bill McCrae

Defence Force Chaplaincy

Convener Very Rev. Prof Allan Harman
 Persons Rev. Martin de Pyle
 Mr John Gilmore
 Very Rev. Prof Allan Harman
 Rev. Paul Harris
 Rev. Garry J. Hooper
 Mr Norm Hughes
 Rev. John R. Irvin
 Rev. John Nicol
 Rev. Peter W. Phillips
 Rev. Richard Quadrio
 Dr Leon Thorpe
 Rev. Andrew Unwin

Finance

Persons
 NSW Rev. Les Fowler
 NSW Rev. John R Irvin
 NSW Mr J. Rolland
 Qld Rev. Les J Hall
 Qld Mr K. Stewart
 SA Rev. C. ten Broeke
 Tas Mr Graeme Roberts
 WA Rev. Stuart Bonnington
 GAA 3 vacancies

National Journal

Convener Mr R. Duncan Parker
 Persons Rev. Stuart Bonnington
 Mr Walter Bruining
 Rev. Andrew Clarke
 Rev. Peter Hastie
 Rev. Guido Kettniss

Rev. John McClean
Rev. Mark Powell
Rev. Jason Summers
Mr Barney Zwartz

Overseas Aid

Convener Rev. C.R. (Bob) Thomas
Persons
NSW Rev. Dr Greg Goswell
NSW Mr W. Thompson
Qld Rev. Peter Barber
Vic Miss Geraldine Goswell
Vic Rev. L.H.C. Pearce
Vic Rev. C.R. (Bob) Thomas
Vic Rev. J.P. Wilson

Presbyterian Inland Mission

Convener Rev. Rob Duncanson
Persons
NSW Rev. Derek Bullen
NSW Rev. Les Fowler
NSW Mrs E. Mill
Qld Rev. Peter Barber
Qld Mr B. Clarke
Qld Mrs H. Ross
SA Rev. Alan Clarkson
Tas Mr I.D. Partridge
Vic Rev. Martin de Pyle
Vic Rev. Rob Duncanson
Vic Mr D.K. Wright
WA Rev. R.C. Fraser
NT Dr Len Greenwood

Public Worship & Aids to Devotion

Convener Rev. S. Kroeger
Persons
NSW Rev. Stuart Andrews
NSW Rev. Joy Bartholomew

- (2) Authorise the Clerk of Assembly to destroy the ballot papers.
- (3) Thank and discharge the Committee.

NSW Rev. David Seaman
NSW Rev. A. Unwin
NSW Mr Michael Whitelaw
Qld Mrs J. Brown
Qld Rev. J. Langbridge
1 vacancy
SA Rev. S. Slucki
Tas Mr Ian Partridge
Vic Rev. C.S. Kroeger
Vic Rev. Michael Wharton
WA Mr Bill McCrae

Reception of Ministers

Convener Rev. Guido Kettniss
Ministers Rev. Alan Clarkson
Rev. Bruce Gorton
Rev. Guido Kettniss
Rev. C. Siriweera
Rev. Jason Summers
Elders Mr Bill McCrae
Mr J.W. Park
Mr Norm Taylor
Dr Michael Whitelaw
1 vacancy

Relations with Other Churches

Convener Very Rev. Robert Benn
Persons
NSW Very Rev. Robert Benn
NSW Rev. Dr John McClean
Qld Very Rev. David Jones
Qld Rev. Bill Lutton
SA Rev. Gary Ware
Tas Rev. Greg Munro
Vic Rev. Peter Hastie
Vic Rev. Dr Jared Hood
WA Rev. Stuart Bonnington

80. Communication (ii): A communication was received from the General Assembly of the Presbyterian Church of Queensland forwarding a statement on human sexuality from the 2013 General Assembly of the Church of Scotland.

Pursuant to notice the Rev. G. Nicholson moved:

That the Assembly:

Advise the General Assembly of the Church of Scotland that the General Assembly of the Presbyterian Church of Australia:

- (1) Expresses great sadness that in seeking “peace and unity” within its bounds the Church of Scotland has chosen to allow an individual Kirk Session to call a minister in a civil partnership if it chooses to do so.
- (2) Advise the Church of Scotland that in making this decision, the Church itself has broken “peace and unity” with those who uphold the Word of God as the only rule of faith and practice, and with those who uphold the exclusiveness of the Biblical doctrine of marriage recapitulated by our Lord Jesus in Mark 10.6-9.

The motion was seconded and approved.

81. Adjournment: Thereafter the Assembly adjourned to meet at 9.30 a.m. on Thursday, 12 September, 2013 whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

EIGHTH SEDERUNT

82. Assembly constituted: At Sydney and within the Chinese Presbyterian Church, Corner Crown and Albion Streets, Surry Hills, on Thursday 12 September, 2013 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.

83. Reference (i): A reference from the General Assembly of the Presbyterian Church in NSW concerning Baptism was laid on the table and received.

The Rev. C.D. Balzer stated the reference.

Questions were asked of the person stating the reference.

It was moved, seconded and agreed the reference be sustained.

Pursuant to notice the Rev. Dr P.E. Barnes moved:

That the Assembly:

Is of the opinion at this meeting of the General Assembly of Australia that the understanding and practice of infant baptism is so integral to the history, the purity of worship and the structure of covenant theology in the Westminster Confession of Faith that no potential office-bearer should sign the formula if the Church's stance on infant baptism is not accepted. Furthermore, those who have signed it but hold credo-baptistic views should remain silent on their views or resign.

The motion was seconded.

The Rev. P.W. Hastie moved as an amendment:

That the Assembly:

Amend the motion by deleting the words "Is of the opinion at this meeting of the General Assembly" and insert the word "Declare".

The amendment was seconded and approved.

The Rev. R. Schwarz moved as an amendment:

That the Assembly:

Delete the word "infant" and insert the word "covenant".

The amendment was seconded and disapproved.

The Very Rev. C.R. Thomas moved as an amendment.

That the Assembly:

Add the words "exclusively to" before the word "credo".

The amendment was seconded and approved.

The motion of the Rev. Dr P.E. Barnes as amended was approved as follows:

That the Assembly:

Declare that the understanding and practice of infant baptism is so integral to the history, the purity of worship and the structure of covenant theology in the Westminster Confession of Faith that no potential office bearer should sign the formula if the Church's stance on infant baptism is not accepted. Furthermore, those who have signed it but hold exclusively to credobaptistic views should remain silent on their views or resign.

84. Finance: Debate was resumed on the report of the Finance Committee (Min. 20).

Pursuant to notice Mr C.W. Woonings moved as an amendment:

That the Assembly:

Amend Clause (9)(a) by deleting the amount of \$34,000 for each of the years 2014, 2015 and 2016 in the allocation for the National Journal Committee and inserting the amount of \$54,000 for each year making a new total for the triennium of \$162,000.

The amendment was seconded and disapproved.

Clause (9) as amended was approved.

Pursuant to notice Dr L. Thorpe moved:

That the Assembly:

Upon being advised by auditors Ernst & Young that they "Have not performed an audit of the Assembly Fund Statements" and that the auditors "do not express an opinion as to whether the Assembly Fund Statements present fairly for the three years ended 31 December 2012" the Assembly requests that the Trustees in future arrange for a relevant audit of the Assembly Fund.

The motion was seconded and disapproved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Receive the Financial Statements for the years ended 31 December 2010, 2011 and 2012.
- (2) Receive the Audit Reports from –
 - (a) Ernst & Young, on the accounts of the Presbyterian Church of Australia.
 - (b) Robert J Nixon & Associates, on the accounts of the Presbyterian Inland Mission.
 - (c) Robert J Nixon & Associates, on the accounts of the National Journal Committee.
- (3) Appoint the Official Auditor of the Presbyterian Church of Australia in the State of New South Wales to audit the accounts of the Presbyterian Church of Australia including the National Journal Committee from 1 January 2014 until 31 December 2016.
- (4) Appoint Robert J Nixon & Associates to audit the accounts of the Presbyterian Inland Mission from 1 January 2014 to 31 December 2016.
- (5)
 - (a) Authorise the Finance Committee to pay the accommodation costs of Commissioners not resident in the city in which the General Assembly is held.
 - (b) Request the Secretary of the Finance Committee and the Clerk of the Assembly to secure advantageous accommodation rates for lodging Commissioners during the General Assembly.
 - (c) Authorise the Finance Committee to pay the accommodation costs of the Moderator, Clerks and Business Convener during the course of the General Assembly.
 - (d) Approve the reimbursement of the actual expenses incurred for Commissioners travelling to the General Assembly (excluding the Presbyteries of The Central Coast, Hawkesbury, Illawarra, Sydney, Sydney North and Sydney South) on the following basis:
 - Commissioners who travel more than 750km - return airfares at a rate authorised by the Clerk.
 - Commissioners who travel 750km or less - return fares by train (or coach, where a train does not run).
 - Commissioners using their own car - a payment of 32 cents/km (maximum 1500 km).
 - (e) Remind all Commissioners travelling by air that they should make their bookings in advance to achieve the cheapest flight possible.
- (6)
 - (a) Approve payment of the following Honoraria until such time as the General Assembly determines otherwise –

Clerk of Assembly	\$2,000 for each year while serving as Clerk of the General Assembly
Deputy Clerk	\$850 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 the positions listed above.
- (7)
 - (a) Approve the following provisions for the Moderator assuming office in September 2013 and for succeeding Moderators until such time as the General Assembly determines otherwise –
 - (i) An allowance of up to \$45,000 to cover costs of travel, accommodation, telephone, postage, stationery;
 - (ii) An allowance sufficient to cover the cost of moderatorial dress;
 - (iii) Costs of pulpit supply during Moderator's absence on moderatorial duty;
 - (iv) An honorarium of \$2,000 for each year of his term of office.
 - (b) Approve special expenditure of \$6,000 to defray travel, accommodation and other related costs for Rt Rev. David Cook, Very Rev. David Jones and Rev. Dr Peter Barnes for a series of preaching conferences led by the Moderator and to be held at the Presbyterian Colleges in various States throughout Australia during 2014 and 2015 for ministers, candidates and home missionaries to encourage all in their commitment to faithful expository preaching and doctrinal catechesis.
 - (c) 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.

- (d) Authorise the Finance Committee to approve any necessary additional expenditure in respect of the Moderator.
- (e) Agree to increase the Moderator's allowance by CPI adjustments as at 30 September each year.
- (8) Reappoint the Rev. Mike Wharton as Webmaster for the Presbyterian Church of Australia for another three (3) years from 1 January 2014 to 31 December 2016.
- (9) (a) Approve the following expenditure for the 2014-2016 triennium:-

	2014	2015	2016 Triennium	Total
APWM Committee	Nil	Nil	Nil	Nil
Christian Education Committee	Nil	Nil	Nil	Nil
Public Worship & Aids to Devotion Committee	Nil	Nil	Nil	Nil
Code Committee	1,542	1,542	1,541	4,625
Defence Force Chaplaincy Committee	1,600	1,600	1,600	4,800
Reception of Ministers Committee	3,235	3,530	3,695	10,460
Women's Ministries Committee	Nil	Nil	Nil	Nil
Church & Nation Committee	4,350	4,750	5,100	14,200
College Committee	9,700	7,200	17,200	34,100
Presbyterian Inland Mission	5,000	5,000	5,000	15,000
Relations with other Churches Committee	6,000	6,000	6,000	18,000
National Journal Committee	34,000	34,000	34,000	102,000
Total Expenses Committees	65,427	63,622	74,136	203,185
NSW Historical Records & Library				
(GAA Archives)	6,000	6,000	6,000	18,000
Website Maintenance	12,000	12,000	12,000	36,000
Procurator's Retainer	550	550	550	1,650
Moderator's Expenses	15,000	15,000	15,000	45,000
Moderator's Preaching Seminars	2,000	2,000	2,000	6,000
General Expenses	25,000	25,000	25,000	75,000
Office Services	10,000	10,000	10,000	30,000
Assembly Assessors (South Australia)	7,500	7,500	7,500	22,500
Assembly Costs	0	0	95,000	95,000
Honoraria	4,000	4,000	6,100	14,100
Total Expenses Other	82,050	82,050	179,150	343,250
TOTAL GAA EXPENDITURE	147,477	145,672	253,286	546,435

The amounts recommended as allocations to the various Committees are regarded as maximum allocations and are not to be regarded as grants.

- (b) Approve the reimbursement of travelling expenses incurred by members of Committees attending Committee meetings on the same basis as determined for meetings of the General Assembly of Australia with incidental expenses as determined by each Committee.
- (c) Authorise the Finance Committee to approve additional expenditure that may arise after consultation with any Committee reporting details to State Finance (or equivalent) Committees.
- (d) Authorise 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.
- (e) 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 2013 General Assembly of Australia, the expenses of Committees of the General Assembly of Australia and expenditure of the Moderator, in the proportion set out in the Finance Committee regulations.
- (f) Request the NSW Trustees to finance expenditure authorised by the Finance Committee pending reimbursement by State Finance (or equivalent) Committees.

85. Private Sitting: The Assembly sat in private.

86. Suspension of Standing Orders: Pursuant to notice the Rev. Dr Paul Logan moved:
That the Assembly:

- (1) Suspend sufficient of Standing Orders as is necessary to allow reconsideration of the Appeal of the Rev. Dr Peter Barclay against a decision of the 2010 General Assembly of the Presbyterian Church of Victoria.
 - (2) Rescind the earlier minutes relating to the appeal of Rev. Dr Peter Barclay.
- The motion was seconded and approved.

87. Parties at the bar: Commissioners to this Assembly from the General Assembly of the Presbyterian Church of Victoria and presbyteries within its bounds were placed at the bar in the matter of the appeal by the Rev. Dr Barclay against a decision of the 2010 General Assembly of the Presbyterian Church of Victoria.

88. Appeal (i): An appeal from the Rev. Dr P. Barclay against a decision of the 2010 General Assembly of the Presbyterian Church of Victoria was laid on the table and received.

The Rev. Dr P. Barclay appeared as the appellant.

The Rev. P.W. Phillips and the Rev. Dr Jared Hood appeared as the respondent from the General Assembly of the Presbyterian Church of Victoria.

Questions were asked of the appellant and the respondents.

The Rev. Dr Paul Logan moved:

That the Assembly:

Allow Rev. Dr P. Barclay to remain in the House during deliberation on his appeal.

The motion was seconded and approved.

The Rev. Dr Paul Logan moved:

That the Assembly:

Sustain the appeal.

The motion was seconded and approved.

Mr B. Greig moved:

That the Assembly:

Dismiss the appeal.

The motion was seconded.

The Rev. B.M. Meller moved:

That the Assembly:

Refer to the Presbytery of Flinders the appeal of the Rev. Dr P. Barclay and direct the Presbytery to consider, under the Code of Discipline, rule 3.05(b), the desirability of investigating the behaviour complained against in this appeal, or, as an alternative, to seek to engage competent Christian mediators beyond its own membership with the possible assistance of Peace Wise Australia.

The motion was seconded.

The Moderator declared the motions to be counter motions.

The motion of the Rev. B.M. Meller having received the majority of votes became the motion.

The motion of the Rev. B.M. Meller was approved.

The parties were informed of the decision and removed from the bar.

89. Open Court: The Assembly resumed in open court.

90. Bible Expositions: The Rev. Dr J. Ligon Duncan gave an exposition of 2 Timothy 4:6-22 on How faithfulness looks at the end.

91. Thanks to Rev. Dr J. Ligon Duncan: Pursuant to notice the Rev. Dr Paul Logan moved:

That the Assembly:

Give thanks to God for the profound biblical expositions as a word in season delivered to this Assembly by the Rev. Dr J. Ligon Duncan and thank Dr Duncan for his contribution to the Assembly.

The motion was seconded and approved.

92. Notices of Motion: Notices of Motion 33 to 34 were laid on the table.

93. Adjournment: Thereafter the Assembly adjourned to meet at 2.00 p.m. whereof public intimation having been given the sederunt was closed with prayer.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

NINTH SEDERUNT

94. Assembly Constituted: At Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills on Thursday, 12 September, 2013 at 2.00 p.m. the assembly met, pursuant to adjournment and was constituted with prayer, the Moderator presiding.

95. Women's Ministries: The report of the Committee on Women's Ministries-Presbyterian Church of Australia was laid on the table and received.

The Rev. Dr J. McClean submitted the deliverance.

That the Assembly:

- (1) Thank Rachel Bain for her valuable contribution to the Ad hoc Committee on Women's Ministries and especially for her hard work in helping run Flourish in 2012.
- (2) Appoint a committee named "Women's Ministries - Presbyterian Church of Australia" (WMPCA) consisting of Ceale Orford (convener), Andrea Pryde (Qld), Margaret Thatcher (WA), Mairi Girgis (Vic), Sylvia Siu (NSW), with the power to add to the committee where needed, to report to the next meeting of the General Assembly.
- (3) Instruct the committee to consider how it can best encourage women's ministry in various forms in churches and build helpful connections between activities and organisations in various states.
- (4) Instruct WMPCA to continue to promote a complementarian view of women's ministry in the church while allowing for a variety of views of how that may be applied.
- (5) Allocate up to \$1,500 per annum for the function of the Committee and up to \$5,500 more if the committee holds a national conference during the triennium.

96. Presbyterian Inland Mission: Debate was resumed on the report of the Presbyterian Inland Mission Committee (Min. 65).

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Praise God for the ministry of the patrol padre teams, pastoral and administrative workers as listed in the report and commend them to the on-going prayers of the Church;
- (2) Acknowledge with gratitude the dedicated and faithful service of former PIM workers: Mr Ian and Mrs Michelene Tyson, Mr Stephen and Mrs Rosalie Goldsmith, Mr Derek and Mrs Joan Douglas and the Rev. Rudi and Mrs Heila Schwartz;
- (3) Sincerely thank all members, congregations and organisations – especially the PWA and the PWMU within the Church who have so generously supported the PIM in the past three years and encourage further support as part of their commitment to the work of the Church to outback and inland Australia through the PIM;
- (4) Praise God for the consolidation and growth of the patrol ministries and mission churches of the PIM since the last meeting of the GAA as featured in the HIGHPOINTS of the current report;
- (5) Sincerely thank the Trustees of the PIM and the GAA for their very prudent administration and oversight of the PIM assets, which have maximised the level of finances available for the growing PIM ministry;
- (6) Thank the Church at large for so heartily joining with PIM to mark the centenary of the foundation of the Australian Inland Mission at events such as those held in The Scots Church, Melbourne and at The Smith of Dunesk Mission Church, Beltana as well as in many other congregations and commemorations;
- (7) Commend VIEWS BEYOND THE FURTHEST FENCES (centenary coffee table book) and THE LIFE OF JOHN FLYNN (DVD) to supporters of PIM through the Presbyterian Church of Australia and beyond;
- (8) Note the annual PIM Rally in Sydney at the time of the annual meetings of the GAA Committees and encourage supporters in Sydney and NSW to attend this meeting;
- (9) Encourage Ministers, Home Missionaries, Elders and the people of God to consider regularly including prayer for the ministry and work of the PIM in worship services, Bible study and fellowship groups they lead and are involved in;
- (10) By the grace of the Lord Jesus Christ, call the Church to pray, go, work together and sacrifice, so that the gospel of the Crucified and risen One will go forth in work and deed through the PIM

in outback and inland Australia – “Do not pray for tasks, equal to your powers, pray for powers equal to your tasks (John Flynn).

- (11) Commend the Presbyterian Inland Mission for its initiative in establishing the witness of the Presbyterian Church in Alice Springs.
- (12) Request the Presbyterian Church of Victoria to accept jurisdiction over the Presbyterian Gospel ministry in the Alice Springs area.
- (13) Request the Presbytery of Melbourne North to exercise Presbyterial function and authority over Alice Springs in relation to and consistent with the work of the Presbyterian Inland Mission, at and from the first meeting of the Presbytery after the approval of the Presbyterian Church of Victoria is given.
- (14) Acknowledge that the work of the Presbyterian Church in Alice Springs is under the authority and management of the PIM committee but such to be consistent with the Practice and Procedure of the Presbyterian Church of Victoria and the Presbyterian Church of Australia.
- (15) Request the PIM committee to provide the Presbytery of Melbourne North and the Presbyterian Church of Victoria with reports from time to time in respect to its work in Alice Springs.
- (16) Urge the members of the Presbyterian Church of Australia to pray earnestly, consistently and with perseverance for the remote mission churches of the PIM, namely Alice Springs, Darwin and Mount Magnet Presbyterian Churches.
- (17) Note the 2014 PIM UPDATE MEETINGS to be held in Sydney (from 6:00 pm Wednesday, 29 January 2014 at PCNSW Church Offices) and Melbourne (from 6:00 pm Thursday, 30 January 2014 at the Robert White Hall, the Scots’ Church, Melbourne) and encourage attendance at these PIM gatherings.

97. 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. S.A. Andrews submitted the deliverance.

Clauses (1) to (4) were approved.

Pursuant to notice Dr L. Thorpe moved:

That the Assembly:

Encourage all members of state assemblies and presbyteries when singing or reciting “the Apostle’s Creed” to replace the words “the holy catholic church” with “the holy universal and apostolic church”.

The motion was seconded and disapproved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note the various publications and recommend them as useful tools to ministers, home missionaries, lay preachers, and elders in their conduct of public worship, and as an aid to the church in general for private and family devotions.
- (2) Continue to recommend the Rejoice! Backing music CDs (under the name of **Psalm Tree Music**), as a practical resource for churches that are without organists or other musicians, to assist them with their hymn singing.
- (3) Thank the Rev. Keith Morris for his service to the Public Worship and Aids to Devotion Committee.
- (4) Thank Mark and Fiona Beavan for their service to the Committee.

98. Business: Debate was resumed on the report of the Business Committee (Min. 10).

Clauses (14) to (16) were approved.

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: Rev. B.M. Gorton (Convener), Rev. J. Langbridge, Mr J.A. Goodman, Mr G.K. Roberts with power to co-opt.
- (5) Appoint the members of the Ballot Committee as Tellers of the Assembly.
- (6) Appoint the Committee to Scrutinise the Minutes as follows: Rev. L.J. Hall (Convener) J.R. Irvin, Rev. Dr J.P. Wilson and Mr B. Johnson with power to co-opt.
- (7) Declare that notices of motion must be in triplicate.
- (8) Appoint Mr P.J. Graham, OAM as Assembly Officer.
- (9) Declare that video and/or audio recording of Assembly business (except for the opening service and the communion service) shall not be permitted for the purposes of reproduction or broadcasting without the express permission of the Assembly.
- (10) Approve the Order of Business as follows for Tuesday 10th September, 2013:-
SECOND SEDERUNT
Tuesday 10th September, 2013
 9.30 a.m.
The Sacrament of the Lord's Supper
Business as from 11.00 a.m.
 Report of Retiring Moderator
 Finance Committee
 The Trustees
 Returns to Remits
 Code Committee
 Notices of Motion
THIRD SEDERUNT
 2.00 p.m.
 O.D. (2.05 p.m.) – P.W.A.
- (11) Approve generally the Order of Business as follows:-
FIFTH SEDERUNT
Wednesday 11th September, 2013
 9.30 a.m.
 OD. (9.35 a.m.) – Close of Nominations for the Ballot
 OD (9.40 a.m.) Appeal - Mrs M Zwartz
 National Journal Committee
 Overture (i)
 OD (12.20 p.m.) - Biblical Exposition
 Unfinished Business
 Notices of Motion
SIXTH SEDERUNT
 2.00 p.m.
 Defence Forces Chaplaincy Committee
 OD (2.15 pm) – Gen. D Hurley (CDF)
 College
 Presbyterian Inland Mission
 O.D. (5.00 p.m.) – Ballot
 Unfinished Business
 Notices of Motion
- (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,
 (i) the resignation of an Assembly Officer;
 (ii) any other communication which has been approved by the Business Committee.
- O.D. (2.15 p.m.) - Biblical Exposition
 O.D. (2.55 p.m.) Appeal - Rev. Dr P Barclay
 Public Worship and Aids to Devotion
 Christian Education Committee
 Unfinished Business
 Notices of Motion
FOURTH SEDERUNT
 7.00 p.m.
 Australian Presbyterian World Mission
 PresAID
 Unfinished Business
 Notices of Motion
- SEVENTH SEDERUNT**
 7.00 p.m.
 Church and Nation Committee
 OD (7.15 p.m.) Prof P Parkinson (Sydney Law School)
 Reception of Ministers Committee
 Ballot Committee
 Unfinished Business
 Notices of Motion
EIGHTH SEDERUNT
Thursday 12th September, 2013
 9.30 a.m.
 Ad Hoc Women's Ministries Committee
 Relations with Other Churches Committee
 O.D (12.20 p.m.) Biblical Exposition
 Unfinished Business
 Appoint Time / Place of 2016 Assembly
 Close

- (13) Appoint the Moderator-General or his representative as the Assembly's representative to the Assemblies of overseas churches without any commitment to costs.
- (14) Appoint the Rev. B.M. Meller as Clerk of the General Assembly of the Presbyterian Church of Australia from 1 January 2015.
- (15) Appoint the Rev. L.J. Hall as Deputy Clerk of the General Assembly of the Presbyterian Church of Australia from 1 January 2015.
- (16) Give express permission for the audio recording of the Assembly expositions by Rev. Dr Ligon Duncan for the purpose of wider distribution.

99. Clerk's Declaration: The Rev. B.M. Meller and the Rev. L.J. Hall having been elected as Clerk and Deputy Clerk respectively of the General Assembly of the Presbyterian Church of Australia from 1 January 2015 made the declaration to faithfully discharge the duties of their office.

100. Overture (i): Overture (i) was fallen from.

101. 500th Anniversary of Reformation: Pursuant to notice the Rev. S.M. Bonnington moved:

That the Assembly:

- (1) Note the 500th Anniversary of the beginning of the Protestant Reformation occurs on 31st October 2017.
- (2) Acknowledge that the great principles of the Reformation – faith alone, grace alone, Christ alone, Scripture alone, glory to God alone – when embraced in the power of the Holy Spirit have brought great spiritual life and health to God's people.
- (3) Appoint an ad hoc Committee consisting of the Moderator-General (Convener), Rev. B.M. Meller, S. Bonnington, P. Barnes, J. Wilson and D. Jones to consider ways the anniversary might be marked, comprehended, embraced and affirmed by the Presbyterian Church of Australia with a report and recommendations to be presented (DV) to the 2016 General Assembly of Australia.

The motion was seconded and approved.

102. Publication of Assembly Papers on website: By leave of the House the Rev. G.J. Ware moved:

That the Assembly:

Authorise the publication of committee reports contained in the White Book and Assembly papers and the confirmed minutes of proceedings of the Assembly on the Presbyterian Church of Australia website.

The motion was seconded and disapproved.

103. Panel of Assessors: Pursuant to notice the Rev. Dr Paul Logan moved:

That the Assembly:

In terms of Article 13 of the Articles of Agreement appoint the following panel of assessors: Very Rev. Prof. A.M. Harman, Rev. J.R. Irvin, S.M. Bonnington, L.J. Hall, D. Mihailovic, J.W. Langbridge, B.M. Gorton, Messrs B. Johnson, G. Rogers, W. Thompson, N. Taylor, P. Betts, K. Childs, C.M. Langford and G.K. Roberts.

The motion was seconded and approved.

104. Minutes: The minutes of the first to the sixth sederunts were laid on the table and confirmed.

105. Minutes Commission: Pursuant to notice the Rev. Dr Paul Logan moved:

That the Assembly:

Appoint the Moderator, Clerks, Business Convener, the Rev. L.J. Hall, K.D. Murray, J.R. Irvin and Mr B. Johnson a Commission with the Clerk of Assembly as Convener to examine, correct and confirm the minutes of the eighth and ninth sederunts.

The motion was seconded and approved.

106. Appointment Next Assembly: Pursuant to notice the Clerk moved:

That the Assembly:

- (1) Resolve to meet in Sydney and within the Chinese Presbyterian Church, corner Crown and Albion Streets, Surry Hills, on Monday 12 September, 2016 at 7.00 p.m.
- (2) Appoint the Business Committee a commission, of whom four members representing at least three states shall be a quorum, to appoint another time, place or date of meeting should it become impracticable for the Assembly to discharge its functions at the time, place or date appointed.

The motion was seconded and approved.

107. Thanks: It was resolved that the Assembly record its thanks to the Rev. D. Tsai, Mrs S. Lim and Mr L. Wong of the Chinese Church for their assistance at all times; to the members of the Chinese Presbyterian Church for the use of their premises; Mr W.D. Richards and the staff of Church Offices in Sydney for their work in preparing for the Assembly and in particular to Miss S.H. Jensen in all her work of preparing documentation and other tasks associated with the Assembly; Mr P.J. Graham, Assembly Officer; Mr M.J. Quirk, Dr R. Yager and the staff of Presbyterian Youth for their assistance in the logistics of the Assembly; the Rev. J.R. Irvin for his assistance to the Clerks; The Rev. D. Schultz for playing the piano at the opening of each sederunt; Mr E. Cia and Mrs S. Seah, for playing the organ on the opening night and for the Communion Service; Mr J.A. Goodman and the elders who served Communion; and all who assisted in the operation of the Assembly.

108. Moderator's Address: The business of the Assembly having been completed, the Moderator addressed the House.

109. Close: After prayer, the Assembly joined in singing Psalm 122 verses 6 to 9. The Moderator then intimated in pursuance of the General Assembly's appointment that the next session of the General Assembly will be held at 7.00 p.m. on Monday 12 September, 2016, in the Chinese Presbyterian Church, Corner Crown and Albion Streets, Sydney or at such other date, time and place as may be decided (Min. 110).

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.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

The minutes of the fourth to the ninth sederunts, having been carefully corrected are confirmed as authorised in terms of Min. 105 thereof.

DAVID A. COOK, Moderator.
PAUL G. LOGAN, Clerk.
BRUCE M. MELLER, Deputy Clerk.

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