

ANGLICAN CHURCH
OF
AUSTRALIA

PROCEEDINGS
OF THE
TENTH
GENERAL SYNOD
1995
OFFICIAL REPORT

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2-7 JULY 1995

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SUMMARY OF PROCEEDINGS

SYNOD SERVICES

Sunday 2 July to Friday 7 July 1995

The General Synod commenced with a Service of Evening Prayer in St Paul's Cathedral, Melbourne at 6.00p.m. on Sunday 2 July 1995. The Dean of the Cathedral, the Right Reverend J.A. Grant officiated, and the preacher was the Most Reverend Robert Eames, the Anglican Archbishop of Armagh and the Primate of All Ireland.

Following the Synod Service the Archbishop of Melbourne and Mrs Rayner held a reception for members of General Synod in the Queen's Hall, Parliament House, Melbourne.

Services of Holy Communion or Morning Prayer were held in the Melbourne Grammar School Chapel each morning, and Evening Prayer at 5:30p.m. each evening of the Synod.

Archbishop Robert Eames, the special guest at the Synod, presented daily addresses in the service each morning.

The Primate's Chaplain, the Revd G.M. Tisdall, opened the first session of Synod each morning with prayer.

Synod Arrangements and Selected Events

ASSEMBLY

1. The Synod convened in the Memorial Hall of the Melbourne Grammar School, Domain Road, South Yarra, at 10.00a.m. on Monday, 3 July, and assembled at the same time each day following until Friday, 7 July 1995.

The Primate, the Most Reverend K. Rayner, AO, PhD, ThD, presided at all sessions.

ROLL CALL

2. The Roll Call of the Synod was conducted by means of attendance slips signed by members and deposited in a box.

ECUMENICAL GUESTS

3. The Reverend Gregor Henderson from the Uniting Church in Australia, observers from the Roman Catholic Church, and Ms Christine Ledger, Acting General Secretary from the National Council of Churches in Australia, were welcomed as ecumenical guests to the Synod.

PRESENTATION TO ARCHBISHOP EAMES

4. On Friday 7 July, Mr Max Horton moved a motion of thanks to Archbishop Eames. In the course of his remarks he recalled earlier contacts with the Archbishop which confirmed what Synod members now knew of the warmth and openness of the Archbishop. He thanked the Archbishop for sharing his christian faith and pilgrimage both in the opening service in St Paul's Cathedral and in the daily chapel services.

The President seconded Mr Horton's motion and remarked with appreciation the presence of Lady Eames and the busy schedule of activities which she had in Australia in connection with her role as World President of the Mothers' Union. The President, on behalf of the Synod, made a presentation to Archbishop Eames. The Synod supported the sentiments with acclamation.

The Presidential Address

Presidential address of the Most Reverend K. Rayner, AO, PhD, ThD, Archbishop of Melbourne and Primate, delivered to the Synod on Monday, 3 July 1995.

My sisters and brothers in Christ:

I welcome you to this tenth General Synod since the inauguration of our Constitution in 1962. This meeting is historic in that for the first time it takes place outside the mother diocese of Sydney. I hope that as the synod meets in a variety of locations in the future our vision of the breadth and rich diversity of our church may be enlarged. At the same time the Diocese of Sydney will always have a special place in our history and our consciousness, and I take the opportunity to express the gratitude of the whole church for the hospitality which it always so readily offers.

The Melbourne Grammar School has been generous and solicitous in making its facilities available to us, and I thank the authorities and officers of the school for all they have done to facilitate our preparations. Mr Paul Sheahan has taken up the position of Headmaster just in time to welcome us to the school, and this will be one of his first acts as Headmaster. We trust that God's blessings may attend his tenure as leader of this great school.

We were able to welcome Archbishop Robin Eames, Archbishop of Armagh and Primate of All Ireland, at our inaugural service last night, but I should now like to record more formally our appreciation of his readiness to come to our synod as our special guest and preacher. Archbishop Eames is one of the notable leaders of the Anglican Communion. It was very clear to the Primates when we met in Ireland in 1991 how much he is respected both in Northern Ireland and in the Republic for his strong Christian leadership and his active promotion of reconciliation and peace. It is a special pleasure that Mrs Christine Eames has been able to come with the Archbishop. She is a distinguished figure in her own right, and her recent election to be World President of the Mothers' Union reflects the regard in which she is held. The Australian Church owes much to the many clergy and laity who have come to us from the Church of Ireland over the years, and the presence of Archbishop and Mrs Eames happily maintains and reinforces this historic link.

OUR CHURCH LEADERSHIP

Since we last met in 1992 many former distinguished members of this synod have passed from this life, and we thank God for them all. Among them were Archbishop Sir Frank Woods (sometime Archbishop of Melbourne and Primate), Bishop James Housden (who held the sees of Rockhampton and Newcastle successively), Bishop Ronald Richards (sometime Bishop of Bendigo), and Archbishop George Appleton (sometime Archbishop of Perth and later of Jerusalem). Among the laity we remember Mr Jim Monro who contributed so much through his legal and drafting skills and Dr George Bearham who exercised considerable influence in our early synods as chairman of the House of Laity.

Changes in the episcopate are listed in the Standing Committee report, and I particularly welcome Archbishop Harry Goodhew among the Metropolitans. It is remarkable that four of the most recent episcopal appointments have given us new bishops from sister churches of the Anglican Communion -- Bishops Roger Herft from New Zealand (and Sri Lanka), David Silk from England, Paul Richardson from Papua New Guinea (and England) and Richard Randerson from New Zealand. Each of these, in addition to our new home-grown bishops, is already making a significant contribution to this church. In our earliest years we expected all our bishops to be English, and the tradition of English archbishops continued longer. Then for a time we assumed they would all be Australian, by acclimatisation if not by birth. It is interesting to speculate whether we have entered a new degree of maturity in internationalising our leadership. Certainly there is advantage for a church in a multicultural nation having multicultural leadership.

The retirement of Mr John Denton as our General Secretary marked the end of an era in our national church life. He was our first full-time General Secretary and was the trusted confidant of a succession of Primates. His dedication, experience and diplomatic skills played no small part in strengthening our sense of unity. His successor, the Reverend Dr Bruce Kaye, has now been in office for a year, and those of us who are close to the centre have marvelled at the way in which he has not only settled so well into a strange task but has already brought many new perspectives to it. He keeps reminding me that he has never attended a General Synod before; but one would never guess it to judge by the thorough and skilful way in which he has prepared for it.

I should like to pay tribute to Justice Brian Cox who last week retired from the Appellate Tribunal of which he had been a member since 1978 and President since 1981. Justice Cox has brought a careful attention to detail and a judicious mind to the complex questions which have been referred to the Tribunal in recent years. The church owes him a great debt for his leadership of the Tribunal.

OUR UNITY AS A NATIONAL CHURCH

Human societies constantly adjust and modify the relationship between local groupings and wider associations. In this century we have seen the rise and fall of far flung centralised political units. The growth of the European Union has led to a renewal of local identities. During the last sixty years Australian political life has become more national in character. Similar patterns can be seen in the church as well. At the present time we observe a trend to the local. The focus of mission is being seen in the local congregation rather than the diocese, in the diocese rather than the national church, and in the national church rather than in the Anglican Communion. Nor is this trend to localisation simply an Anglican phenomenon. It has a healthy side: if mission does not happen at the grass roots it will not happen anywhere. But there is a less healthy side too: the localisation of mission can also mean the narrowing of mission.

For reasons both of history and geography the Australian church has always been decentralised, more so perhaps than any other church of the Anglican Communion. Divisions of theology and churchmanship have tended to become located along diocesan boundaries. Our resources, both human and financial, lie in the dioceses rather than in the national church. Our Constitution entrenches a large measure of diocesan autonomy. In such a church additional strains, if they occur, can readily weaken the already minimal sense of national identity, and can inhibit our disposition to learn from each other.

When the General Synod last met in 1992 our unity was under considerable strain. We were sorely divided on the question of the ordination of women to the priesthood, and the passing of the enabling legislation left a sizeable minority of individuals and dioceses troubled. The struggle for the ordination of women had been long and traumatic and it has left its mark; but we may thank God that the large-scale defections which some had predicted have not occurred and that despite anomalies we have been able to maintain our unity at a high level.

We are in fact in a period of what the theologians call "reception". Under the guidance of the Holy Spirit this is a time to work through the question of whether the ordination of women which has been accepted in many parts of the church is to be received and adopted universally. This period of reception is far from complete within the Anglican Communion, to say nothing of the wider church. The ordination of women as priests is not accepted universally and the inevitable further question of the ordination of women as bishops remains to be resolved in our church, as one motion on our notice-paper reminds us. What can be said is that dioceses which have experienced the ministry of women priests show no signs of going back on their decision and that the ministry of ordained women is greatly valued.

By March 1995, 253 women had been ordained in twenty of the twenty-four dioceses of the Australian Church. Of these 139 were priests in thirteen dioceses. Of the priests 44 were incumbents of parishes and 63 ordained women were in chaplaincy ministry. While these are a small proportion of all the clergy, the numbers reflect the growing place of women in the ordained ministry. Among the clergy there are now ordained couples, and their presence poses new questions for our inherited structures. What initially may seem problematic, however, can be turned into creative opportunities for the exercise of ministry in a new way.

Now another controversial question has emerged. In at least two dioceses, Armidale and Sydney, the possibility of lay presidency at the Eucharist has been under discussion for a number of years. The synod of the Diocese of Sydney has carried to the second reading and committee stages an ordinance permitting lay administration, or lay presidency as it is more commonly known elsewhere, at the Holy Communion. I applaud the way in which the Sydney synod has acted responsibly by delaying the third reading stage in order to allow time for further reflection and by resolving to have the legislation referred to the Appellate Tribunal for its opinion. This is an acknowledgement by the synod of our fellowship in the national church. Because the matter is *sub judice* it is not now appropriate to comment on legal aspects of the matter.

The question of who may preside at the Eucharist is one which is a proper subject for theological debate. The interesting report on the consultation arranged by the Doctrine Commission shows that this debate can be conducted in a scholarly and charitable fashion. Yet it should be recognised that so far as most parts of the church are concerned this debate has barely begun. Many theologians believe that the issues raised by this debate are much more far-reaching than those relating to the ordination of women, and that the threat posed to unity within our own church and beyond is considerably greater. The Appellate Tribunal may be able to answer some questions arising from the Constitution, but there are more profound issues than an Appellate Tribunal can resolve. I hope that no decisive action will be taken until there has been opportunity for thorough consultation within the Australian church, in the wider Anglican Communion and with our ecumenical partners.

In the face of the trend to localisation and of different theological emphases it is tempting to ask: do we need a national church at all? Particularly when finances are tight there are obvious advantages in deleting from budgets expenditure for ecumenical, inter-Anglican, national and (from the perspective of parishes) even diocesan activities. Ultimately this comes down to our understanding of ecclesiology; but there are quite pragmatic considerations as well. Let me give some illustrations of what I mean.

In 1993 the Standing Committee of General Synod invited Mr David Nott, a partner of an international accounting firm, to review the General Synod Office. The Nott Report ranged widely, and some of its recommendations are controversial. From a purely administrative and accounting perspective, however, David Nott was led to comment on such matters as the desirability of reviewing the number of dioceses, of performing a structural audit of the dioceses and of all Anglican organisations, and of establishing some financial oversight of the organisations responsible to General Synod. While making no judgement on Mr Nott's specific proposals, I find it interesting that from a pragmatic point of view he found our national arrangements quite loose and pointed to the need to tighten our national organisation.

Then there is the problem graphically illustrated by the situation in far northern Queensland. In 1900 Carpentaria was carved out of the Diocese of North Queensland. Its prospects looked bright. Thursday Island was a busy administrative, trading and pearl-diving centre. Mining and pastoral development on the mainland seemed capable of supporting a sizeable white population. There was the prospect of major missionary activity among the aborigines. Besides all this, the diocese included the whole of the Northern Territory, still largely undeveloped but with potential for the future. Today the situation is vastly different. The Northern Territory has become a separate diocese; church-controlled mission stations have become autonomous, government-supported communities; the mining and Torres Strait industries have largely collapsed; the rural white population has diminished; the Torres Strait Islanders have developed a significant political consciousness as a distinct people within Australia, yet with more of them living outside their home islands than within them. All of this has made for a vastly different outlook from that which prevailed when the Diocese of Carpentaria was founded. The natural base for administration and communication for the mainland part of the diocese is no longer Thursday Island but Cairns; yet Cairns is in the Diocese of North Queensland and is the base for an important region of that diocese. Structurally the present arrangements are impossible. They cannot work, and they make for continuing and debilitating tension which damages personal relationships and weakens the Church's mission. Over many decades the difficulties have progressively increased despite various attempts to find a solution.

It is very difficult for those who are immersed in a situation like this to be able to resolve the structural log jam from within. We have two bishops, John Lewis in North Queensland and Anthony Hall-Matthews in Carpentaria, who have given themselves unstintingly to the leadership of their dioceses. Bishop Lewis has been Bishop of North Queensland for almost twenty-five years, and Bishop Hall-Matthews has given the whole of his ministry to Carpentaria. During my primatial visit to both dioceses in September 1993 I was able to discuss the problem in depth with each bishop. We agreed there should be a consultation in Brisbane in February 1994 involving representatives of all interested parties -- the two dioceses, the province through its Metropolitan, the national funding agencies ABM and the National Home Mission Fund, and the General Secretary of General Synod and myself representing the national church. We reached unanimous agreement in principle that the

way forward was by amalgamation of the two dioceses. We agreed that the most favourable time for this would be when the two sees were vacant so that a new bishop could be chosen to lead the diocese formed by union of the two. Bishop Lewis will be retiring in January 1996 and Bishop Hall-Matthews, who still has years of active ministry ahead, has generously announced his intention to resign in February 1996 so that the way may be cleared for amalgamation to proceed.

Agreement in principle is one thing; securing the endorsement of the people of two dioceses -- Islander, aboriginal and white -- and carrying through the necessary legal steps is another. Critical to the process is the work of Bishop Colin Sheumack who after his retirement from Gippsland agreed to go to Carpentaria to engage in detailed and patient consultation with the people of that diocese and with appropriate people in North Queensland. Bishop Sheumack will report his recommendations to the Carpentaria Synod in September at a session at which the Bishop of Carpentaria has asked me to preside. The North Queensland Synod will meet in November, and that will be an opportunity for its response. There are still many hurdles to overcome, but I believe we have an opportunity which we dare not let pass.

We cannot yet claim success, but I make the point that the possibility of breaking through years of frustration has only come because we have a national church structure. If we make a breakthrough, it will be a tribute to the bishops and faithful clergy and laity who have worked in this difficult situation over the years. But under the hand of God, it will also be because we are part of a church which transcends local boundaries and provides people and resources to bear one another's burdens.

The recent history of the Diocese of Bendigo provides another illustration of the role of the wider church. As you know, that diocese was left in crippling financial debt through the failure of the diocesan school. For more than two years Bendigo has not been able to proceed to the election of a new bishop because of financial uncertainty. Complex legal and accounting questions had to be faced with the Bank, and that required expertise which was not available within the diocese. The practical advice and encouragement provided from the wider church made all the difference to that diocese in its time of need. It is a matter of great thanksgiving that the Bendigo synod will be able to meet at the end of this month to elect its new bishop.

Our need for one another comes out in other ways too. Take the area of social welfare. The Anglican Church is a major contributor to the social welfare system of our country, and the combined budgets of our Anglican welfare agencies exceed \$250 million a year. Until a few years ago this work was done in uncoordinated pockets in the various dioceses. The formation of the National Anglican Caring Organisation Network (NACON) has been an important advance in developing national perspectives in our welfare work. There is a similar story in the educational field. In many places there is a strong demand for more Anglican schools, particularly in areas of population growth; but this calls for consultation and cooperation, particularly in securing the government funding which is necessary for low-fee schools. Even from our largest dioceses pressure is coming to examine the possibility of a federal system of Anglican low-fee schools which might secure the most favourable funding arrangements for new schools.

These pragmatic considerations remind us of the need for a national church. But there is a more fundamental consideration. It relates to the nature of the mission which our Lord has committed to us. A vital part of that mission is the conversion of individuals to faith in

Jesus Christ. That evangelistic task is mainly fulfilled through the ministries of Christian people, clerical and lay, in their daily lives and through their congregations. Those lives, of course, are shaped and influenced by wider national and international forces and this evangelistic task, while primarily local, needs all the support that our parochial, diocesan and national structures can give. But we also have a mission to the community, at the level of town and state and nation, and internationally too. We are called to do what we can to bring the values of the Kingdom of God to bear on human society so that all that makes for human dignity and righteousness and justice is fostered in the community. Human beings are not isolated units; we all participate in the solidarity of the human race and our individual lives are enriched or diminished according to the quality of the society of which we are part. The question we must ask as the Anglican Church of Australia is this: do we have a mission to the nation as well as to the individual? I firmly believe that the answer is a ringing YES. That is why a healthy national church is needed if we are to be faithful to the gospel.

This does not imply centralised control, hierarchical domination or substantial bureaucracy. It does require a strong sense of family, of bearing one another's burdens and so fulfilling the law of Christ, of genuine unity amidst enriching diversity. The practical examples I have given of the value of a national church have exemplified sharing and mutual concern rather than domination or control. I would add that even in the diverse theological perspectives which are characteristic of Anglicanism we need one another.

May I be personal here? I grew up in a background that was 'low church' -- not positively evangelical, but low. Later I was nourished and enriched by the catholic tradition of Anglicanism, with its strong sense of continuity with the church of the ages, the richness of liturgical worship and a sacramental understanding of God's world. I found I was challenged by the questions posed by theological liberals; I could not always accept their answers, but I knew I had to take seriously their questions because they are precisely the questions that hold back many of our fellow citizens from faith. I have been deeply moved and encouraged by the love of the scriptures, the enthusiasm and the evangelistic enterprise of evangelicals within my own diocese and beyond. I know how much our church has gained from the freedom, spontaneity and Spirit-filled power of charismatic Anglicans. And I am constantly humbled by the Christlike compassion for people in need shown by fellow Anglicans who are passionate for social justice. In sharing this experience I am not giving vent to a lukewarm relativism which denies absolute truth. I am saying that there is a complementarity in all of these ways of understanding and living the Christian faith. None of us holds them together in perfect balance. We all need one another, and our Christianity is diminished if any of those positive aspects of gospel truth are excluded from our church. Diverse elements of truth are only held together in tension, and tension can be demanding and painful. It seems to threaten disintegration and it appears to betoken weakness. But it has a strength which reflects the strength of a loving God who has chosen to create a world rich in diversity.

I believe these issues of the nature of our unity as a national church necessarily emerge from the work of the Constitution Review Commission which will be sharing its reflections with us at this session. They are issues which should be before us in 1997 as we celebrate the 150th birthday of the ecclesiastical province of Australasia and of the dioceses of Newcastle, Adelaide and Melbourne (and incidentally of Sydney in its present form). I hope that the celebrations of that year, particularly the National Anglican conference which is being planned, may deepen our awareness of the blessings we have as one family in Jesus Christ.

OUR MISSION: CHALLENGES AND OPPORTUNITIES

I turn now to some of the particular matters we face as an Australian church as we try to discern and fulfil our Lord's will for us.

A Prayer Book for Australia

If you had been asked a century ago what it was that bound us together as an *Anglican* Communion, you might well have answered: the Book of Common Prayer. It was not only the vehicle of our common worship but also the most significant means of transmitting our common faith. For most of us the 1662 Prayer Book is no longer capable of fulfilling that double purpose. Beautiful in its language and wholesome in its theology, it is nevertheless too redolent of the culture of another land and another age to speak with power to this generation of Australians. We recognised that in 1977 when we accepted An Australian Prayer Book.

Today the questions we face about a Prayer Book are more radical. After a generation of television images we are much less a literary people. We are less than ever before a people of a common culture, and I refer not only to our various ethnic cultures but also to the sub-cultures which exist within each ethnic group. Sharply different tastes in music are one index of these cultural differences. Meanwhile the computer, with its possibilities of customisation of liturgy to meet particular circumstances, is already raising new questions. Does all this mean that the whole notion of an authorised Prayer Book is an anachronism?

Good liturgy is evocative in language, dramatic in form and sound in theology. It needs to become sufficiently familiar to enable the people to make it their own, yet sufficiently varied to express the tones and nuances of the church's seasons and holy days through which the central elements of our faith find expression. The calendar and its lectionary make a marvellous vehicle for the balanced presentation of God's great drama of our redemption, and it is a pity when the opportunity to link preaching and teaching with the liturgy is neglected.

We are, like the other great historic Christian communions, a liturgical church. Our authorised liturgy expresses the character of Anglicanism, and it is essential that it be as good as we can make it. I have no doubt there is a place for informal, non-liturgical worship, particularly when we are trying to reach the unchurched. But there is a richness and depth about good liturgy which can marvellously nourish and train people in the deepening of their faith and worship.

No item on the business paper of this synod will consume more time than our consideration of A Prayer Book for Australia. We must use the time well, giving attention to the major issues and dealing as quickly as possible with the lesser ones. Let us be clear: a new Prayer Book will not by itself transform the church, let alone the world. But the Prayer Book does matter. We need to get it right, and that means we need a liturgy, like that of the Book of Common Prayer, which while sound in theology yet allows reasonable freedom for the different strands of Anglican tradition to be able to use the book with full integrity.

None of us will find any prayer book perfect. It is right that we consider this book critically, albeit with constructive criticism. Before we begin our criticism, however, let me say how much we are indebted to the Liturgical Commission for the work they have done. This book is a real achievement. It has required vast amounts of toil and sweat and much

patient listening to the church. On behalf of the whole church I thank the Liturgical Commission.

Evangelism

We are half-way through the Decade of Evangelism. How are we doing? The answer, I suspect, is a mixed one. There are places where the challenge to reach out to the unbelievers and the uncommitted has been undertaken with alacrity, determination and vigour and where the fruits are manifest. There are other places where congregations are turned in on themselves and are resistant to any change which might enable the outsider to be reached and challenged with the gospel.

We must not think of the Decade of Evangelism as ten years in which we focus on evangelism and then pass on to some new interest. It is not a program to last ten years: it is ten years in which to change direction and then to keep it permanently changed. It is not too late to make that directional change.

In the National Church Life Survey we have a valuable tool to assist in our evangelistic task. I should like to comment on one of the findings that has clearly emerged from that survey. It relates to what has been termed the 'Protestant supermarket'. The reference is to the decline of denominational loyalty and the tendency, especially among younger people, to shop around for a church that suits. The evidence is well documented and undeniable. It means that evangelism takes place in a context which is competitive, entrepreneurial, user-friendly and often featuring charismatic personalities. In that setting elements like tradition, formality and a sense of the numinous in worship tend to be at a discount. So pentecostal and some free-wheeling protestant churches are growing rapidly while the mainline denominations are generally static in numbers or in decline.

We would be foolish to take no account of the current climate, and certainly there are lessons we can learn. The church must always be incarnated in its world; yet it also must test the patterns of the world by the standards of the gospel. Short-term success does not in every case stand the test of time. The so-called 'church growth' movement, for example, has been demonstrably successful in growing congregations, particularly in certain sociological conditions. One of its central principles is to foster homogeneous congregations which share a lot of common interests and attitudes. This works. But how does it relate to a gospel of reconciliation? Does it accurately represent the Christ who came to break down the barriers of division? We have witnessed the failure of the church in Rwanda to overcome the hatred between Tutsi and Hutu: would a church based on the principle of cultural homogeneity do any better?

Again, consider the question of loyalty. Of course our primary loyalty must be to Christ, not to a particular denomination. But are there deep-seated dangers in the mentality of the religious supermarket? Does it foster in religious attitudes the same rampant individualism which is breaking down loyalty to family, to school, to nation and to institutions in general in contemporary society? There is virtue in loyalty, and it is worth remembering that the supermarket mentality which fosters a flow of people into a Christian community can just as readily foster a flow out again.

I have no easy answers to the questions I am raising. I simply want to give a warning against a too ready following of current religious fashion. We must be realistic about the context in which our evangelism is set, and we must be ready to learn. The test of our

methods must be: is what we are doing in accordance with the principles of the gospel and the values of the kingdom of God? May I quote here a vision of the church which I have set before the people of my own diocese:

"I envisage a church in which everything will be tested by the principle: does it advance the cause of the kingdom of God? That is the only justification for a parish, a church school, a hospital chaplaincy, industrial mission, a church welfare agency, a diocese, a national church. Is the gospel being proclaimed? Is the faith of the people being deepened? Are lives being nourished and transformed? Are the downcast finding hope? Are human dignity and justice being furthered? Is God being glorified? No parish or Christian agency has reason to exist if these questions are answered in the negative."

The Church in Rural Australia

The disastrous drought which has gripped many parts of our country in recent years has been heartbreaking for the people of rural communities. This land of drought, bushfire and flood can be a harsh country; but land and people alike have remarkable resilience, and there is always hope for tomorrow. The trouble is that underlying the short-term disasters and difficulties there are changes occurring which have serious long-term consequences. Farming methods are being permanently changed by modern technology. Properties grow bigger and are staffed by fewer workers; small towns grow smaller and even disappear; young people move to the cities because of lack of job opportunities at home; medical, educational and banking facilities are closed down and communities feel bereft. People who have prized their independence and their ability to cope find their morale slipping. Sadly, suicide rates have risen.

For the church there is a real dilemma. Here are human needs that call out for caring pastoral ministry. For the church to withdraw from a community that has lost other human services can be the last straw to the people there. Yet as population diminishes and parishes cease to be viable rural dioceses find they lack the means to provide stipends for the clergy and maintain buildings. It is bad enough in the more closely settled country districts; in the far outback where distances are vast the problem is immense.

In different dioceses various strategies are being tried: the formation of regional parishes based on the larger country towns, co-operating arrangements with other denominations, the ordination of lay people to non-stipendiary ministry, the use of lay ministers to conduct services, the formation of ministry teams, the provision of 'extended communion', and so on. It is perhaps not surprising that in a diocese like Armidale the possibility of licensing lay persons to preside at the Eucharist has been mooted. Each of these solutions has its advantages and its disadvantages. It is not my purpose now to judge between them.

I draw this matter to your attention, however, because I believe the whole church, not just the country dioceses, has the responsibility to see that our rural communities are not forgotten. We need to encourage governments to foster decentralisation and to adopt policies designed to counter the disadvantages suffered by country people. The stronger dioceses also need to be more deliberate in sharing resources with the weaker. In some provinces the question of diocesan boundaries may become an urgent consideration in the future. It is not only in far northern Queensland to which I referred earlier that our thinking must take on a national dimension.

The Wider Church

The Archbishop of Canterbury has invited all diocesan and assistant bishops to the Lambeth Conference which will assemble in Canterbury in 1998. The size of this Lambeth Conference, with more than eight hundred bishops, will pose practical logistical problems, and I think it is inevitable that the composition of subsequent Lambeth Conferences will need reconsideration.

The Lambeth Conference is not, and should not become, a pan-Anglican synod with legislative authority. Nevertheless it has in my judgement a very significant role in the life of the Anglican Communion. It is particularly important in maintaining our bonds of communion, and it is instructive to note that while the resolutions and reports of the Lambeth Conferences lack juridical authority they have exercised a powerful influence on the understanding of faith, morals and order in the Communion as a whole.

The bishops do not go to the Lambeth Conference simply as individuals but as people aware of the mind of the church in their diocese. The Archbishop of Canterbury is anxious that the coming conference should focus its attention on those matters which are of greatest concern to the Communion as a whole. The bishops have already received a draft of possible themes and topics for 1998, and it is intended that they be studied in every diocese by groups of clergy and lay people with their bishops, and subsequently at regional meetings around the world. A regional meeting for Oceania -- embracing Papua New Guinea, Melanesia, New Zealand and Australia -- will bring representative bishops to Brisbane for this purpose in the middle of next year. I hope the process will stimulate thoughtful reflection on how we may be a church which does Christ's work more faithfully and effectively.

On the ecumenical front the inauguration of the new National Council of Churches in Australia last year was a major event. The entry of the Roman Catholic Church as a member of the Council has given it a new direction. The NCCA is still finding its feet. Its test will be whether it can fulfil two roles which may sometimes be in tension with one another -- to represent accurately the minds of the member churches and to act prophetically in the world. That is no easy combination! May I say how much we were encouraged by the presence of the representatives of our sister churches at last night's service, and we are particularly glad to welcome at this session ecumenical observers from the National Council of Churches in Australia, the Roman Catholic Church and the Uniting Church.

Australia has increasingly recognised the need to develop our potential and economic relationships with the countries of Asia. Spiritual ties are no less important, and in this respect we note with pleasure the recent election of Miss Margaret Rodgers, a member of this synod and a former member of the General Synod Office, as one of the Presidents of the Christian Conference of Asia.

CHURCH AND NATION

An Australian Republic

The republican debate is now firmly on the national agenda. In view of the evolution which has already occurred in relationships between Australia on the one hand and the United

Kingdom and the monarch on the other, changes in the shape of our national life will probably be minimal if we do become a republic. That is not to say that the matter is unimportant. A nation's life is not just about material things; symbols and images do matter.

Where does the Anglican Church stand in this debate? In England the monarch has a constitutional relationship with the Established Church. In Australia we have no established church and there is no constitutional relationship between the Anglican Church and the Crown. We respect the Queen and pray for her as our head of state; we honour her as a senior and committed member of the Anglican Communion; and we hold her in affection as a person whose character and dedication have been exemplary. A change to a republican constitution, however, would have no bearing on the faith or order of the Anglican Church of Australia, so there is no reason for this church to adopt an official attitude to the republican question.

That does not mean that we should be uninvolved in the debate; but our involvement will not be a matter of faith, but of practical participation in the democratic process of determining the most satisfactory constitutional arrangement. As a matter of fact, contrary to the cynicism being expressed by some, I think we are seeing a good model of democracy at work here. The Prime Minister first floated the subject of the republic and so encouraged popular debate. More recently he outlined the government's preferred option so that the debate might be appropriately focused. The opposition has made its response, a response which has itself clearly been influenced by developing public opinion. Ultimately there must be a referendum, requiring a majority of voters and of states to support a specific proposal. It seems clear that the nation wants this to be a matter which transcends party politics.

By way of contributing to the debate, and in no sense seeking to bind any member of our church to my opinion, let me comment on two points at issue. If we are to become a republic -- and I think the signs are that this will happen at some time -- I agree with the view that the President should not be chosen by popular election, because that would inevitably politicise the office. I have myself no objection to the Prime Minister's proposal that the President be nominated with the support of at least two-thirds of the members of both houses of parliament. In effect the present system is for the Governor-General to be chosen by the Prime Minister, and this has worked well. The proposed system retains the advantages of the present one but provides an additional safeguard. At present, public opinion seems to be strongly against this proposal, possibly because the problems associated with popular election have not yet been thought through, but also because of a high level of public cynicism towards politicians. That level of cynicism is a disturbing commentary on our political life. If it persists, I would encourage the exploration of another option, namely the election of the President by an electoral college composed of community leaders representing various aspects of Australian life.

My other point concerns the reserve powers presently inherent in the office of the Governor-General. Everyone agrees that they exist, but no one is quite sure what they are. The Prime Minister proposes that these reserve powers continue in the office of the President and that they remain undefined. I think the reserve powers should remain, and I recognise the difficulty of defining them. Yet I think it would be dangerous not to do so. At present they are part of the residue of the historical process by which the power of parliament increased at the expense of the Crown. Yet in our constitution they also signify the final authority of the Crown as the representation of the authority of the nation as a

whole. It seems to me doubtful to assume that the reserve powers would continue unchanged once the Crown was removed from this complex system of checks and balances. If this is a real danger it would argue in favour of the codification of the reserve powers in the constitution. It may be one of those instances where, to use biblical language, new wine requires new wineskins.

The Legalisation of Euthanasia

The recent legalisation of voluntary euthanasia in the Northern Territory has shifted this subject from the realm of academic debate into the practical sphere of public policy. The Northern Territory legislation goes further than any other in the world, and notwithstanding the restrictive conditions that were inserted into the bill a new principle with profound implications has been given legal sanction. Other parliaments are now being pressed to follow suit.

This is no small matter. It is of obvious concern to Christians, but it has profound implications for the entire community. One of the most consistent and articulate advocates of voluntary euthanasia has written this about the ethic of the sanctity of life: "After ruling our thoughts and our decisions about life and death for nearly two thousand years, the traditional Western ethic has collapsed".¹ He is saying that what has collapsed is the principle of the sanctity of life. This principle undergirds both our system of law and our practice of medicine. We have to ask: Are we prepared to cast aside the principle of the sanctity of human life? And what would be the consequences of such a far-reaching change in our accepted ethical values?

We need to consider why the subject of euthanasia has erupted at this stage of history. In one sense it is a less urgent issue than ever before, because the advances in palliative care have greatly increased medical ability to relieve pain and permit a peaceful natural death. It is perhaps significant that there is a lack of specialist palliative care in the Northern Territory. There will still be cases of painful death, but the argument for euthanasia on this score is less strong than in previous generations.

I would suggest two explanations of the contemporary push for euthanasia. Clearly one is the problem created by the very success of modern medicine in keeping alive people who in earlier times would have died. The number of long-term, often aged, sometimes vegetative or demented cases in our hospitals increases, with consequent strain on hospital beds, staff and finance. This is a problem which needs to be honestly recognised and faced. It is this problem which causes some to pit 'quality of life' against 'sanctity of life', though you will rarely find the case for euthanasia argued from a need to reduce the number of long-term elderly patients. The argument of the euthanasia lobby is based on hard cases of suffering and the word 'voluntary' is emphasised; but in the background a different agenda is waiting to emerge.

As I say, the success of modern medicine has created a problem. This problem calls for a careful review of the circumstances in which it is ethically appropriate to allow people to die naturally without intrusively intervening to keep them alive. Ethically there is all the difference in the world between letting people die naturally and killing them. There are times when it may be wrong to intervene medically to keep a person alive. It is certainly no part of the Christian ethic to insist that life be sustained at all costs. One of the troubles in the euthanasia debate, reflected I suspect in the answers people give in public opinion polls,

is that the one term 'euthanasia' is often understood to embrace both 'letting die' and 'killing'.

Because there is proper concern about the increasing number of long-term geriatric patients, we may be sure that once the principle of active euthanasia is accepted for those in pain the case will soon be put for its extension to other categories of patients. And it will not only be people influenced by a Nazi-style ideology of exterminating the imperfect who will put that case, but people who believe their motives to be genuinely compassionate.

I believe another reason why euthanasia is urged so strongly today is the common assumption that every problem should have an instant solution. There is an impatience in modern western society. Things should happen quickly, neatly, decisively. We are offended by suffering, disease without apparent cure, long-term illness. It is no part of our Christian faith that these things are to be glorified or sought in themselves. But it is part of our understanding of life, based both on scripture and experience, that these things positively and patiently embraced can become productive of unexpected good. Qualities of character emerge, human relationships are deepened, sometimes there are important experiences of forgiving and being forgiven. These are things difficult to measure and impossible to debate; but there are many testimonies to their being real.

There is much more to be said about euthanasia, but this is not the time for that. I would simply ask church and nation alike to reflect long and deeply about it before we turn a corner from which we may not easily be able to turn back.

Many people have worked hard to create congenial conditions for this meeting of the synod. I pay tribute to the Melbourne committee chaired by Mr Robert Fordham for their careful planning. Worship is rightly an integral part of our synod, and we are indebted to the Dean and staff of St Paul's Cathedral, our Synod Chaplain the Revd John Stewart, and the various choirs who will lead the music at our daily services for their imaginative planning and leading of our worship. We appreciate the courtesy of the Speaker of the House of Assembly, Mr John Delzoppo, himself a member of the synod, in allowing us to use the Queen's Hall for last night's reception. Above all I offer our thanks to the small staff of the General Synod Office for their meticulous preparation of the synod papers.

Nor must we forget the Commissions and Committees of the General Synod. In between our sessions they are responsible for much of the spiritual and intellectual energy which enlivens the national church. This is done at real personal cost in time and money. They deserve our thanks.

Now in one week we face an agenda which could well occupy a month. It will make heavy demands upon us all. I know that you will tackle our business with energy, thoughtfulness, good will and self-discipline. A synod is not just a parliamentary assembly dealing with ecclesiastical business. It is a gathering of the people of God, conscious of the presence of God, seeking the will of God. May that be the spirit in which we face the coming week.

1. Professor Peter Singer, Rethinking Life and Death, quoted in *The Age*, 7 June 1995.

Presidential Closing Remarks

At the conclusion to the Synod on the evening of Friday, 7th July, the Primate addressed the Synod in the following way:

I have been a member of every General Synod since the Constitution came into operation in 1962. Among all of these General Synods this one has been notable in a number of respects. Though we dealt with matters involving deep conscientious convictions - as we have done on various previous occasions - the Synod was marked by a splendid spirit of courtesy, of seeking genuinely to listen to points of view other than our own, and a readiness to recognise the positive things in other points of view. Indeed I believe that the way in which this Synod has conducted its business has been a model which our parliamentary assemblies might well emulate.

It is my conviction that we emerge from this General Synod a stronger church in our sense of mission and unity. I thank God for that and I thank all of you for the part you have played in it.

As I listened to our debates, I have been conscious that they have taken place not only at a rational level. Someone coined the phrase 'vibrational ambiguity' and certainly there have been vibrations beyond the words that have been spoken. We do need to get beyond the words to understand the underlying positive convictions and fears born out of our history and in some cases reaching over centuries. These convictions and fears run deep into the heart of us all, and we need to understand them and reckon with them if we are to understand fully what motivates one another.

This will be an important task for us as a church in the years to come. There will be controversies in the future as in the past, and the hope which one member expressed that our next General Synod might be free of controversy is scarcely likely to be fulfilled. What matters is that we really do try to get alongside one another and to understand why it is that certain convictions and fears are so deeply embedded. I believe that we may find that the positive things we stand for are much closer together than we often realise; the trouble often lies in the negative things which we fear.

There has been a real listening to one another at this Synod. It is important that we avoid actions which simply inflame so that there may be an atmosphere in which we are much more able to listen deeply.

Questions in Synod

1. FINANCIAL ADMINISTRATION

Dr L.A. Scandrett asked the following question -

Noting the recent changes in the financial administration of the General Synod Office, who (or which firm) is the present auditor of the General Synod's Statutory and Special Funds?

The President gave the following answer -

KPMG (Peat Marwick) have been appointed Auditor of the General Synod's Statutory and Special Funds.

2. THE ANGLICAN CHURCH OF AUSTRALIA TRUST CORPORATION

Dr L.A. Scandrett asked the following question -

Does The Anglican Church of Australia Trust Corporation keep accounts for the assets and liabilities of the Corporation? If so, to whom are the accounts reported and who (or which firm) is the present auditor?

The President gave the following answer -

The Anglican Church of Australia Trust Corporation maintains no accounts of assets and liabilities of the Corporation.

The Corporation has no assets in which it has a beneficial interest and has incurred no liabilities in its own name. In accordance with section 32(2)(f) of the Constitution the expenses of the administration of the Corporation in exercising its activity as trustee for The Anglican Church of Australia are met from General Synod funds.

As noted in the penultimate paragraph of the Trustees' Report (Volume 3 page 63), the Trustees have requested the Legal Committee of the Standing Committee of General Synod to provide advice as to the appropriate procedures that the Trustees should follow in the execution of their duties.

Should the legal advice recommend the preparation of separate accounts for the Corporation, it is expected that the Corporation would act on that advice.

3. NATIONAL ANGLICAN CONFERENCE

Mr G. Lines asked the following question -

With respect to Motion 17(36) 'A National Anglican Conference':

- (i) What budget provision has been made?
- (ii) How many delegates are envisaged from each diocese and how will they be chosen?
- (iii) What authority will its decisions carry?
- (iv) What is to prevent General Synod convening for this purpose?

The President gave the following answer -

- (i) The Conference will be self-funding ie. at no cost to the General Synod. However Standing Committee has agreed to advance seeding funds of \$25,000 to the Committee charged with the organisation of the Conference, on the understanding that those funds will be recouped in due course out of Conference Revenue.
- (ii) Up to 85% would be sought from dioceses roughly corresponding to the size of the diocese.
- (iii) Only those obtained by the quality of the Conference. It will have no jurisdiction to make any coercive decisions.
- (iv) It is a different kind of event.

4. GENERAL SYNOD CREST

Mr G. Lines asked the following question -

In view of items on display in the foyer of this Hall, what arrangements exist for authorising the use of the General Synod Crest?

The President gave the following answer -

There are no specific arrangements in place. The General Secretary when asked has taken the view that a diocese or an organisation or group which exists under a canon of General Synod or an ordinance of a diocese may have available to them a copy of the coat of arms from the General Synod Office.

5. GENERAL SYNOD CREST

Mr G. Lines asked the following question -

What policy now exists for the use of the Synod Crest other than by the General Synod Office on official publications?

The President gave the following answer -

Neither the Synod nor the Standing Committee have established any policy for the use of the Synod Crest other than by the General Synod Office on official publications.

6. DRAFT PRAYER BOOK

Dr B.C. Newman asked the following question -

What sections or areas of the Draft Prayer Book were not discussed by the Liturgical Commission, meeting as the Commission? For example, were the preface, the introductions, the collects, the second order marriage service discussed by the Liturgical Commission meeting as a Commission?

The President gave the following answer -

The Second Order of Marriage was dealt with at the meeting of the Liturgical Commission in January 1994. At the conclusion of that meeting there was still some dissatisfaction expressed about the Preface. Proposals were dealt with by correspondence immediately after that meeting and endorsed at the June meeting 1994.

Collects

Drafts were discussed at the June 1994 meeting and the Commission authorised an enlarged executive consisting of seven of the ten members of Commission with Dr D. Peterson as consultant to make final amendments as a result of the provincial consultations.

After a meeting of this enlarged executive the resulting work was conveyed to absent members and their approval gained by correspondence.

Introductions

These were printed in the draft services for trial use and were approved by the full Commission as they were prepared. The final form was dealt with by the extended executive after the provincial consultations in the same manner as for the collects.

The Preface could not be written until the rest of the book was completed. Because the Preface was not the work of the Commission as such but a personally signed document it was submitted to the executive by correspondence and comments were received. Its final form was reached at a meeting of the executive in January 1995. At that meeting the executive (the Chair, the Secretary, the Minutes Secretary, the Executive Editor, and the Reverend R.L. Dowling) was enlarged by the presence of Dr Evan Burge.

A full meeting of the Commission was held in May 1995 and the text of the complete book as printed was subscribed by the Commission.

7. DRAFT PRAYER BOOK

Dr B.C. Newman asked the following question -

In responding to the request of General Synod in 1992 "to present a draft revision of An Australian Prayer Book to the next session of General Synod for authorisation by

canon", did the Liturgical Commission consider that it had any guidelines or any suggestions as to how extensive that revision should be and what areas were in need of revision? If so what were these guidelines and what areas were considered as in need of revision?

The President gave the following answer -

The guidelines were those set down in the General Synod Commissions Canon, the resolutions of successive General Synods from 1977 onwards and, in particular, the principles declared in the Constitution.

Furthermore the Commission has made a point to report in full to the General Synod and has from 1981 onwards reported both on work accomplished and on plans for a draft revision of An Australian Prayer Book. These reports were received by General Synod and resolutions were passed which drew attention to the plans for revision and the directions of revision.

It was on this basis that the Commission moved towards the production of A Prayer Book for Australia.

8. WORDING IN BILLS

Mr W.H. Glen asked the following question -

In Bills DL24, DL25 and DL26 are the persons variously named as:

"diocesan secretary of each diocesan synod"

"diocesan secretary of a/the diocese"

"diocesan secretary"

one and the same person?

If so, is the person:

"the synod secretary of the diocese"; or

"the diocesan secretary"?

If not is the "diocesan secretary of each diocesan synod" the "synod secretary of each diocese"?

The President gave the following answer -

The question seeks an expression of an opinion and I therefore decline to answer it.

9. PRAYER BOOK CONTRACT

Ms K. Sowada asked the following questions -

1. Are copies of the Contract with E.J. Dwyer for the publication of A Prayer Book for Australia (referred to on page 3 of the Standing Committee Report) available to members of General Synod?

2. In the event that this session of General Synod rejects or fails to pass the Australian Prayer Book Canon 1995, does the Contract still allow E.J. Dwyer the right to publish and distribute A Prayer Book For Australia?
3. As regards the Royalty Agreement with AIO Press (also referred to on page 3 of the Standing Committee Report), how long will the licence continue for the future publication of An Australian Prayer Book, 1978?

The President gave the following answers -

1. The Corporate Trustees, as parties to the Contract with E.J. Dwyer, should probably be consulted about this matter. There has not as yet been an opportunity to consult them. There is however no secret about the Contract, and a copy is tabled and may be seen by members of General Synod on application to the General Secretary.
2. Should this Session of General Synod disapprove or fail to approve the proposed Prayer Book, the Publisher shall have the right, but not the obligation to publish and distribute the book.
3. Twelve years.

10. COPYRIGHT TO AN AUSTRALIAN PRAYER BOOK

Mr R. Tong asked the following questions -

Who holds the copyright to An Australian Prayer Book? What arrangements if any are in place to ensure the continued availability to the church of An Australian Prayer Book?

The President gave the following answers -

1. The Anglican Church of Australia Trust Corporation.
2. A royalty agreement exists between the Anglican Church of Australia Trust Corporation and the Anglican Education Commission Diocese of Sydney, trading as Anglican Information Office (AIO Press). That agreement runs for a term of 12 years from 1 January 1995.
3. The proposed Bill for a canon to authorise the use of A Prayer Book for Australia contains a clause which declares that nothing in that canon affects the use of An Australian Prayer Book in accordance with the Australian Prayer Book Canon 1977.

11. THE GENERAL SYNOD STATUTORY AND SPECIAL FUNDS

Dr L.A. Scandrett asked the following question -

On what date was KPMG (Peat Marwick) appointed auditor of the General Synod's Statutory and Special Funds, by whom were they appointed and under what delegated authority were they appointed?

The President gave the following answer -

KPMG (Peat Marwick) were advised on 2 July 1995 of a decision taken on 30 June 1995 of their appointment as Auditor of the General Synod's Statutory and Special Funds.

The appointment was made by a Sub-Committee comprising the Hon. Treasurer (Mr A. Scarra), Mr D.S. Marr and Bishop P.R. Watson, pursuant to the delegation by the Standing Committee to that Sub-Committee of the power to appoint from a short list of auditors established by the Standing Committee, comprising Coopers and Lybrand, KPMG (Peat Marwick) and Price Waterhouse.

12. CHURCH PRESS LIMITED

Mr R. Tong asked the following question -

- (1) Who are the directors of Church Press Limited?
- (2) Has the General Synod ever provided funds to Church Press Limited?

The President gave the following answer -

- (1) Mr Ian Hore-Lacy (Chair), Bishop Oliver Heyward (Deputy Chairman), Mr Eric Easton, Mrs Morna Sturrock, Mrs Helen Johnston, Mr Kevin Hill, Bishop John Wilson, Mr Richard Prideaux and Mr Warwick Olsen.
- (2) No.

13. BORROWING BY CERTAIN ORGANISATIONS

Mr I.C. Miller asked the following question -

With reference to the organisations referred to in the Schedule to the Bill for a Financial Protection Canon 1995 [DL14], I ask:

- (a) how many of these organisations are incorporated and, if not, is there a policy to require incorporation; and
- (b) with respect to these organisations, is there any restriction as to borrowing by these organisations?

The President gave the following answer -

- (a) (1) According to the terms of the canons for their establishment the Australian Clergy Provident Fund Limited, as trustee of the

Australian Clergy Provident Fund, and Anglican Long Service Leave Fund Limited, as trustee of the Long Service Leave Fund are incorporated.

- (2) The Anglican Board of Mission may continue and administer the incorporated body formed pursuant to the former canon. No changes in the constitution or rules of the incorporated body may be made without the prior approval of Standing Committee.
- (3) The General Board of Religious Education by its constituting Canon has the authority to incorporate should its Board wish to do so.
- (4) The Australian College of Theology, its Council and the Board of Delegates of the College have the authority to incorporate should they wish to do so.

Information on the other bodies is not available.

At this time there is no policy to require incorporation.

- (b) The Board of Delegates of the Australian College of Theology may borrow “..... for the purposes of the College”. The Australian Clergy Provident Fund may obtain temporary accommodation where this is approved by the Insurance and Superannuation Commissioner appointed under legislation of the Commonwealth of Australia. The Long Service Leave Fund Limited has power to borrow upon the direction of the Long Service Leave Board.

In respect of the other organisations the canons establishing them are silent on the matter of powers to borrow. The ordinary rule would be that without authority of the constituting Canon, there would be no power to borrow. However, that would not prevent the obtaining of small amounts of credit in the ordinary course of the commercial activities (if any) of the body.

Resolutions OF GENERAL SYNOD 1995

1/95 SECRETARIES OF SYNOD

That the Reverend Canon B.J. Greaves be elected as Clerical Secretary and Mr M.F. Horton as Lay Secretary of Synod.

[Archdeacon R.W. Hurford - 3-7-95]

2/95 CHAIRMAN AND DEPUTY CHAIRMAN OF COMMITTEES

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

[The Most Reverend P.F. Carnley - 3-7-95]

3/95 COMMITTEE OF ELECTIONS AND QUALIFICATIONS

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

Miss R.M. Armstrong QC
Mr G.T. Britton
The Bishop of Bunbury
The Honourable Justice Sheller
The Bishop of Tasmania
Bishop P.R. Watson

[The Right Reverend R.A. Herft - 3-7-95]

4/95 COMMITTEE TO ARRANGE THE ORDER OF BUSINESS

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

The President
The Chairman of Committees
The Deputy Chairman of Committees
The Clerical Secretary
The Lay Secretary
Mrs E. Reynolds
Archdeacon R.W. Hurford
The General Secretary.

[The Right Reverend P.R. Watson - 3-7-95]

5/95 MINUTE READING COMMITTEE

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

Mr B.J. Norris (Convenor)
 The Reverend B.B. Darling
 Mr G.J. Spring
 Ms K. Sowada
 Archdeacon M.J. Pennington
 The Very Reverend B.A. Jobbins

[Mr M.F. Horton - 3-7-95]

6/95 SEATS IN SYNOD

- (i) That the Reverend Gregor Henderson from the Uniting Church in Australia, the Observers from the Roman Catholic Church and Ms Christine Ledger, Acting General Secretary from the National Council of Churches in Australia, be welcomed as ecumenical guests and that our guests be granted permission to speak if called upon by the President;
- (ii) That Synod grants the General Secretary (the Reverend Dr B.N. Kaye) a seat on the floor of Synod with permission to speak if called upon to do so by the President, with power of proposition but without vote.
- (iii) That Synod grants the Honorary Treasurer (Mr A. Scarra) a seat in the Synod with permission to speak on financial matters if called upon to do so by the President, with power of proposition on financial matters but without vote;
- (iv) That leave be given for the Reverend Canon L.F. Bartlett, the Reverend R.L. Dowling, and the Reverend Dr C.H. Sherlock to have a seat on the floor of Synod during the course of debate on the Bill for a Canon to Authorise the use of a prayer Book for Australia and during the course of debate on the content of the Book, with the right to speak, and in committee to move motions, but not to vote.
- (v) That the Right Reverend A.A. Malcolm, not being a member of this General Synod, be granted a seat in Synod and be granted permission to speak if called upon by the President.
- (vi) That Synod notes that under the terms of the Australian Board of Missions Canon 1966-1985, section 11, the Right Reverend B.R. Kyme, not being a member of this General Synod, as Chairman of the Australian Board of Missions, is entitled to be present during consideration of the report of the Australian Board of Mission and resolves that Bishop Kyme be granted a seat in Synod and permission to speak during consideration of the Anglican Board of Mission - Australia Canon 1995, if called upon by the President.
- (vii) That Mr Alan Hall, Secretary of the Long Service Leave Board and Australian Clergy Provident Fund, and Mr John Henry being the solicitor for both these

funds, not being a member of this General Synod, be granted a seat in Synod during consideration of draft legislation for these funds and during consideration of the reports of these funds and be granted permission to speak if called upon by the President.

[The Most Reverend I.G.C. George - 3-7-95]

7/95 MEDIA ARRANGEMENTS

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

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

[The Right Reverend B.W. Wilson - 3-7-95]

8/95 HOURS OF SITTING

That the hours of sitting for this session of General Synod be:

10.00am		12.30pm
2.00pm	-	3.30pm
4.00pm	-	5.20pm
7.15pm	-	9.30pm

[Mr M.F. Horton - 3-7-95]

9/95 VISITORS

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

- (i) notes that the visitors' gallery has seating for a maximum of 45 persons who must remain quiet and seated throughout proceedings. Synod directs that no seats, except those roped off and marked, may be reserved in the visitors area,
- (ii) directs that no member of the public may enter the floor of Synod except as provided for in the resolution re the media,
- (iii) requires that members wear their badges at all times when on the property of Melbourne Grammar School.

[The Reverend Dr B.N. Kaye - 3-7-95]

10/95 DISTRIBUTION OF DOCUMENTS

That the National Church Life Survey be permitted to distribute details of a new statistical service called Vital Signs to support the mission of the Church, and details of NCLS publications on sale at the NCLS display.

[The Reverend Dr W.J. Lawton - 3-7-95]

11/95 CONSTITUTION REVIEW COMMISSION

That Synod approves the recommendation of Standing Committee that Thursday 6 July at 2.00pm - 3.30pm be set aside for Constitution Review Commission matters, involving a thirty minute presentation and about a fifty minute period of small group conferences.

[[Justice P.W. Young - 3-7-95]

12/95 INTRODUCTION TO LITURGY

That Synod approves the recommendation of the Standing Committee that a session of up to one hour be provided on Monday evening to provide a general introduction to Liturgy in the life of the Church.

[The Reverend Dr B.N. Kaye - 3-7-95]

13/95 EVANGELISM TASK GROUP

That Synod give leave to the General Synod Evangelism Task Group to distribute to all members a copy of the most recent edition of the Bulletin of Resources for the Decade of Evangelism.

[The Right Reverend G.V. Browning - 3-7-95]

14/95 NATIONAL CHURCH LIFE SURVEY

That Synod note the contribution of the National Church Life Survey to a fuller understanding of church life in Australia, appreciates its contribution through the publications *First Look in the Mirror*, *Winds of Change*, *Views from the Pews* and *Mission under the Microscope*, and commend this resource to the dioceses.

[The Reverend Dr W.J. Lawton - 3-7-95]

15/95 BISHOP OF THE NEW GUINEA ISLANDS

That this General Synod gives thanks to Almighty God for the long and distinguished missionary service with the Australian Board of Missions as teacher, priest and bishop from 1954 until 1995 of the Most Reverend Bevan Meredith, Bishop of the New Guinea Islands and Archbishop and Primate of the Anglican Church of Papua New Guinea.

And that General Synod requests the Primate to convey our prayerful good wishes to Archbishop Meredith and welcomes the opportunity provided by the Australian Board of Missions for Anglicans to express appreciation to the Archbishop during his farewell tour of Australia in Lent 1996.

[The Right Reverend P. Richardson - 3-7-95]

16/95 BISHOP OF POPONDOTA

That this General Synod conveys through the President the prayerful good wishes of the Australian Church to the Right Reverend Reuben Tariambari, recently consecrated as Bishop of Popondota, and to the Reverend James Ayong, to be consecrated Bishop of Aipo Rongo in the Anglican Church of Papua New Guinea on 23 July, 1995.

[The Right Reverend C.M. Wood - 3-7-95]

17/95 AUDITED FINANCIAL STATEMENTS

That the audited financial statements of the Statutory and Special Funds for the year ended 31 December 1994, as adopted by the Standing Committee, be received.

[Mr A. Scarra - 3-7-95]

18/95 STATEMENT OF FUNDS

That the summary of statement of the Statutory and Special Funds for the years 1992-1994 be received.

[Mr A. Scarra - 3-7-95]

19/95 DISTRIBUTION OF DOCUMENTS

That Synod give leave to distribute material of an historical nature, with a view to expediting discussion of including the Reverend John Brown Gribble in the Calendar of A Prayer Book for Australia.

[The Reverend Canon Dr J.M. McPherson - 4-7-95]

20/95 AUSTRALIAN HYMN BOOK COMMITTEE

That this Synod:

- (i) note the progress made by the Australian Hymn Book Committee towards the publication of a revised and enlarged edition of the Australian Hymn Book (as described in the report of that Committee Vol.1 P.67);
- (ii) reappoint as the Anglican representatives on that committee:-

The Reverend Dr David Cole

Mrs Ellaine Downie
 Bishop Owen Dowling
 The Reverend Canon L.F. Bartlett

and

- (iii) request these persons to report to the Standing Committee on the final stages of this project so that Standing Committee may give such directions and support as it sees fit prior to the anticipated publication date towards the end of 1997, it being understood that no costs of the project are to be met by General Synod.

[Mr N.C. Reid - 4-7-95]

21/95 CONSTITUTION REVIEW COMMISSION

That this Synod reappoints the Constitution Review Commission with the terms of reference given by the 1992 General Synod for the term concluding with the next session of General Synod.

[The Honourable Justice P.W. Young - 4-7-95]

22/95 APPRECIATION OF JUSTICE BRIAN COX

That this Synod records its thanks to Justice Brian Cox for his long service to this Church as member and later President of the Appellate Tribunal.

[The Honourable Justice P.W. Young - 4-7-95]

23/95 LITURGICAL COMMISSION SUPPLEMENTARY REPORT

That Synod receive the Liturgical Commission Supplementary Report Revised Section E dated 26 June 1995.

[The Right Reverend P.K. Newell - 4-7-95]

24/95 A PRAYER BOOK FOR AUSTRALIA

That so much of Standing Orders be suspended as would prevent *A Prayer Book for Australia* being considered forthwith in Committee of the whole Synod as if it were set forth as a schedule to the Bill for a Canon to authorise the use of *A Prayer Book for Australia*.

[The Right Reverend P.K. Newell - 4-7-95]

25/95 STUDY OF AUSTRALIAN HISTORY

That those of religious conviction who have contributed to the development of Australia be recognised in the study of Australian history to ensure that a balanced history is taught. In particular, the Synod asserts that any syllabus prepared on the

teaching of Civics and Citizenship include the contribution of people of religious conviction highlighting their religious motivation.

[The Reverend Dr W.J. Lawton - 5-7-95]

26/95 APPELLATE TRIBUNAL

That this Synod, on the nomination of the House of Clergy, appoint Mr D.J. Bleby QC as a member of the Appellate Tribunal in the place of Justice B. Cox.

[The Very Reverend D.J.L. Richardson - 5-7-95]

27/95 CONSTITUTION ALTERATION (MISCELLANEOUS SECTIONS) CANON 1992

That the alterations to the Constitution made by Schedule Three to the Constitution Alteration (Miscellaneous Sections) Canon 1992 shall come into effect on 31st day of July 1995.

[Mr W.G.S. Anderssen - 5-7-95]

28/95 MINIMUM REQUIREMENTS FOR ORDINATION

That, recognising the significance of adequate clergy training for this church, General Synod receive the report from the Commission on Ministry and Training - 'Minimum Requirements for Ordination - Work in Progress' and requests the Commission to:

- (i) take such steps as will enable consideration of the Report by the National Church through a consultative process; and
- (ii) bring the completed work in an appropriate form for consideration by the next session of this Synod.

[The Right Reverend B.W. Wilson - 5-7-95]

29/95 NATIONAL ABORIGINAL ANGLICAN COUNCIL

That General Synod:

- (i) receives the report of the National Aboriginal Anglican Council since last General Synod; and
- (ii) supports the continuance of the National Aboriginal Anglican Council as the recognised Council of the Anglican Church of Australia and makes a financial provision of \$12,000 per annum for the next three years towards the ongoing funding of the Council.

[The Right Reverend C.M. Wood - 5-7-95]

30/95 NATIONAL ABORIGINAL ANGLICAN COUNCIL

That this General Synod invites the National Aboriginal Anglican Council to explore ways of providing further pastoral care for Aboriginal and Torres Strait Islander congregations and clergy around Australia; the role of Aboriginal and Islander Bishops in this care and to bring proposals for consideration at the next session of the General Synod of the Anglican Church of Australia.

[The Right Reverend C.M. Wood - 5-7-95]

31/95 Doctrine of Terra Nullius

That General Synod:

- (i) acknowledges the historic existence of the doctrine of *Terra Nullius*, “a land belonging to no one”, or “an empty land”, and therefore General Synod fully supports the ruling of the High Court of Australia where, on the 3rd June, 1992 the High Court ruled that the enlarged notion of *Terra Nullius* be no longer held to apply to Australia;
- (ii) believes it is the deeper questions of attitudes which really lie at the heart of social injustice, attitudes on the part of one people toward another people;
- (iii) states that just as God has accorded dignity to all human life, so must we;
- (iv) requests each diocese to address the whole issue of *Terra Nullius* together with the questions of attitude and common dignity as raised under this motion at their next diocesan synod, and that each diocesan synod request its bishops to ask that parishes take action on these issues.

[The Right Reverend C.M. Wood - 5-7-95]

32/95 WOMEN’S COMMISSION

That this Synod:

- (i) notes that the Primate, on the resolution of the ninth General Synod, reconstituted the Women’s Commission, with revised terms of reference;
- (ii) receives with interest the Commission’s report on work in progress;
- (iii) endorses the publication of the resource leaflet, *Women and Worship*;
- (iv) looks forward to a research report comparing the employment conditions of ordained women and men, and to the forthcoming publication, for parish use, on the role of women in church and society.

[Dr M.L. Porter - 6-7-95]

33/95 SOCIAL RESPONSIBILITIES COMMISSION PUBLICATIONS

That Synod welcomes the publications from the Social Responsibilities Commission *Relationships with the Land* and *Globalisation and Social Policy*, and commends them to the study of the Church.

[The Most Reverend P.J. Hollingworth - 6-7-95]

34/95 GERALD CHARLES DAVIS, EDITOR CHURCH SCENE

That this General Synod place on record its appreciation of the unique contribution made to the life of this Church over the past twenty-five years by Gerald Charles Davis as editor and manager of *Church Scene* in providing an essential service linking dioceses and individuals across Australia, and notes that *Church Scene* has been published at no cost to this Church.

[Carried with acclamation]
[Deaconess M.A. Rodgers - 6-7-95]

35/95 NATIONAL ANGLICAN MEDIA

That this Synod commends the work of National Anglican Media.

The Synod asserts the importance of Diocesan and Provincial publications as a vehicle of mission within the church and in the community in which we are placed.

It expresses its appreciation to Diocesan and Provincial Media Officers and sends its best wishes to the Australasian Religious Press Association, of which National Anglican Media Staff are members.

[The Reverend Canon G.N.J. Harvey - 6-7-95]

36/95 AUSTRALIAN ANGLICAN DIRECTORY 1995

That this General Synod welcomes the Australian Anglican Directory 1995, congratulates Mrs Angela Grutzner on its publication and encourages the members and dioceses of this church to support its production on a regular basis.

[The Right Reverend J.A. Grant - 6-7-95]

37/95 TIME LIMITS FOR DEBATE

That the following limitations on times be observed for the duration of this Synod in lieu of those prescribed in Standing Order Section 34:

The mover of a motion	10 minutes
The seconder of a motion	5 minutes
Other speakers	3 minutes

[Mr D.J. Bleby - 6-7-95]

38/95 A PRAYER BOOK FOR AUSTRALIA

That this Synod approves the Prayer Book prepared by the Liturgical Commission under the name *A Prayer Book for Australia* in the form of the draft of that book agreed to by the Committee of the whole Synod and certified by the Chairman and/or Deputy Chairman of Committees as having been so agreed to.

[The Right Reverend P.K. Newell - 6-7-95]

39/95 A PRAYER BOOK FOR AUSTRALIA

That the Reverend G. Mendham, in consultation, if necessary, with the Chairman of the Liturgical Commission and the Chairman or Deputy Chairman of Committees, be authorised to make any amendments to A Prayer Book for Australia of a grammatical or editorial nature in consequence of amendments made to the book in Committee.

[Mr D.J. Bleby - 6-7-95]

40/95 A BILL FOR A CANON TO AUTHORISE USE OF A PRAYER BOOK FOR AUSTRALIA AND FOR RELATED PURPOSES

That the Prayer Book for Australia Canon 1995 need not proceed as a Special Bill. Ten members of the House of Laity indicated that they sought a vote by ballot. The President announced that each House would vote by ballot. The President announced that the result of the ballot according to Houses was:

House of Bishops	22 out of a possible 23
House of Clergy	87 out of a possible 101
House of Laity	84 out of a possible 101

The President announced that the motion was carried.

[The Right Reverend P.K. Newell - 6-7-95]

41/95 A PRAYER BOOK FOR AUSTRALIA

That General Synod authorises the publication and sale of *A Prayer Book for Australia* in the form authorised by the canon.

[The Right Reverend P.K. Newell - 6-7-95]

42/95 A PRAYER BOOK FOR AUSTRALIA

That there be a Prayer Book Reading Committee to approve the final copy of A Prayer Book for Australia as amended and approved by the General Synod to comprise:

The Reverend Canon L.F. Bartlett
The Very Reverend B.A. Jobbins
The Reverend G. Mendham

[The Honourable Justice P.W. Young - 6-7-95]

43/95 NATIONAL ANGLICAN CONFERENCE

That the General Synod notes and approves of the decision of the Standing Committee to hold a National Anglican Conference in 1997 on the occasion of the Sesquicentenary of the founding of the Province of Australasia. General Synod calls on all church members and dioceses to support this Conference so that it may be a means of assisting both the Church in its mission in Australia and Anglicans in engaging with Australian society.

[The Most Reverend R.H. Goodhew - 6-7-95]

44/95 NATIONAL COUNCIL OF CHURCHES IN AUSTRALIA

That the Anglican Church of Australia maintains for the time being in real terms its traditional financial commitment to the National Council of Churches in Australia (formerly Australian Council of Churches.)

[The Right Reverend B.W. Wilson - 6-7-95]

45/95 ELEVENTH GENERAL SYNOD

That the Eleventh General Synod be held in 1998 before the Lambeth Conference.

[Dr M.L. Porter - 6-7-95]

46/95 EUTHANASIA

That this Synod expresses grave concern at the legislation passed by the Northern Territory Parliament and similar moves being made subsequently by other State legislatures to legalise euthanasia in certain circumstances.

It affirms that life is a gift from God not to be taken, and is therefore not subject to matters such as freedom of individual choice.

It questions whether a practice of voluntary euthanasia can easily be prevented from sliding into a practice of involuntary euthanasia.

It affirms the right of patients to decline treatment but not to expect the active intervention by medical staff to end their lives.

It calls upon this Church, in collaboration with all other Christian churches, to promote broad-ranging debate amongst all Christians and throughout the community.

It urges members of State legislatures to vote against legislation to legalise euthanasia when such matters come before their Parliaments.

It calls on all dioceses, in consultation with the Bishop of the Northern Territory, to assist, as far as they are able, with the provision of palliative care services in the Northern Territory.

It requests the Social Responsibilities Commission to determine the likelihood of ecumenical support for the establishment of such services.

It calls upon governments to further improve access to high quality palliative care to ensure that all people will be able to die with dignity.

[The Right Reverend P.J. Hollingworth - 6-7-95]

47/95 INTERNATIONAL AFFAIRS COMMISSION

Noting the work of the International Affairs Commission the General Synod resolves:

- (i) That the GSIAC Report (circulated in advance) be received
- (ii) That the GSIAC Occasional paper on *Global Citizenship* be commended to member dioceses for study;
- (iii) That the General Synod commend the holding of provincial International Affairs Consultations run by GSIAC
- (iv) That this Synod:
 - (a) As a body of citizens of a responsible nation-state concerned to contribute to global issues, expresses its alarm at the number of major conflicts in the world and at the consequent rise in the number of refugees, currently estimated at over 20 million;
 - (b) Urges the Australian Government to be generous towards refugees and towards the rehabilitation of failed states, thereby reflecting our Christian calling to show mercy and compassion to those in need;
 - (c) Appreciates the increased efforts made by the Government to hasten the processing of refugee claims; but nevertheless requests the government not to reduce the current number of immigrant places allocated to refugees and, given the current needs, to fill the allocations for each category, including refugees suffering discrimination on religious grounds;
 - (d) Recognising that the conditions in the countries of origin of refugees deter substantial numbers of refugees from returning, urges the Australian Government:
 - (i) to take whatever opportunities are available, both bilaterally and multilaterally, to help resolve the political, social and economic problems which gave rise to the refugee exodus, especially in our own region;
 - (ii) to allocate an adequate level of foreign aid, without detriment to existing aid programs, designed to improve conditions in countries of origin, and to enable as many refugees as possible to be repatriated;

- (e) Also urges the dioceses of the Anglican Church of Australia:
 - (i) to encourage parishes and diocesan organisations to sponsor refugees;
 - (ii) to develop appropriate parish-based educational programmes;
 - (iii) to participate in existing community refugee resettlement schemes; and
 - (iv) to promote stronger support for the Christmas Bowl Appeal and other funds or agencies such as the Archbishop of Melbourne's International Relief and Development Fund and the Archbishop of Sydney's Overseas Relief Fund which support refugees in their need; and
- (f) Further asks the General Secretary to forward the text of this motion to the Australian Government, to the Prime Minister, the Leader of the Opposition, the Federal minister for Immigration and the Federal Opposition spokesperson on Immigration.
- (v) That this Synod deplores the Australian Government's use of retrospective legislation [Migration Legislation Bill, (No.2), 1994] to minimise its financial obligations, under Australian law, to a class of human beings who are seriously disadvantaged.

[The Most Reverend I.G.C. George - 6-7-95]

48/95 EVANGELISM TASK GROUP

That this Synod confirms its continuing commitment to the Decade of Evangelism.

In particular it supports the Resolution of the Standing Committee in requesting the Evangelism Task Group to determine:

“what is required to assist our churches to be sources of ongoing evangelistic outreach and

what would a resolve on the part of our church to be enterprisingly and effectively evangelistic mean for:

Ministerial Training

Development of specialist evangelists

the catechumenal development of all new believers and for diocesan and local church structures and strategies.”

[Resolution of the Standing Committee, October 1994]

In preparing its report, this Synod encourages the Evangelism Task Group to work with other Commissions, the Bishops and agencies of our Church, and prayerfully to seek to understand God's call to us at this time.

It further requests that the final report be given careful consideration by Standing Committee and that its findings become one of the major agenda items for the National Conference in 1997.

[The Right Reverend G.V. Browning - 6-7-95]

49/95 LAY PRESIDENCY

That Synod welcomes the publication, *Lay Presidency at the Eucharist, A Theological Consultation*, which contains papers arising from a Doctrine Commission consultation held in December, 1994 and commends these papers for study in the Church.

[The Right Reverend G.W.H. Walden - 6-7-95]

50/95 "SIGNS OF HOPE"

That this General Synod commends the General Synod Youth Commission publication, *Signs of Hope*, to the Australian Church for study and action by parishes and Diocesan Youth Ministry agencies and Councils, and in particular urges the appropriate bodies to take account of the conclusions of the report concerning key factors for successful youth ministry, in the development of Diocesan Youth Policies.

[The Right Reverend J.A. Noble - 6-7-95]

51/95 YOUTH PROBLEMS

That this General Synod requests the parishes and ministry agencies of the Anglican Church of Australia to address urgently the problems facing young people in our society including alienation from the Church itself, by:

- (i) developing at every level effective avenues for youth advocacy and empowerment; and
- (ii) examining the ways in which the Church must change in order to become more responsive to the needs of the youth of our nation.

[The Right Reverend J.A. Noble - 6-7-95]

52/95 VOTE OF THANKS TO ARCHBISHOP EAMES

That this Synod, on behalf of The Anglican Church of Australia, expresses and records its appreciation and thanks to the Anglican Archbishop of Armagh and the Primate of All Ireland, the Most Reverend Dr R.H.A. Eames, for taking the trouble, and indicating his great care for the Australian province of the Anglican Communion, in travelling half way across the world to share with us, and thereby enrich us with: firstly, his knowledgeable and perceptive view Anglican

Christianity, secondly, his robust exhortations to us as to our tasks as Christians, thirdly, his delightful Celtic personality, and fourthly, his most precious time.

The Synod also thanks the Archbishop's wife, Lady Christine Eames, for her presence amongst us and her contributions in her role as the International President of the Mothers' Union.

The motion was carried with acclamation, the Synod standing.

[Mr M.F. Horton - 7-7-95]

53/95 APPRECIATION TO THE BISHOP OF NORTH QUEENSLAND

That this Synod:

- (1) notes that the Bishop of North Queensland, the Right Reverend J. Lewis, will shortly retire and that this is the last General Synod he will attend;
- (2) expresses its appreciation for the role he has played over many years especially in the life of the national church; and
- (3) extends its prayers and best wishes to him for a long and fulfilling retirement.

[Carried with acclamation]

[The Most Reverend P.J. Hollingworth - 7-7-95]

54/95 APPRECIATION TO THE BISHOP OF CARPENTARIA

That this Synod:

- (1) notes that the Bishop of Carpentaria, the Right Reverend A.F.B. Hall-Matthews, will resign from the See of Carpentaria next year;
- (2) expresses its appreciation for his life-long ministry in far North Queensland and in the wider church; and
- (3) extends its prayers and best wishes to him as he waits upon God for guidance as to his next work of ministry.

[Carried with acclamation]

[The Most Reverend P.J. Hollingworth - 7-7-95]

55/95 DAILY LECTIONARY

That in the light of an amendment adopted in the committee stages of the Canon to authorise *A Prayer Book for Australia*, the Prayer Book Production Committee be requested and authorised to publish the Daily Lectionary printed on pages 867-891 of the draft book (as amended) for a period of three years' trial use.

[The Very Reverend D.J.L. Richardson - 7-7-95]

56/95 NATIONAL GATHERING OF YOUNG ANGLICANS

That this Synod -

- (i) Express its thanks to the Diocese of Melbourne for hosting and organising the first National Gathering of Young Anglicans in January 1994.
- (ii) Commend the General Synod Youth Commission on its initiative in continuing the vision of a National Gathering of Young Anglicans, and
- (iii) Express its support for the second National Gathering of Young Anglicans to be held at Mount Tamborine in the Diocese of Brisbane from 12 to 19 January 1996 and for the work of Anglican Youth Ministries, Brisbane, in organising this event.

[Mr T.C. Reid - 7-7-95]

57/95 SOCIAL WELFARE POLICY

That this Synod congratulates the Social Responsibilities Commission on its analysis in *Globalisation and Social Policy* but returns it to the Commission for conclusions and recommendations based thereon in the following fields:

- (1) What is our duty towards young males who are denied 'A Place in the Sun' at time when their natural aggressiveness is at its highest and whose consequent inward attacks on such a society are only to be expected?
- (2) The generation of a social welfare policy based on the sound Christian doctrine of *duty* instead of the doctrine of *rights*.
- (3) A social welfare policy that is redistributionally operated so that it is always and automatically fundable.

[Mr G. Lines - 7-7-95]

58/95 "IN LIVING USE"

That General Synod welcomes the Liturgical Commission's production of *In Living Use* as a way of keeping key services from the Book of Common Prayer in use.

In order to more clearly reflect the Book of Common Prayer Synod directs the Liturgical Commission to ensure that in all editions and printings of *In Living Use* the following two changes be made:-

- (i) that in the Communion Confession the line from the Book of Common Prayer - "provoking most justly your wrath and indignation against us", or some suitable modification of it referring to God's rightful indignation, be reinstated (Page 50); and
- (ii) that the hymn "O Lamb of God" be removed from the text of the service (Page 55) and that no reference to it be included at any place in the service or notes appended to it.

[The Reverend V.R. Cole - 7-7-95]

59/95 PRAYER BOOK FOR AUSTRALIA

That this Synod request the Prayer Book Production Committee to endeavour to issue *A Prayer Book for Australia* in two forms:

- (a) the full book; and
- (b) a shorter form.

[The Right Reverend P.K. Newell - 7-7-95]

60/95 SUNDAY SERVICES

That the Sunday Service book of *A Prayer Book for Australia* comprise all the material in the draft book, as passed by this Synod, up to and including 'Prayer at the End of the Day', and that in consequence, the Sunday Service book be renamed A Shorter Prayer Book for Australia.

[Dr M.L. Porter - 7-7-95]

61/95 THIRTY-NINE ARTICLES OF RELIGION

That 'The Thirty-Nine Articles of Religion' and 'Athanasian Creed' be printed with the "Sunday Services" book.

[Mr R. Tong - 7-7-95]

62/95 FINANCIAL PROTECTION CANON 1995

That this General Synod encourage its Standing Committee to:

- (a) continue its review of the financial arrangements of the "Organisations" defined in Section 2 of Bill No. 14 titled "Financial Protection Canon 1995";
- (b) cause, where appropriate, the organisations referred to in paragraph (a) to be incorporated if not already incorporated;
- (c) ensure that each of these organisations is accountable to the Standing Committee for the financial soundness of that organisation; and
- (d) supervise the power of each organisation referred to in paragraph (a) to borrow monies and to create liabilities.

[Mr I.C. Miller - 7-7-95]

63/95 CHURCH PRESS LIMITED

That subject to receipt, review and endorsement by the Finance Committee of a financial feasibility study indicating viability, General Synod make an advance for a period of up to twelve months to Church Press Limited, publisher of Church Scene, of \$15,000 by 31 July 1995 or as soon as possible thereafter, and refer to Standing Committee the question of longer term commitment and support.

[Mr I.L. Hore-Lacy - 7-7-95]

64/95 FINANCIAL PROJECTIONS AND ESTIMATE OF COSTS, CHARGES AND EXPENSES**(1) Financial Projections**

That the Financial projections for the periods from the year following the Synod to the year of the next expected Synod as amended be received.

[Mr A. Scarra - 7-7-95]

(2) Estimate of Costs, Charges and Expenses

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

[Mr A. Scarra - 7-7-95]

65/95 NEXT GENERAL SYNOD

That this Synod endorse the principle of rotating the meetings of General Synod around the States and requests the Standing Committee to investigate holding the next General Synod in Adelaide, Brisbane, Hobart or Perth.

[Dr L.A. Scandrett - 7-7-95]

66/95 NON-ADVERSARIAL PROBLEM SOLVING PROCEDURES

That Synod receives the message from the SRC/NACON Conference held in Canberra on 26-29 May 1995 and requests the Standing Committee to investigate ways in which the forms and procedures of the Synod might more clearly reflect non-adversarial problem solving procedures and promote both through a reality and perception of a national church body working to a common purpose in a cooperative manner.

[The Most Reverend P.J. Hollingworth - 7-7-95]

67/95 CONSECRATION OF WOMEN TO THE EPISCOPATE

That this General Synod noting that increasing numbers of women are being consecrated Bishops in other churches of the Anglican Communion and, recognising the possibility of future implications of this development for this Church, requests the Doctrine Commission and the Canon Law Commission to examine the theological, unity and constitutional issues concerning the consecration of women to the Episcopate, so far as the Anglican Church of Australia is concerned and, to report to the next Ordinary Session of General Synod.

[The Right Reverend R.F. Appleby - 7-7-95]

68/95 SACRAMENTAL MINISTRY

That

- (i) the Commission on Ministry and Training, in conjunction with the Rural Ministry Task Group, be requested to bring to the 1998 General Synod guidelines for the provision of a sacramental ministry in areas where a stipendiary priestly ministry cannot be sustained. The Doctrine Commission be requested to contribute to the report an exploration of the indelibility of orders and of ecumenically shared eucharistic ministry.
- (ii) All rural dioceses be invited to draft a set of guidelines in those Dioceses and report to the Commission and the Rural Ministry Task Force.

[The Right Reverend G.V. Browning - 7-7-95]

69/95 FRENCH NUCLEAR TESTING

That this General Synod declares its conviction that humans are stewards of God's creation and therefore deplors the resumption of nuclear weapons testing by France and China and:

- A. calls upon the Australian Government to make every effort to:
 - 1. ensure that a comprehensive test ban treaty is negotiated in 1996 or as soon as possible,
 - 2. ensure that this treaty is followed by progressive dismantling of nuclear weapons stockpiles by the weapons states and the consumption of all weapons-grade fissile materials in the civil nuclear fuel cycle,
 - 3. dissuade France and China from their weapons tests, and
 - 4. encourage Israel, Pakistan and India to accept the full provisions of the Nuclear Non-Proliferation Treaty as soon as possible.
- B. It also:
 - 1. declares its support for the stand of the Evangelical church of French Polynesia and the Pacific Conference of Churches condemning the French Government's decision to resume nuclear testing, and for the peoples of Tahiti and other South Pacific nations in any peaceful move to prevent testing at Mururoa,
 - 2. supports the Australian Government in any move to end military cooperation with France,
 - 3. calls on the Government to consider seriously sending an unarmed vessel to Mururoa as a witness to peace and a sign of opposition to the French action, and

4. calls on members of Synod and others to write to the French and Chinese Ambassadors in Canberra to make their views known on this issue.
- C. And further, this Synod asks the General Secretary to pass copies of this motion to the Prime Minister, the Minister for Foreign Affairs, the French Ambassador to Australia and President Chirac.

Carried without dissent
[The Most Reverend I.G.C. George - 7-7-95]

70/95 NATIONAL ECUMENICAL CENTRE

That this Synod, having in mind Synod motion 59/89 which among other things encouraged the Diocese of Canberra and Goulburn to develop the national Anglican site at Barton in the ACT, formerly the responsibility of a General Synod Committee-

- (i) welcomes proposals currently emerging for a national ecumenical centre for Australian Christian life, witness and pilgrimage on the site;
- (ii) considers that subject to the acceptance by all parties of a suitable ecumenical development the site currently held for the national Anglican Church by the Diocese of Canberra and Goulburn should be transferred to a recognised ecumenical body at a time and on terms agreed to between the Standing Committee and the Diocese of Canberra and Goulburn;
- (iii) encourages dioceses to support the project as it is further developed; and
- (iv) requests Standing Committee to continue to co-operate with the Diocese of Canberra and Goulburn on this matter.

[The Most Reverend P.J. Hollingworth - 7-7-95]

71/95 FUTURE OF WORK

That this Synod,

noting the encouraging drop in unemployment to a national rate of 8.3% (740,000) as at May 1995, but

noting nonetheless existing doubts that the estimated 5% rate will be achieved by the year 2000, and that even if achieved 5% is an unacceptably high figure, and

being mindful that work is ideally an opportunity for all who are able to use their God-given gifts in the service of others and as a means of attaining mature fulfilment in living,

therefore

- (i) calls on Government, as part of its social obligation, to examine solutions to the problem over and beyond existing programs, such possible solutions including:
- (a) increased national investment in such areas as education, health, housing, the needs of Aboriginal and Torres Strait Islander peoples, the environment and public infrastructure, the costs of such investment to be offset by anticipated savings in welfare and increased taxation revenue;
 - (b) sharing the amount of work available among the whole work force, not merely by shorter hours where appropriate but by time out for long service leave and/or retraining, the costs of such leave to be met by monies currently being paid to the unemployed;
 - (c) new concepts of work and remuneration so that voluntary and unpaid domestic work be regarded equally with paid employment, and that traditional concepts of wage and welfare be merged into a broader system that offers an income sufficient for livelihood to all;
- (ii) encourages Anglican parishes, social service and social justice agencies to explore ways of promoting such new concepts, in partnership as appropriate with other churches, community agencies, trade unions, the business community, politicians and policy-makers.

[The Right Reverend R. Randerson - 7-7-95]

72/95 FLAGS

That this Synod rejoices in the further step towards reconciliation for all Australian people taken in the official promulgation of the flag of the Aboriginal people and the flag of the peoples of the Torres Strait.

[The Right Reverend B. Wright - 7-7-95]

73/95 VOTE OF THANKS

That Synod thank:

- (1) **The Officers of Synod:**
- | | |
|--|-----------------------------------|
| The President of Synod: | The Most Reverend Dr K Rayner |
| Chaplain to the Primate: | The Reverend G.M. Tisdall |
| The Chairman of Committees: | Mr D.J. Bleby, QC |
| Deputy Chairman of Committee: | The Honourable Justice P.W. Young |
| The Clerical Secretary: | The Reverend Canon B.J. Greaves |
| The Lay Secretary: | Mr M.F. Horton |
| The Returning Officers: | Mr J. Pocknall |
| | Miss C. Hodge |
| The Chaplain of the Synod: | The Reverend J.W. Stewart |
| The Media Officers drawn from several dioceses | |

- (2) **The Diocese of Melbourne:**
 The Archbishop and Mrs Rayner
 The Dean and Cathedral Staff
 Mrs J.M. Savage
 The local arrangements Committee in Melbourne:
 Mr R.C. Fordham
 Dr M.L. Porter
 The Right Reverend J.A. Grant
 The Reverend J.B. Minchin
 The Camberwell Girls' Grammar School who made the banners
 The team of volunteers who provided the hospitality and display stalls
- (3) **The Melbourne Grammar School:**
 The Headmaster, Mr P. Sheahan, and the Council
 The Property Manager, Mr James Burton
 and his assistant Mr Peter Stafford and staff
 The Catering Manager, Mr Jamie Brennan and staff
 The Manager - Publications Department, Mr Dennis P. Beswick and staff
 The twelve students who assisted with administrative duties
 The Friends of Grammar and especially
 Ivy McEwan and Mrs Anne McCornish for the flowers
 Konica for the donation of equipment
- (4) **The Media:**
 for their courtesy, co-operation and interest.
- (5) **Our ecumenical representatives** for being with us.
- (6) **Honorary Synod Staff for the Synod:**
 Mr Bernard Yorke
 Mrs Colleen Hodge
 The Right Reverend Oliver Heyward, Primate's Assistant
 Mrs Angela Grutzner, seconded from the Diocese of Melbourne to be the
 General Synod Media Liaison Officer.
- (7) **The Staff of the General Synod Office:**
 Miss R. Roberts
 Mrs S. Davey
 Mr J. Pocknall
 The Reverend Dr B.N. Kaye

[The Most Reverend R.H. Goodhew - 7-7-95]

74/95 ADJOURNMENT

That this Synod do now adjourn *sine die*.

[Mr M.F. Horton - 7-7-95]

Canons and Rules Passed by Synod
Together with the date on which they came into effect

CANONS

No.1, 1995	A Canon to amend the Australian College Of Theology Canon 1966 [3 July 1995]
No.2, 1995	A Canon to amend The Defence Force Board Canon 1985 [3 July 1995]
No.3, 1995	A Canon to prescribe a method of alteration of the constitution of a diocese [3 July 1995]
No.4, 1995	A Canon to ratify amendments made to the Australian Clergy Provident Fund Canon 1989 by Resolution 9(10)(i) of the Standing Committee of the General Synod of the Anglican Church of Australia, which took effect on 30th November 1993, pursuant to Section 37(2) of the Australian Clergy Provident Fund Canon 1989. [3 July 1995]
No.5, 1995	A Canon to repeal the Australian Clergy Provident Fund Canon 1989 and to make provision for the continued operation of the Australian Clergy Provident Fund, to render it subject to regulation by Commonwealth Government legislation concerning superannuation, and to provide for the conduct of the Fund to be regulated by the Memorandum and Articles of Association of the Trustee and a Trust Deed. [3 July 1995]
No.6, 1995	A Canon to amend the Long Service Leave Canon No. 8 1992 and to make provision for Lay membership and for other purposes. [3 July 1995]
No.7, 1995	A Canon to authorise the dispersal of surplus funds held within the accounts of General Synod for which no other provision has been made. [3 July 1995]
No.8, 1995	A Canon to provide for the Anglican Board of Mission - Australia 1995 [4 July 1995]
No.9, 1995	A Canon to amend the Constitution by amending the Table Annexed to the Constitution. [4 July 1995]
No.10, 1995	A Canon concerning the Interpretation of Canons. [5 July 1995]
No.11, 1995	A Canon to provide for the amendment of the Missionary Dioceses Canon 1977-1985. [5 July 1995]
No.12, 1995	A Canon concerning Archdeacons [6 July 1995]

No.13, 1995	A Canon to authorise use of A Prayer Book for Australia and for related purposes.	[6 July 1995]
No.14, 1995	A Canon to amend the Reception Canon 1981.	[7 July 1995]
No.15, 1995	Constitution Amendment (Interpretation) Canon 1995	[7 July 1995]
No.16, 1995	A Canon to assist in the responsible financial management of the Church and its associated organisations.	[7 July 1995]
No.17, 1995	A Canon to amend the Constitution with respect to the persons who may be present at and move motions before the General Synod.	[7 July 1995]
No.18, 1995	A Canon to provide for the vacation of the See of a bishop incapable of fulfilling office and for other purposes.	[7 July 1995]
No.19, 1995	A Canon concerning Vesture of Ministers 1992	[7 July 1995]

RULES

No.1, 1995	Rule to amend Rule I - Standing Orders (Making of Canons)	[3 July 1995]
No.2, 1995	Rule to amend Rule I - Standing Orders (Priority Matters and Ballots)	[3 July 1995]
No.3, 1995	Rule to amend Rule II - Rules for the Appointment of a Standing Committee of General Synod and defining its powers and duties	[7 July 1995]
No.4, 1995	Rule to repeal Rules X, XI and XIV	[7 July 1995]
No.5, 1995	Rule to repeal Rules IX and substitute a new Rule	[7 July 1995]
No.6, 1995	Rule to amend Rule XV - Rules under Section 32 of the Constitution	[7 July 1995]
No.7, 1995	Rule to repeal Rule XX and substitute a new Rule	[7 July 1995]
No.8, 1995	Rule XXI with respect to adoption of General Synod Canons	[7 July 1995]

CANON NO. 1, 1995**A Canon to amend the Australian College of Theology Canon 1966**

The General Synod prescribes as follows:

1. The Australian College of Theology Canon 1966 is amended as follows:
 - (1) except in paragraph 13(d), by the substitution of "Dean and Chief Executive Officer" for "Registrar" wherever appearing; and
 - (2) by the substitution of the following for paragraph 13(d):

"to appoint a person to be the Dean and Chief Executive Officer of the College and to determine the conditions of his or her appointment;"
2. The Australian College of Theology Canon 1966 is further amended by the substitution of "Anglican Church of" for "Church of England in" in paragraph 13(k).
3. The Australian College of Theology Canon 1966, as amended by this and all other canons amending that canon made prior to this canon, may be cited as "Australian College of Theology Canon 1966". This canon may be cited as "Australian College of Theology Canon 1966 Amending Canon 1995".

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 2, 1995

A Canon to amend The Defence Force Board Canon 1985

The General Synod prescribes as follows:

1. This canon may be cited as the Defence Force Board Canon Amendment Canon 1995.
2. In this canon the Defence Force Board Canon 1985 is referred to as "the principal canon".
3. The principal canon is amended by deleting paragraph (b) of section 5 and inserting in lieu thereof the following -

“(i) three members of the clergy of whom one at the time of election is rendering or has previously rendered service as a reserve chaplain or has previously rendered service as a permanent chaplain in the Royal Australian Navy, the Australian Regular Army, or the Royal Australian Air Force; and

(ii) three lay persons

elected by the House of Clergy and House of Laity voting together at each ordinary session of the General Synod.

“It is declared for the avoidance of doubt that the expression “members of the clergy” may include any person in bishop’s orders, including a diocesan bishop.”

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 3, 1995**A Canon to prescribe a method of alteration of the constitution of a diocese**

By virtue of the powers contained in section 50 of the Constitution, the General Synod prescribes as follows:

Title

1. This canon may be cited as the "Constitution of a Diocese Alteration Canon 1995".

Alteration of Constitution of a diocese

2. Subject to the Constitution, the constitution of a diocese may be altered by an ordinance of the synod of that diocese provided that such ordinance:
 - (a) is passed by -
 - (i) a majority of two-thirds of the members of the House of Laity of the Synod present and voting; and
 - (ii) a majority of two-thirds of the members of the House of Clergy of the Synod present and voting -

at the same sitting of the Synod; and
 - (b) is confirmed by resolution passed in like manner within 3 years at a subsequent sitting of the same Synod or at a sitting of a later Synod; and
 - (c) is assented to in writing by the bishop.

Date of alteration

3. An alteration to the constitution of a diocese made in accordance with this canon shall take effect on and from the date on which it is assented to by the bishop or, if the ordinance provides for it to take effect on a later date, on that later date.

Other means of alteration not affected

4. This canon shall not prevent the constitution of a diocese from being altered in accordance therewith.

Canon affects the order and good government of a diocese

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

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 4, 1995

A Canon to ratify amendments made to the Australian Clergy Provident Fund Canon 1989 by Resolution 9(10)(i) of the Standing Committee of the General Synod of the Anglican Church of Australia, which took effect on 30th November 1993, pursuant to Section 37(2) of the Australian Clergy Provident Fund Canon 1989

Preamble

Amendments ("the amendments"), now laid before this General Synod, were made to the Australian Clergy Provident Fund Canon 1989 ("the Canon") by Resolution 9(10)(i) 21st October 1993 of the Standing Committee of the General Synod of the Anglican Church of Australia, which took effect on 30th November 1993 ("the date of effect"), pursuant to Section 37(2) of the Canon.

Now therefore the General Synod prescribes as follows -

Title

1. This canon may be cited as the "Australian Clergy Provident Fund (Confirmation of Amendments) Canon 1995".

Confirmation of Amendments

2. The amendments are confirmed and so far as necessary the amendments are re-enacted with full force and effect from the date of effect.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 5, 1995

A Canon to repeal the Australian Clergy Provident Fund Canon 1989 and to make provision for the continued operation of the Australian Clergy Provident Fund, to render it subject to regulation by Commonwealth Government legislation concerning superannuation, and to provide for the conduct of the Fund to be regulated by the Memorandum and Articles of Association of the Trustee and a Trust Deed

Preamble

The Australian Clergy Provident Fund (in this canon called "the Fund") was established by General Synod in 1905 and currently continues in existence by but under and subject to the Australian Clergy Provident Fund Canon 1989.

Australian Clergy Provident Fund Canon 1989 and the Regulations under it are the governing rules of the Fund.

The Fund has become a regulated superannuation fund under the Superannuation Industry (Supervision) Act 1993.

The objects of the Fund may best be furthered by its having as its governing rules a Trust Deed.

Now therefore the General Synod prescribes as follows -

Title

1. This canon may be cited as the "Australian Clergy Provident Fund Canon 1995".

The Fund

2. The Australian Clergy Provident Fund established by Determination VII of the General Synod of the Dioceses in Australia and Tasmania Session 1905 and continued in existence by but under and subject to the Australian Clergy Provident Fund Canon 1989 (in this Canon called "the former canon") continues in existence under and subject to this Canon.

Corporate Trustee

3. (1) The Trustee of the Fund must at all times be a constitutional corporation within the meaning of the Superannuation Industry (Supervision) Act 1993 (or any re-enactment of it), appointed by the General Synod of the Anglican Church of Australia.

- (2) Australian Clergy Provident Fund Limited ACN 004 075 843 is appointed to continue to be the Trustee, with effect from -
- (a) the date this canon comes into effect,
 - (b) the date of its adoption of a Memorandum and Articles of Association in a like form to the certified copy tabled at this session of the General Synod, or
 - (c) its execution of a Trust Deed in a like form to the form of the Trust Deed tabled at this session of the General Synod.

whichever last occurs.

Repeal

4. The former canon and the regulations under the former canon are repealed except that (save as provided in this Canon expressly or by necessary implication)
- (a) all people things and circumstances appointed or created by or under the former canon or under those regulations or existing or continuing under it or them immediately before the date of commencement under and subject to this canon continue to have the same status operation and effect as they respectively would have had if the former canon and the regulations under it had not been so repealed; and
 - (b) the former canon and the regulations made under it continue to be the governing rules of the Fund until the appointment of Australian Clergy Provident Fund Limited ACN 004 075 843 under sub section 3 (2) takes effect.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 6, 1995

A Canon to amend the Long Service Leave Canon No. 8 1992 and to make provision for Lay membership and for other purposes

The General Synod prescribes as follows:-

Title

1. (1) This Canon may be cited as the "Long Service Leave Canon (Amendment) 1995".
- (2) The Long Service Leave Canon No. 8 1992 is in this Canon referred to as the "principal canon".
- (3) The principal canon as amended by this canon may be cited as the Long Service Leave Canon 1992 - 1995.

Commencement

2. (1) This Canon comes into operation on the first day of January next following the receipt by the General Secretary of General Synod of notices that it has been adopted by the Synods of each of the dioceses that are participating dioceses under the principal Canon (in the principal Canon called "the date of commencement").
- (2) When the General Secretary of General Synod has received the necessary notices of adoption for the purpose of sub-section (2)(a), the General Secretary of General Synod shall notify each diocese of the date on which the Long Service Leave Canon 1992 - 1995 will commence.

Amendment

3. The principal canon is amended -
 - (a) by inserting in Section 4 the following:

" "Eligible Member" means -

 - (i) a member of the clergy; or
 - (ii) a person employed by a participating diocese or participating organisation who:
 - (a) with the consent of the Board is nominated as an eligible member by the participating diocese or participating organisation; or

- (b) is a member of a class of people defined with the consent of the Board as eligible members by the participating diocese or participating organisation;

for the purposes of this Canon;"

- (b) by deleting from sub-paragraph (iii) of the definition of "Service" in Section 4 all the words after the word "organisation".
- (c) by deleting Section 36(2);
- (d) by inserting as Section 48A the following:-

" Payment to Another Fund

48A. (1) Where the participating diocese or organisation which contributes in respect of an eligible member gives notice to the Board under this section then at the expiration of three months from the date of giving notice the Board is empowered to exercise its discretion under sub-section 48A(2) as if the eligible member had resigned at the expiration of the period of three months.

- (2) Where an eligible member resigns and the Board satisfies itself -
 - (a) that the member intends to continue or resume employment under conditions of employment where contributions are to be made to another fund or organisation whose constitution and rules for the payment of benefits are similar to those of the Fund ("the other Fund"); and
 - (b) that employment is, or will become, available to the member to take up;

the Board in its discretion, exercisable at any time before payment is made under this Part, may decide that this section applies, whether or not the member has completed 10 years of qualifying service.

- (3) If the Board decides that this section applies section 48 does not.
- (4) Where this section applies and -
 - (a) the eligible member has completed 10 years or more of qualifying service; or
 - (b) the eligible member had not completed 10 years of qualifying service but has completed a period of less than 10 years qualifying service fixed under section 37(3);

the Board must pay the amount payable under this section either to the other fund or to the member, as the Board sees fit.

- (5) Where this section applies but the eligible member has not completed 10 years or more of qualifying service or a period of less than 10 years qualifying service fixed under section 37(3), the Board at its sole discretion may fix the member's completed service as qualifying service under section 37(3), and must pay the amount payable under this section to the other fund.
 - (6) The amount payable under this section is an amount equal to 1/52nd proportion of the notional stipend current at the date of resignation for each full year of qualifying service rendered together with a proportionate payment for any incomplete year of qualifying service rendered but does not include a supplementary allowance.
 - (7) The Board may at any time before payment is made under this section revoke its decision, in which case this section no longer applies and section 48 once again applies."
- (e)
- (i) by substituting "eligible member" for "member of the clergy" in sections 15, 29, 31, 33, 35, 36, 37, 38, 39, 41, 43, 45, 46, 47, 48 and 49, and in the definitions of "Ordinary Stipend" and "Service" in sub-section 4(1) and where appropriate amending the accompanying indefinite article "a" to "an"; and
 - (ii) by substituting "eligible members" for "members of the clergy" in sections 42 and 44.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 7, 1995

A Canon to authorise the dispersal of surplus funds held within the accounts of General Synod for which no other provision has been made

Whereas -

- A. by Deed bearing date 17 August 1979 made between N.M. Cameron as Settlor and the Anglican Church Trust Corporation, a fund therein and herein called the Settled Fund was established to be used for the promotion of religion in Australia by such means as the General Synod may determine from time to time by canon,
- B. certain monies have accrued to the General Synod accounts by way of interest, gifts, trading profits and otherwise,
- C. it is expedient to make provision for the dispersal of such moneys:

now the General Synod prescribes as follows:

- 1. This Canon may be cited as the "Allocation of Funds Canon 1995".
- 2. Subject to sections 3 and 5, the Settled Fund or any part thereof may, under the authority of a resolution of the Standing Committee:
 - (a) be paid into the General or Statutory Fund of the General Synod;
 - (b) be used to pay in whole or in part any budget item which has been included in any budget of the General Synod in respect of which item an assessment for the Special Fund has been levied.
- 3. No payment shall be made under section 2 unless the Standing Committee is satisfied that such payment is for the promotion of religion in Australia.
- 4. Subject to section 5, any moneys of the General Synod other than those accruing by virtue of an assessment made under section 32 of the Constitution or any Special Assessment may, under the authority of the Standing Committee, be paid out in either of the ways specified in section 2 or otherwise for the benefit of The Anglican Church of Australia, any diocese thereof or any church in communion with The Anglican Church of Australia.
- 5. This Canon shall not apply to any moneys held by General Synod on trust for any particular persons or purposes other than the Settled Fund.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 8, 1995**A Canon to provide for the Anglican Board of Mission - Australia, 1995**

Whereas it is desirable that the body originally known as "The Australian Board of Missions of the Church of England in Australia" constituted by Determination III on 29 October, 1872, of the General Synod of the Dioceses in Australia and Tasmania and further dealt with by the same General Synod in

Determination 1	on November 4,	1886
Determination V	on October 3,	1891
Determination IX	on October 12,	1905
Determination I	on October 13,	1916
Determination VI	on October 11,	1921
Determination I	on October 26,	1926
Determination V	on September 12,	1945 and
Determination III	on November 28,	1950

and which became the body known as "The Australian Board of Missions of the General Synod of the Church of England in Australia" pursuant to The Australian Board of Missions Canon, 1966-1985, should be continued and renamed and further provision made in respect of its constitution powers and functions.

The General Synod prescribes as follows:

Short Title

1. This canon may be cited as the "Anglican Board of Mission - Australia Canon 1995".

The Board Continued

2. The Australian Board of Missions of the General Synod of the Church of England in Australia is reconstituted and continued in existence under and subject to this canon under the name "The Anglican Board of Mission - Australia" and in this canon it is called "the Board".

Functions of the Board

3. The functions of the Board shall be -to lead, encourage and serve the Church in Christ's mission in the world by -
 - (i) educating and stimulating the Church in the responsibility of mission;
 - (ii) recruiting, training and supporting persons to serve in the churches of the Anglican Communion;
 and to

- (iii) raise, invest and administer funds;
- (iv) act as trustee for funds entrusted to it;
- (v) engage in and provide assistance to ecumenical and other activities relevant to the functions of the Board; and
- (vi) make review and monitor policy relating to all aspects of its functions.

Membership of the Board

4. (1) The Board shall consist of -
- (i) The Primate who shall be the President;
 - (ii) The National Director appointed by the Board;
 - (iii) An Honorary Treasurer appointed by the Board;
 - (iv) Three persons appointed by the National Council of the Auxiliary of the Board;
 - (v) Five Bishops, at least three of whom shall be Diocesan Bishops elected by the House of Bishops at every ordinary session on the General Synod;
 - (vi) One priest or deacon and one lay person from each Province and from the Diocese of Tasmania elected respectively by the representatives of each Province and the representatives of the Diocese of Tasmania at every ordinary session of the General Synod; and
 - (vii) One youth representative appointed by the Primate in consultation with the Board;
 - (viii) One person with a distinctive strategic ministry appointed by the Primate in consultation with the Board.
- (2) A member of the staff of the Board shall not be qualified for election or appointment pursuant to paragraphs (iv), (vi), (vii) or (viii) of sub-section (1).
- (3) A member of the Auxiliary of the Board shall not be qualified for election pursuant to paragraph (vi) of sub-section (1).

Tenure

5. (1) Elected members shall continue in office until the General Synod conducts a further election of members of the Board; a sitting member may be re-elected.
- (2) An appointee of the Primate shall continue in office until a successor is appointed by the Primate during or following each ordinary session of the General Synod; an appointed member may be re-appointed by the Primate.
- (3) A person appointed by the National Council of the Auxiliary of the Board shall continue in office until a successor is appointed by that Council which shall be done at or as soon as possible after the first meeting of that Council following each ordinary session of the General Synod; a member appointed by that Council may be re-appointed.

- (4) The Honorary Treasurer shall be appointed or re-appointed by the Board at or as soon as possible after the first meeting of the Board following each ordinary session of the General Synod.
- (5) No person who is over seventy years of age shall be elected, re-elected, appointed or re-appointed to the Board.

Vacancies

6. (1) A casual vacancy shall occur when a member -
 - (a) resigns by writing received by the National Director;
 - (b) ceases to reside in Australia; or ceases to fulfil the qualifications of the category in which the member was elected or appointed.
- (2) Subject to sections 4 and 5 a casual vacancy in respect of an -
 - (a) elected member may be filled by the Board
 - (b) appointee of the Board may be filled by the Board
 - (c) appointee of the Primate may be filled by the Primate
 - (d) appointee of the National Council of the Auxiliary of the Board may be filled by that Council.
- (3) The Board shall be competent to perform its functions and exercise its powers despite any vacancy in its membership.

Meetings

7. (1) An annual meeting of the Board shall be held in each calendar year, which meeting shall be held on a date and at a place determined by the Board by resolution, failing which the President shall determine the date and place of the annual meeting.
- (2) Other meetings of the Board shall be held as determined by the Board and in addition the President may cause a meeting of the Board to be held if there is business which warrants a meeting and shall cause a meeting to be held upon receiving a request signed by not less than five members of the Board.
- (3) A meeting shall be convened by a written notice sent to the members of the Board by mail or electronically at least twenty-one days before the date of the intended meeting.
- (4) A quorum of any meeting of the Board shall be a majority of the members of the Board.
- (5) When the President is absent or decides not to preside the Board shall elect one of its members to preside at the meeting.
- (6) In case of an equality in the voting on any question before the Board the person presiding at the meeting shall have a casting vote.

- (7) The Board shall have the power to defray expenses of members occasioned by their attendance at meetings of the Board.

Officers

8. (1) The National Director shall be the Chief Executive Officer of the Board and shall be a member of a Church of the Anglican Communion and shall be appointed by the Board of which that person may be already a member.
- (2) The National Director shall be appointed for a period of not more than five years and shall hold office on conditions determined from time to time by the Board and shall be eligible for re-appointment for one additional term of not more than five years.
- (3) The Board may appoint other necessary officers on conditions and to perform duties determined from time to time by the Board.

Standing Committee of Board

9. (1) There shall be a Standing Committee which shall manage the affairs of the Board between meetings of the Board.
- (2) The Standing Committee may perform the functions and exercise the powers of the Board with the exception of those specified in subsections 8(1) and 8(2) and those determined from time to time by the Board.
- (3) The Standing Committee shall report to the Board at each meeting of the Board.
- (4) The Standing Committee shall consist of the National Director, the Honorary Treasurer and seven other persons appointed by the Board from among its members.
- (5) The Board shall elect a member of the Standing Committee to be its Chairperson. The Chairperson, or in the event of a vacancy in that office or in the absence of the Chairperson another member elected by the meeting shall preside at meetings of the Standing Committee and shall have a casting vote in the case of equality of voting on any issue before a meeting of the Standing Committee.
- (6) A quorum for a meeting of the Standing Committee shall be a majority of its members.
- (7) The Standing Committee shall be competent to perform its functions and exercise its powers despite any vacancy in its membership.
- (8) To facilitate its work the Standing Committee may appoint from its members one or more sub-committees which shall report to the Standing Committee as required by the Standing Committee.

Committees, Incorporated Trust

10. (1) The Board may appoint from its members Committees of the Board for any purpose deemed appropriate.
- (2) For the purpose of paragraph (iv) of section 3 the Board may, subject to this canon, continue and administer the incorporated body formed pursuant to the former canon.
- (3) The members and directors of the incorporated body shall be members or officers of the Board, no change shall be made to the constitution or rules of the incorporated body unless the Standing Committee of the General Synod has first approved the change and the incorporated body shall report to the Standing Committee of the General Synod whenever that Standing Committee so requires.
- (4) The Board may delegate any of its functions and powers with the exception of those specified in Subsections 8(1), 8(2), 10(1), 10(2) and this subsection, to a Committee of the Board or to the incorporated body and may from time to time revoke or vary any delegation.
- (5) A Committee of the Board and, subject to the law applicable, the incorporated body shall be competent to perform its functions and exercise its powers despite any vacancy in its membership.
- (6) A Committee of the Board and the incorporated body shall report to the Board and to the Standing Committee as often as the Board requires.
- (7) The Board may appoint persons who are not members of the Board to assist any Committee of the Board including the Standing Committee in an advisory capacity.

Powers of the Board

11. The Board in exercise of the functions vested in it by this canon shall have such powers as are necessarily incidental to or desirable for the due performance of those functions together with the powers expressly vested in it by this canon.

Rules

12. The Board may make rules not inconsistent with the provisions of this canon necessary or convenient to be made for giving effect to this canon, including rules for the conduct of its own business and the business of the Standing and other Committees and, subject to the law applicable, of the incorporated body referred to in section 10(2).

The Board and the National Church

13. (1) The Board may operate within the Provinces and Dioceses of the Church by appointing staff and committees as the Board determines from time to time to be appropriate.
- (2) Committees may comprise or include persons who are not members of the Board.
- (3) Committees shall work in co-operation with staff in the promotion of the work of the Board within their respective areas.
- (4) Committees shall be responsible to the Board.
- (5) The Board may organise conferences or consultations at a national, regional or local level.

Licences

14. All persons serving in the churches of the Anglican Communion under the auspices of the Board shall hold the licence or other authority of the bishop of the diocese in which they serve.

Authority of Diocesans

15. Nothing in this Canon shall limit the authority or rights of a bishop of a diocese.

Accounts and Report

16. (1) The Board shall have prepared and audited and shall receive annual accounts which will be provided to the Standing Committee of the General Synod after receipt by the Board.
- (2) The Board shall present a report of its activities at every ordinary session of the General Synod. In years when an ordinary session of the General Synod is not convened a report will be provided to the Standing Committee of the General Synod.
- (3) If not a member of the General Synod the National Director shall be entitled, nevertheless, to be present at the General Synod during consideration of the Board's report and to speak but not to vote.

Repeal

17. The Australian Board of Missions Canon, 1966-1985 (in this Canon referred to as "the former canon") is hereby repealed but with the effect that -

- (a) existing rights and obligations of the Board are not affected by the repeal;
- (b) all persons, things and circumstances appointed, created or existing pursuant to the former canon immediately before its repeal are continued so that, subject to this canon, they have the same status operation and effect as they would have had if the former canon had not been repealed; and
- (c) a reference in any canon rule or resolution of the General Synod to the Board under its former name shall be taken to be and include a reference to the Board.

Transitional

18. (1) The President, and the Honorary Treasurer of the Board at the repeal of the former canon shall continue in office subject to this Canon.
- (2) The Chairman of the Board as constituted at the repeal of the former canon shall be the National Director and shall hold that office for the balance of the period for which he was elected as Chairman and on the same conditions unless and until those conditions are altered by the Board under this Canon.
- (3) The members of the Board as constituted at the repeal of the former canon who would have continued in office under the former canon until successors were elected at the General Synod shall continue in office until elections are held pursuant to this Canon at the 1995 session of the General Synod or in the event that such elections are not held until the Standing Committee of the General Synod appoints members to the elective positions on the Board which appointments that Standing Committee is hereby empowered to make.
- (4) If elections are held pursuant to this canon at the 1995 session of the General Synod nominations received for elections at this session under the former canon may be accepted as nominations in the appropriate category for the purpose of elections pursuant to this Canon.

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 4th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 9, 1995

A Canon to amend the Constitution by amending the Table Annexed to the Constitution

The General Synod prescribes as follows:-

1. This canon may be cited as "the Constitution Amendment (Table Annexed) Canon, 1995.
2. Clause 1 of the Table Annexed to the Constitution is amended by deleting the word "clergymen" and by substituting the word "clergy".
3. Clause 3 of the Table Annexed to the Constitution is deleted and the following substituted -
 - "3. In this Table 'clergy' means the number of persons in the Order of Bishop, Priest or Deacon ordinarily resident in the diocese who are:-
 - (a) incumbents, whether full or part time, stipendiary, part stipendiary or non-stipendiary;
 - (b) clergy engaged on a full time basis or substantially full time basis in providing services for or in connection with The Anglican Church of Australia or any part thereof and paid a stipend or other remuneration for such services who are not incumbents, whether attached to a parish or otherwise."
4. Section 74(1) of the Constitution is amended by including after the definition of "General Synod" the following definition -

"Incumbent' includes the minister in charge of a parish, a parochial district or similar pastoral division."
5. This Canon takes effect notwithstanding anything contained in Canon No 7 of 1992.

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 4th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 10, 1995

A Canon concerning the Interpretation of Canons

The General Synod prescribes as follows:

Short title

1. This canon may be cited as the "Interpretation Canon 1995".

Definition of canon

2. In this canon, except section 3, "canon" means canon, rule or resolution made by General Synod under Chapter V of the Constitution and includes the Standing Orders of General Synod.

Application to canons

3. Except so far as the contrary intention appears, this canon applies to -
 - (a) this canon; and
 - (b) all canons made by General Synod on or after 1 January 1996; and
 - (c) all rules and resolutions made by General Synod under Chapter V of the Constitution made on or after that date; and
 - (d) the Standing Orders of General Synod made on or after that date.

Definitions in section 74(1) and (2) of the Constitution

4. Except so far as the contrary intention appears, a word or expression that is defined in section 74(1) and (2) of the Constitution, has, when used in a canon, the same meaning in the canon as it has in the Constitution.

Effect of repeal of canon

5. (1) The repeal of a canon, or part of a canon, by which a previous canon or part of a canon was repealed does not have the effect of reviving the previous canon or part.
- (2) If a canon repeals in whole or in part a former canon, the repeal does not -
 - (a) revive anything not in force or existing at the time at which the repeal takes effect; or
 - (b) affect the previous operation of a canon so repealed, or anything done or suffered under a canon so repealed; or
 - (c) affect a right, privilege, obligation or liability acquired or incurred under a canon so repealed; or

- (d) affect any investigation, proceeding or remedy in respect of such a right, privilege, obligation or liability -

and any such investigation, proceeding or remedy may be instituted, continued or enforced as if the repealing canon had not been made.

References to amended or re-enacted canons

6. If a canon contains a reference to a short title that is or was provided by another canon for the citation of that other canon as originally made, or as amended, then, except so far as the contrary intention appears -
- (a) the reference shall be construed as a reference to that other canon as originally made and as amended from time to time; and
- (b) if that other canon has been repealed and re-made, with or without modifications, the reference shall be construed as including a reference to the re-made canon as originally made and as amended from time to time and, where, in connection with that reference, particular provisions of the repealed canon are referred to, being provisions to which provisions of the re-made canon correspond, the reference to those particular provisions shall be construed as including a reference to those corresponding provisions.

Parts of speech and grammatical forms

7. In a canon, unless the contrary intention appears, where a word or phrase is given a particular meaning, other parts of speech and grammatical forms of that word or phrase have corresponding meanings.

Gender and number

8. In a canon, unless the contrary intention appears -
- (a) words importing a gender include every other gender; and
- (b) words in the singular number include the plural and words in the plural number include the singular.

References to month or time

9. (1) In a canon, unless the contrary intention appears -
- "month" means a period commencing at the beginning of a day of one of the 12 months of the year and ending immediately before the beginning of the corresponding day of the next month or, if there is no such corresponding day, ending at the expiration of the next month.
- (2) Where, in a canon, any period of time, dating from a given day, act or event, is prescribed or allowed for any purpose, the time shall, unless the contrary intention appears, be reckoned exclusive of such day or of the day of such act or event.

- (3) Where the last day of any period prescribed or allowed by a canon for the doing of anything falls on a Saturday, on a Sunday or on a day which is a public holiday or a bank holiday in the place in which the thing is to be or may be done, the thing may be done on the first day following which is not a Saturday, a Sunday or a public holiday or bank holiday in that place.

References to writing, documents and records

10. In a canon, unless the contrary intention appears -

"document" includes -

- (a) any paper or other material on which there is writing; and
- (b) any paper or other material on which there are marks, figures, symbols or perforations having a meaning for persons qualified to interpret them; and
- (c) any article or material from which sounds, images or writings are capable of being reproduced with or without the aid of any other article or service;

"record" includes information stored or recorded by means of a computer;

"writing" includes any mode of representing or reproducing words, figures, drawings, or symbols in a visible form.

Construction of rules made under canons

11. If a canon confers power to make a rule or regulation, expressions used in a rule or regulation made in the exercise of that power, shall, unless the contrary intention appears, have the same respective meanings as they have in the canon conferring the power as amended and in force for the time being (or if not used in the canon, would have if so used).

Repeal of Rule XIX

12. (1) Rule XIX (Rule re Interpretation) is repealed.
- (2) The repeal of Rule XIX does not affect its application to canons made before 1 January 1996.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 5th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 11, 1995

A Canon to provide for the amendment of the Missionary Dioceses Canon 1977-1985

The General Synod prescribes as follows:

Title and principal canon

1. (1) This canon shall be known as the "Missionary Dioceses Amendment Canon 1995".
- (2) In this canon the Missionary Dioceses Canon 1977-1985 is referred to as the "Principal Canon".
- (3) The Principal Canon as amended by this canon shall be known as the "Missionary Dioceses Canon 1977-1995".

New section 1

2. Section 1 of the Principal Canon is repealed and the following section is inserted in its place:
 - "1. In this canon unless the context otherwise requires -

"Constitution" means the Constitution of The Anglican Church of Australia;

"Missionary Diocese" includes the dioceses of Carpentaria and Northern Territory as existing from time to time and by whatever name called;

"Standing Committee" means the Standing Committee of General Synod."

Repeal of section 2

3. Section 2 of the Principal Canon is repealed.

Amendment of section 6

4. Section 6 of the Principal Canon is amended by adding at the end:

"unless General Synod otherwise determines by Rule".

New section 7

5. Section 7 of the Principal Canon is repealed. The following new section is inserted in its place -

"7. Where a Missionary Diocese has a synod such diocese may apply to General Synod to terminate its status as a Missionary Diocese. General Synod may on such application or on the recommendation of Standing Committee by resolution or by canon terminate the status of a diocese as a Missionary Diocese."

Canon affects the order and good government of a diocese

6. This canon affects the order and good government of this Church and shall not come into operation in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 5th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 12, 1995

A Canon concerning Archdeacons

The General Synod prescribes as follows -

1. This Canon may be cited as the "Archdeacons Canon 1995".

Authority

2. A Bishop may, subject to compliance with any diocesan legislation, collate a qualified person as an Archdeacon either for a set period or until the next vacancy in the See or otherwise as permitted by diocesan legislation or custom.

Qualified person

3. A person is qualified to be collated as Archdeacon if that person is in Holy Orders.

Coming into force by adoption

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

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 6th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 13, 1995

A Canon to authorise use of A Prayer Book for Australia and for related purposes

The General Synod prescribes as follows:

1. This canon may be cited as the "Prayer Book for Australia Canon 1995".
2. In this canon, unless the contrary intention appears - "A Prayer Book for Australia" means the prayer book prepared by the Liturgical Commission under the name "A Prayer Book for Australia" and amended and approved by Synod on the sixth day of July 1995, subtitled "For use together with the Book of Common Prayer 1662 and An Australian Prayer Book 1978, liturgical resources authorised by the General Synod"; "Book of Common Prayer" has the same meaning as in the Constitution; "Constitution" means the Constitution of The Anglican Church of Australia; "this Church" means The Anglican Church of Australia.
3.
 - (1) The use of A Prayer Book for Australia by this Church is hereby authorised.
 - (2) The admission of persons to an office of bishop, priest or deacon in this Church in accordance with the appropriate form in the Ordinal included in A Prayer Book for Australia is hereby authorised.
 - (3) Nothing in this Canon affects:
 - (a) the use of the Book of Common Prayer in accordance with the provisions of the Constitution:
 - or
 - (b) the admission of a person to an office of bishop, priest or deacon in this Church as if this canon had not been made;
 - or
 - (c) the use of An Australian Prayer Book in accordance with the Australian Prayer Book Canon 1977;
 - or
 - (d) the use of deviations from An Australian Prayer Book in accordance with the Australian Prayer Book Canon 1977.
 - (4) Nothing in this Canon, or in the Australian Prayer Book Canon 1977 affects the continued operation of the second and third provisos to section 4 of the Constitution with regard to the use of deviations from the Book of Common Prayer.
4. The authorisation of A Prayer Book for Australia in no way diminishes the authority of the Book of Common Prayer and the Thirty-nine Articles as the authorised standard of worship and doctrine of the Church as declared in the Constitution.

5. The synod of a diocese may, by ordinance, regulate the use of A Prayer Book for Australia at services held in the diocese.

6.
 - (1) Subject to this section, the bishop of a diocese may, upon request being submitted to him, authorise deviations from A Prayer Book for Australia.
 - (2) The procedures set out in the second and third provisos to section 4 of the Constitution apply to and in relation to the submission of requests to the bishop of a diocese under sub-section (1) in like manner as they apply to and in relation to the submission of requests for deviations from the Book of Common Prayer.
 - (3) Nothing in this section permits a deviation contravening a principle of doctrine or worship referred to in section 4 of the Constitution.

7. A person made deacon, ordained priest or consecrated bishop in The Anglican Church of Australia in accordance with a form in the Ordinal contained in A Prayer Book for Australia is, for the purposes of the application of Article 36 of the Articles of Religion, sometimes called the 39 Articles, rightly, orderly and lawfully made, ordained or consecrated, as the case may be.

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

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 6th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 14, 1995**A Canon to amend the Reception Canon 1981**

The General Synod prescribes as follows:

1. (1) This canon may be cited as the "Reception Canon Amendment Canon 1995".
(2) The Reception Canon 1981 is hereinafter referred to as "the principal canon".
(3) A reference to the Reception Canon 1981 in any canon or rule will henceforth be read as a reference to that canon as amended by this canon.
2. Section 2 of the principal canon is amended by inserting after the words "set out in the schedule to this canon" the expression ", or in some other form of service authorised for use in this church by canon,".
3. This canon affects the order and good government of the Church within a diocese and shall not come into force in any diocese unless and until the diocese by ordinance adopts the canon.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 15, 1995

Constitution Amendment (Interpretation) Canon 1995

The General Synod prescribes as follows:

1. This Canon may be cited as the "Constitution Amendment (Interpretation) Canon 1995".
2. The definition of "Discipline" in clause 74(1) of the Constitution is deleted.
3. The following definitions are inserted in clause 74(1) -

"Month" means calendar month, that is, a period commencing at the beginning of a day of one of the twelve months of the year and ending immediately before the beginning of a corresponding day on the next month or, if there is no such corresponding day, ending at the expiration of the next month.
4. The following new sub-clause (8) is added to clause 74 -

“(8) Except in Chapter I, ‘discipline’ means the ecclesiastical laws and customs regulating the religious and moral life of this Church as opposed to its temporal affairs and, in Chapter IX, also includes the rules of this Church and the rules of good conduct.”
5. The following new sub-clause 9 is added to clause 74 -

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

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of the Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 16, 1995

A Canon to assist in the responsible financial management of the Church and its associated organisations

The General Synod prescribes as follows:

1. This canon may be cited as the "Financial Protection Canon 1995".
2. In this canon, "Organisation" means each of the entities set out in the Schedule or any other entity within the meaning of Australian Accounting Standards which is established or governed by a resolution or a canon of the General Synod that the Standing Committee may, by resolution, certify to be an organisation to which this canon applies.
3. An Organisation shall once in each calendar year submit to the Standing Committee an annual report in form to be prescribed from time to time by the Standing Committee, which annual report shall include audited financial statements.
4. An organisation shall maintain such financial procedures and controls as are prescribed by the Standing Committee from time to time.
5. The Primate (on sufficient cause being demonstrated) may appoint a person to review the management and financial affairs of an Organisation and report on such a review to the Standing Committee.
6. An Organisation in respect of which an appointment under section 5 is made shall co-operate fully with the person appointed and disclose a true full and fair account of its activities to such person.
7. The Standing Committee may by resolution request any Organisation to supply to the General Secretary any information relating to the financial affairs of the Organisation that the Standing Committee in its absolute discretion considers necessary to obtain.
8. An Organisation to whom the Standing Committee makes a request pursuant to section 7 shall comply with that request to the best of its ability within the time specified in the request or, if no time is specified within 14 days of receipt of a notice of such request signed by the Primate or the General Secretary. A request shall be considered as received when it is served on the Chairman, Secretary or Chief Executive Officer of the Organisation whichever first occurs.
9. Should an Organisation not fully co-operate with the person appointed under section 5 or comply with a request under section 7 within the relevant time the Treasurer of General Synod or a person authorised in writing by the Treasurer of General Synod is hereby authorised to obtain all information about the financial affairs of the Organisation from its bankers, accountants, auditors and solicitors as

such Treasurer or person may reasonably require, and such Organisation shall be taken to have waived any privilege or obligation or confidentiality that would otherwise operate to prevent the disclosure of such information.

10. It is not a breach of the duty of confidentiality owed by the member of a board or an employee of an Organisation to disclose information, including documents, relating to the financial affairs of an Organisation to the Primate, General Secretary or Treasurer of General Synod if that person considers that such information is important to be in the possession of the General Synod's Officers for the good of this Church as a whole.
11. Any information received by the Primate, General Secretary or Treasurer of General Synod may be provided to the Standing Committee and its duly authorised officers without breach of any duty of confidentiality.
12. In this canon, "Financial Affairs" means any activity of an Organisation which may reasonably be considered may affect the finances of the General Synod or of the Organisation or the name and reputation of this Church.
13. Any provision in any other canon inconsistent with the provision of this canon shall give way to the provisions of this canon.

SCHEDULE

Australian Clergy Provident Fund Board
 Australian College of Theology Council
 Defence Force Board
 General Board of Religious Education
 Long Service Leave Board
 National Aboriginal Anglican Council
 National Anglican Caring Organisation Network
 National Superannuation and Retirement Council
 The Anglican Board of Mission - Australia
 The Anglican Church of Australia Trust Corporation
 The National Home Mission Fund Committee

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

D.J. BLEBY
 Chairman of Committees

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
 B.J. GREAVES
 Secretaries of Synod

CANON NO. 17, 1995**A Canon to amend the Constitution with respect to the persons who may be present at
and move motions before the General Synod**

The General Synod prescribes as follows:

1. This canon may be cited as the "Constitution Amendment (Rights of Non-Members of General Synod) Canon 1995".
2. There shall be added at the end of clause 15 of the Constitution the following:

"The person who holds office as General Secretary or Treasurer of the General Synod shall be entitled to attend the meetings of the General Synod and shall be entitled to propose motions and speak. However, unless such a person is otherwise a member of the General Synod, that person shall not be permitted to vote nor to be counted in a quorum."

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 18, 1995

**A Canon to provide for the vacation of the See of a bishop incapable of fulfilling office
and for other purposes**

The General Synod prescribes as follows:

Short title

1. This canon may be cited as the "Bishop (Incapacity) Canon 1995".

Definitions

2. In this canon -

"incapable", in relation to a person who is the bishop of a diocese, means -

- (a) incapable, continuously or intermittently, of managing the person's affairs ; or
- (b) by reason of a physical or mental disability of any kind, unable, continuously or intermittently, to make reasonable judgments in respect of matters relating to all or any part of the carrying out of the person's affairs or the affairs of the person's office as the bishop of the diocese;

"registrar", in relation to a diocese, means the person holding office as the chief executive officer (by whatever name called) of the registry of the bishop of the diocese, and includes a person acting in such an office;

"relevant Metropolitan", in relation to the bishop of a diocese, means -

- (a) unless paragraph (c) or (d) applies, the Metropolitan of the Province in which the diocese is situated; or
- (b) if the diocese is an extra provincial diocese, the Primate; or
- (c) if the bishop is the Metropolitan but not the Primate, the Primate; or
- (d) if the bishop is the Primate, the person who, at the relevant time, is the next most senior Metropolitan who is available, seniority being determined by the date of consecration.

Where court, tribunal or other body determines bishop incapable

3. (1) If a court, tribunal or other body established by law having authority to make such orders, makes an order an effect of which is that a person who is the bishop of a diocese is declared, determined or otherwise found to be incapable, the relevant Metropolitan may, subject to section 11, by notice in writing given to the registrar of the bishop's diocese, declare the See vacant.

- (2) The relevant Metropolitan, before making a declaration under sub-section (1), shall make or cause to be made an enquiry of a chancellor of a diocese of the Anglican Church of Australia and such other enquiries as the relevant Metropolitan thinks fit.
- (3) The relevant Metropolitan shall cause a copy of the notice under sub-section (1) to be given to the bishop to whom it relates, to the registrar of the relevant Metropolitan's diocese and, unless the bishop is the Primate, to the Primate.

Where suspected inability reported to relevant Metropolitan

4. If three members of the synod of a diocese consider on reasonable grounds that the bishop of the diocese may be incapable, those members may, in writing, report the matter to the relevant Metropolitan.

Relevant Metropolitan may appoint panel of inquiry

5. (1) The relevant Metropolitan, upon receiving a report under section 4, may, if the relevant Metropolitan considers it appropriate, appoint a panel to inquire into the matter the subject of the report.
- (2) The panel shall consist of at least 3 persons appointed by the relevant Metropolitan, at least one of whom is a qualified medical practitioner and at least one of whom is a qualified legal practitioner.
- (3) The relevant Metropolitan shall appoint one of the members of the panel to chair the panel.
- (4) Subject to this canon, the panel shall determine its own procedure.

Authority to Disclose Information

6. This canon shall be sufficient authority from the Bishop concerned, who shall be deemed to have given such authority, for any medical practitioner who has treated the Bishop at any time in the previous 2 years to disclose information relating to the Bishop's medical condition to the panel, or the Tribunal, or any member thereof.

Report by panel

7. (1) A panel appointed under this canon shall report to the relevant Metropolitan within 2 months after being appointed or, if the relevant Metropolitan approves a longer period, within that longer period.
- (2) The relevant Metropolitan -
 - (a) shall send a copy of the report of the panel to the bishop of the diocese; and

- (b) if the panel reports that it considers that there are reasonable grounds for considering that the bishop is incapable, shall, in writing, ask the bishop for a response to the report within 21 days after the bishop receives the copy.

Suspension of bishop from office

- 8. (1) If the panel reports that it considers that there are reasonable grounds for considering that the bishop is incapable, the relevant Metropolitan may, by notice given to the bishop, suspend the bishop from office.
- (2) The relevant Metropolitan shall cause a copy of the notice under sub-section (1) to be given to the registrar of the bishop's diocese, to the registrar of the relevant Metropolitan's diocese and, unless the bishop is the Primate, to the Primate.
- (3) The suspension -
 - (a) has effect as an absence of the bishop from the See ; and
 - (b) ceases to have effect -
 - (i) upon a determination by a tribunal appointed under section 9 or 10 that the bishop is not incapable; or
 - (ii) upon the See becoming vacant (whether or not under this canon)

whichever first occurs.

See may be declared vacant if report not contested

- 9. (1) Unless the bishop of a diocese to whom a report is sent under section 6 contests the report in accordance with section 9, the relevant Metropolitan may, subject to section 11 by notice given to the bishop, declare the See vacant.
- (2) The relevant Metropolitan shall cause a copy of the notice under sub-section (1) to be given to the registrar of the bishop's diocese, to the registrar of the relevant Metropolitan's diocese and, unless the bishop is the Primate, to the Primate.

Where report of panel contested

- 10. (1) If the bishop of a diocese, by notice in writing given to the relevant Metropolitan within 21 days after receiving the copy of a report under section 6, contests the report, the relevant Metropolitan shall appoint a tribunal to determine the matter.
- (2) The tribunal shall consist of 3 persons appointed by the relevant Metropolitan of whom one shall be a chancellor of a diocese of the Anglican

Church of Australia, who shall be president of the tribunal, one shall be a bishop of another such diocese and one shall be a qualified medical practitioner.

- (3) A person who has been concerned in any way with an investigation or report into the capacity of the bishop, or who is or has been a member of the synod of that diocese while that bishop has been the bishop of the diocese, is ineligible to be a member of a tribunal appointed under this section in relation to the bishop.
- (4) Subject to this canon, the tribunal shall determine its own procedure.

Determination by tribunal under section 9 and appeal

11. (1) The tribunal under section 9 shall determine whether or not, in its opinion, the bishop of the diocese is incapable and shall report its determination in writing to the relevant Metropolitan.
- (2) The relevant Metropolitan shall give a copy of the determination of the tribunal under section 9 to the bishop to whom it relates and to the registrar of the bishop's diocese.
- (3) The bishop may appeal, on a question of law only, from a determination of the tribunal under section 9 to a tribunal consisting of the members for the time being of the Appellate Tribunal.
- (4) Subject to this canon, the procedure of a tribunal under this section shall, so far as practicable, be the procedure of the Appellate Tribunal.
- (5) If the bishop does not, within 7 days after a copy is given to the bishop or the registrar of the bishop's diocese, whichever is the later, of a determination of the tribunal under section 9 that the bishop is incapable, give notice in writing to the Registrar of the Appellate Tribunal of an appeal to the tribunal under this section on a question of law, the relevant Metropolitan may, subject to section 11 by notice in writing given to the bishop or the registrar of the bishop's diocese, declare the See vacant.
- (6) If the bishop appeals on a question of law in accordance with sub-section (5) and the tribunal under this section, in determining the appeal, upholds the determination of the tribunal under section 9, the relevant Metropolitan may, subject to section 11 by notice in writing given to the bishop or the registrar of the bishop's diocese, declare the See vacant.
- (7) The relevant Metropolitan shall cause a copy of a notice under sub-section (5) or (6) to be given to the registrar of the relevant Metropolitan's diocese and, unless the bishop is the Primate, to the Primate.
- (8) Despite section 7(3), if a bishop who is suspended from office under section 7(1) appeals to a tribunal under this section, the suspension continues until -

- (a) the tribunal under this section determines that the bishop is not incapable; or
- (b) upon the See becoming vacant (whether or not under this canon), whichever first occurs.

Consultation with Diocesan Council or Standing Committee

12. Before declaring a See vacant in accordance with the provisions of this canon the relevant Metropolitan shall convene a meeting in the diocese concerned, of the members of the relevant Diocesan Council or Standing Committee in order to consult with them as to the making or implementation of any declaration of the vacancy in the See.

Reimbursement by Diocese of Expenditure

13. Any expenditure incurred by the relevant metropolitan in the administration of this Canon in relation to the Bishop of a Diocese, including expenses incurred in relation to the panel and any Tribunal shall be paid or reimbursed by that Diocese.

Canon affects order and good government

14. This canon affects the order and good government of this Church and shall not come into operation in a diocese unless and until the diocese adopts and assents to this canon by ordinance of the synod of the diocese.

Determination VI, 1891 to cease to have effect

15. The Determination of the General Synod of the Dioceses in Australia and Tasmania made on 3 October 1891 ceases to have effect in a diocese which adopts this canon.

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

CANON NO. 19, 1995

A Canon concerning Vesture of Ministers 1992

The General Synod prescribes as follows:

1. This canon may be cited as "Canon concerning Vesture of Ministers 1992".
2. This Church recognises that, by tradition, its ministers have worn distinctive vesture whilst ministering in Divine Service. This Church also recognises that the vesture worn by its ministers may vary from time to time and place to place. This Church declares that it does not attach any particular doctrinal significance to the diversity of vesture worn by its ministers.
3. Subject to sections 4 and 5, whilst ministering in Divine Service in a cathedral or church a minister shall comply with such standards of vesture as may be prescribed by ordinance of the synod of the diocese in which the service is being held or, in the absence of any such ordinance, by the bishop.
4. A minister may wear a surplice in lieu of the vesture prescribed by the synod or the bishop pursuant to section 3 or referred to in section 5.
5. Subject to section 4 and to any requirement made pursuant to section 3, a minister may wear the vesture which has customarily been worn in the place in which the service is being held.
6. The Use of the Surplice Canon 1977 is repealed as regards a diocese which adopts this canon.
7. The canons numbered 17, 24, 25, 58 and 74 of the Canons of 1603, in so far as the same may have any force have no operation in a diocese which adopts this canon.
8. The provisions of this canon affect the order and good government of this Church within a diocese and shall not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

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

D.J. BLEBY
Chairman of Committees

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 1, 1995

Rule to amend Rule 1 - Standing Orders

1. Rule I - Standing Orders - is amended by deleting Standing Orders 63, 63A, 63B and 64 and by inserting instead the following new Standing Orders (existing Standing Order 65 being re-numbered 67):
 - “63. (1) In this Standing Order, unless the contrary intention appears:

“Bill” means a bill for a canon and, in relation to a canon, means the bill for that canon.;

“Clause”, in relation to a bill, includes a Schedule to the bill;

“Committee” means the Committee of the whole Synod.
 - (2) A canon of the Synod shall be made, subject to this Order, by:
 - (a) the Synod agreeing to a motion that the bill be approved in principle;
 - (b) the committee then considering the bill in detail and agreeing to it either with or without amendment; and
 - (c) the Synod agreeing to a motion that the bill do now pass.
 - (3) A motion that a bill be approved in principle shall not be included in the agenda:
 - (a) unless the provisions of paragraph 27(1)(i) of the Constitution as to notice have been complied with or Synod has, in accordance with that paragraph, declared the bill to be a matter of urgency; and
 - (b) if Standing Order 37A applies to the motion, unless the financial information required by that Standing Order has been provided.
 - (4) At the time of moving a motion that a bill be approved in principle the mover may seek the leave of the Synod to introduce the bill with amendments to the bill as circulated to each diocese. If such leave is given the bill as so introduced shall be the bill to be debated.
 - (5) When a motion that a bill be approved in principle has been moved and spoken to by the mover and seconded, the President shall ask if any member or members wish to ask the mover or seconder any question or questions to assist members to elucidate the purpose and intended effect of the bill, and any member may then ask any such question which may thereupon be answered by the mover or seconder. Further such questions may be asked and answered until the President announces that the debate shall proceed.

- (6) A person who has asked or answered a question during the period referred to in paragraph (5) shall not, for the purpose of the ensuing debate, be deemed to have spoken on the motion by virtue only of having asked or answered such question.
- (7) After the President shall have announced that the debate shall proceed, the general principle of the bill shall be debated.
- (8) If the motion that the bill be approved in principle be decided in the negative the bill shall lapse.
- (9) When the Synod has agreed to a motion that a bill be approved in principle, the President shall ask if any member wishes to debate the bill in Committee.
- (10) If any member shall answer "Yes" then the Synod shall, without motion being moved, forthwith be deemed to have resolved itself into Committee to consider the bill in detail, unless the Synod resolves that consideration of the bill by the Committee be an order of the day for another time.
- (11) If no member shall answer "Yes", the motion that the bill do now pass may be moved forthwith without notice or may be made an order of the day for another time.
- (12) If a bill is considered in Committee, the Chairman may allow the bill to be considered:
 - (a) as a whole;
 - (b) clause by clause;
 - (c) by groups of clauses or by groups of clauses and single clauses;
 - OR
 - (d) in a manner which, in his opinion, the Chairman considers will best facilitate consideration of the amendments of the bill that are to be proposed.
- (13) In Committee if the bill is not taken as a whole:
 - (a) the title and preamble (if any) are postponed until after the clauses have been agreed to; and
 - (b) the question shall be put by the Chairman in respect of each clause or each group of clauses, as the case requires, that it be agreed to; and
 - (c) when the clauses have all been agreed to either with or without amendment, the question shall be put, first in respect of the preamble (if any) then in respect of the title, that it be agreed to.
- (14) Upon the Committee completing its consideration of a bill:

- (a) the Synod shall be deemed to be reconvened and the Chairman shall report to the President the bill as agreed by the Committee;
 - (b) the President shall, without a motion being moved, put to the Synod the question 'that the report be agreed to': which question shall be open to amendment that the bill, or a specified clause, be recommitted to the Committee to consider an amendment.
- (15) When the question that the report of the Chairman be agreed to has been put to and passed by Synod, the motion that the bill do now pass may be moved forthwith without notice or made an order of the day for another time.
- (16) When a bill has been considered in Committee, a motion that the bill do now pass shall not be moved unless and until the Chairman has, by certificate endorsed on a copy of the bill, certified that the copy is a true copy of the bill as agreed to by the Committee.
- (17) A motion that a bill do now pass shall be open to amendment that the bill, or a specified clause, be recommitted to the Committee to consider an amendment.
- (18) If a bill, or a clause of a bill, is recommitted to the Committee:
- (a) the Synod shall, without a motion being moved, forthwith be deemed to have resolved itself into Committee to consider the proposed amendment;
 - (b) the procedure in Committee shall, as nearly as practicable, be the same as the procedure following the passing of the motion that the bill be approved in principle except that the Committee shall consider only amendments relating to the purpose of its recommittal; and
 - (c) the procedure following completion of the consideration of the bill in Committee shall, as nearly as practicable, be the same as that following completion of consideration of the bill in Committee in the first instance.
- (19) If the motion that the bill do now pass is agreed to, then:
- (a) if the bill was not considered in Committee, the bill as introduced shall be a Canon duly passed; and
 - (b) if the bill was considered in Committee the bill as certified by the Chairman shall be a Canon duly passed.

Thereupon, or at some later time, the President may appoint when the canon shall come into force in accordance with the requirements of section 30 of the Constitution.

- (20) The clerical secretary and the lay secretary shall certify on a copy of the canon that it is a copy of the canon as passed and the date of its passing.
- (21) A motion making the consideration of a bill an order of the day may be moved without notice.
- (22) A motion that a bill be approved in principle may be moved by the member of Synod who gave the notice or, by leave of Synod, any other member.
- (23) Amendments of a grammatical or editorial nature, or to alter the numbering of sections, subsections and paragraphs or subparagraphs or cross-references in consequence of an amendment made to a bill, may be made, and clerical or typographical errors may be corrected in any part of a bill by the Chairman of Committees or, in the case of a bill which has not been considered in Committee, by the clerical secretary and the lay secretary without any motion being agreed to.

64. **Special Bills**

- (1) A bill that is a special bill under subsection 28(1) of the Constitution, or is to be dealt with as a special bill under subsection 28(2) of the Constitution, shall be considered as provided in Standing Order 63 subject to the qualifications set out in subsection 28(3) of the Constitution and in this Standing Order.
- (2) A motion that a bill need not proceed as a special bill may be moved without notice and shall be put immediately before or after the motion that the bill do now pass is moved.
- (3) A petition under subsection 28(2) of the Constitution in respect of a bill must be presented to the President before the motion that the bill do now pass is moved and the President shall put the motion that the bill be treated as a special bill immediately before the motion that the bill do now pass is moved.
- (4) Where the reports and recommendations received from diocesan synods in respect of a provisional canon have been presented to the Synod:
 - (a) copies of the provisional canon shall be circulated to members;
 - (b) any member may give notice of a motion that the provisional canon be approved in principle; and
 - (c) the provisions of Standing Order 63 (other than Standing Order 63(3)) and the preceding provisions of this Standing Order apply as if the provisional canon were a bill for a canon.

65. **Alterations of the Constitution**

- (1) A bill for a canon to alter the Constitution shall be made, subject to this Order, by
 - (a) the Synod agreeing to a motion that the bill be approved in principle;
 - (b) the Committee considering the bill in detail and agreeing to it either with or without amendment;
 - (c) the Synod agreeing to a motion that the bill do now pass; and
 - (d) the relevant conditions of section 67 of the Constitution being complied with in respect of the bill.
- (2) The provisions of Standing Orders 63(1) and (3) to (23), inclusive, apply to a bill for a canon to alter the Constitution in like manner as they apply to a bill for any other canon.
- (3) If section 67 requires a bill for a canon to amend the constitution to be passed by a majority of dioceses, assents being determined by the votes of the representatives of the dioceses:
 - (a) the votes on a relevant motion shall be cast in writing indicating whether members vote for or against the motion or abstain from voting;
 - (b) the votes shall be counted by scrutineers appointed by the President;
 - (c) the scrutineers shall inform the President of the results of the voting; and
 - (d) upon a vote being taken, further consideration of the bill stands adjourned, without motion being moved, until called on by the President as soon as practicable after he has been informed of the result of the vote.

66. **Rules**

- (1) A rule shall be made by resolution.
- (2) The proposed rule shall be circulated to each diocese at least two months before the first day of the session of Synod at which the resolution is to be presented provided that the Standing Committee may allow a shorter period of notice and provided further that Synod by an affirmative vote of three-fourths of the members present may declare any resolution to be a matter of urgency and permit it to be included in the agenda without further notice.
- (3) The provisions of Standing Order 63 (other than Standing Orders 63(3), (19) and (20)) apply to a proposed rule as if any reference therein to a bill were a reference to a proposed rule.
- (4) If the motion that the proposed rule do now pass is agreed to, then

- (a) if the proposed rule was not considered in Committee, the proposed rule as introduced shall be a rule; and
 - (b) if the proposed rule was considered in Committee, the proposed rule as certified by the Chairman shall be a rule.
2. At the session of the Synod at which this Rule takes effect:
- (a) any notice of motion that a bill for a canon be read a first time shall be taken to be a notice of motion that the bill be approved in principle;
 - (b) any notice of motion that a provisional canon be read a second time shall be taken to be a notice of motion that the provisional canon be approved in principle; and
 - (c) any notice of motion that a rule be made or amended shall be taken to be a notice of motion that the proposed rule or amendment be approved in principle.

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

P.W. YOUNG
Deputy Chairman of Committees

We certify that this rule was made by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 2, 1995

Rule to amend Rule 1 - Standing Orders

1. Rule 1 - Standing Orders is amended as follows:
 - (1) By inserting in Order 7 after paragraph (d) a new paragraph as follows:

“(dd) Consideration of any report of the provisional Committee pursuant to Standing Order 11A(1)(b).”
 - (2) In Order 11A(1)(a) by:
 - (i) altering "aim" to "aims", and
 - (ii) deleting "(a)" from the second Standing Order reference.
 - (3) In Order 11A(1)(b) by:
 - (i) inserting after "Synod" the expression:

"any report pursuant to Order 11A(3)(aa) and"
 - (ii) deleting the last two words and insert in their stead the words:

"the said aims".
 - (4) In Order 11A(2) by:
 - (i) altering "aim" to "aims"
 - (ii) altering "Orders" to "Order"
 - (iii) deleting "(a)" from the second Standing Order reference.
 - (5) In Order 11A(3) by:
 - (i) Inserting after paragraph (a) a new paragraph as follows:

“(aa) to seek to ensure that Commissions of the Synod are afforded special opportunity to present issues of substance to the Synod and to report to the Synod on appropriate means of achieving this; and”

- (ii) In paragraph (b) deleting the last two words and inserting in their stead:

"the foregoing aims".
2. Rule 1 - Standing Orders is further amended by deleting Standing Order 42 and inserting the following in its place:
- "42 (a) An amendment may be proposed by omitting certain words, omitting certain words in order to insert or add other words, or by inserting or adding words.
- (b) The President shall put the question "That the amendment be agreed to", or such other question or questions as in his opinion will most conveniently determine whether the Synod agrees to the amendment.
- (c) An amendment may be proposed to a proposed amendment as if such proposed amendment were an original question.
- (d) An amendment proposed shall be disposed of before another amendment to the original question can be moved.
- (e) When amendments have been made, the main question shall be put as amended.
3. Rule 1 - Standing Orders is further amended as follows:
- (1) In Standing Order 46(c) by:
- (i) deleting the word "five" and inserting the word "ten" in its place;
 - (ii) deleting the word "division" and inserting the word "ballot" in its place; and
 - (iii) adding at the end the words:

"Such ballot shall be conducted in that house in accordance with the requirements of Standing Order 46A."
- (2) By inserting after Standing Order 46 the following new Standing Order:
- "46A(a) A question shall be decided by ballot if -
- (i) the President so determines; or
 - (ii) a majority of the Synod voting as a whole on a motion "That the question be decided by ballot" so decides.
- (b) A motion referred to in paragraph (a)(ii) may be moved without notice at any time prior to the question being put.

- (c) A ballot shall be conducted in the following manner:
- (i) A single piece of paper of one colour for members of the House of Laity, of a different colour for members of the House of Clergy and of a different colour for members of the House of Bishops shall be handed to each member of the Synod present by such person or persons or in such manner as the President shall direct;
 - (ii) No member who has received a ballot paper may leave the Synod until directed by the President;
 - (iii) When the President is satisfied that all ballot papers have been distributed, he shall direct that no member may enter the Synod until allowed by the President;
 - (iv) A member voting in favour of the motion shall write "Yes" on the paper and a member voting against the motion shall write "No" on the paper. A paper which contains neither "Yes" nor "No" shall be treated as informal and shall not be counted for or against;
 - (v) All ballot papers distributed shall be returned in such manner as the President shall direct, and when satisfied that all papers have been returned the President may direct that members may enter or leave the Synod;
 - (vi) The President shall appoint tellers who shall forthwith count the votes, if necessary in houses, for and against and any informal votes, and one of the tellers shall inform the President of the result which shall be announced by the President."

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

D.J. BLEBY
Chairman of Committees

We certify that this rule was made by the General Synod of the Anglican Church of Australia this 3rd day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 3, 1995**A Rule to Amend Rule II - Rules for the Appointment of a Standing Committee of General Synod and defining its powers and duties**

Clause 5 of Rule II is amended by inserting at the end the following additional paragraph:

- “(n) To invest and deal with the moneys of the General Synod not immediately required in such manner as the Standing Committee may from time to time determine.”.

We certify that this rule was made by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO 4, 1995

Rule to Repeal Rules X, XI and XIV

Rules X, XI and XIV are repealed.

We certify that this rule was made by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 5, 1995**Rule to repeal Rule IX and substitute a new Rule**

Rule IX is repealed and the following Rule is substituted -

RULE IX - PROCEDURE TO BE FOLLOWED UNDER SECTION 28(3)(ii) and (iii) OF THE CONSTITUTION

1. As soon as possible after a canon has been provisionally made, the General Secretary shall forward a copy of the Provisional Canon together with a copy of a certificate in the form of the Schedule to the bishop of each diocese.
2. The bishop of a diocese shall endeavour to ensure that the synod of the diocese considers whether to assent to or dissent from the Provisional Canon as soon as practicable after the copy of the Provisional Canon is received by the bishop.
3. When the synod of a diocese has assented to or dissented from the Provisional Canon the bishop or the registrar or the secretary of the diocese shall forthwith notify the General Secretary in the form of a certificate set out in the Schedule.
4. A declaration under section 28(3)(iii) of the Constitution shall be made by the President in writing under his hand and shall be filed in the Registry of the Primate.
5. Such declaration shall state the date upon which the General Secretary received the assent of the diocesan synod last to assent and in the said declaration the President shall declare the date on and from which the canon shall come into force.
6. The canon and the declaration shall be recorded in the Register of Canons in the said Registry and the Primate shall cause a notice to be posted to the secretaries of synod and the bishops of all dioceses stating that the declaration has been made and that the canon will come into force on the day so declared.

THE SCHEDULE

Certificate of assent to/dissent from a Provisional Canon of General Synod

[Short title and number of provisional canon]

To: The General Secretary
General Synod

I CERTIFY that on the day of the synod of this diocese *assented to/dissented from the above provisional canon. A copy of the report and recommendations (if any) of the synod is attached.

Signed:
* **Bishop/Registrar/Diocesan Secretary**
Diocese:
Date:

* Delete whichever is inapplicable

Note:

1. The assent to or dissent from a provisional canon need only be by resolution of the synod.
2. If the provisional canon is assented to by the synod of a diocese it does not come into force in that diocese by virtue of such assent. It can only do so if it becomes a canon of General Synod and (in most cases) if the synod of the diocese then adopts it by ordinance.
3. If the synod dissents from the provisional canon it should submit a report as to the reasons why the provisional canon was not assented to together with any recommendations it may wish to make concerning the canon.
4. If a synod defers consideration of a provisional canon or assents to it with a comment, the General Secretary should be so informed together with a copy of any relevant ordinance or resolution.

We certify that this rule was made by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 6, 1995

Rule to amend Rule XV - Rules under Section 32 of the Constitution

Rule XV is amended by inserting at the end the following additional rules.

- 19. As soon as possible after the passing by General Synod of a canon to which, in the opinion of the General Secretary, section 32(3) of the Constitution may apply, the General Secretary shall send to the bishop, the registrar or diocesan secretary of each diocese a copy of the canon together with a form of certificate relating to the canon in accordance with the form contained in the Schedule.
- 20. As soon as possible after the passing by a diocesan synod of an ordinance assenting to a canon referred to in section 19 the bishop, the registrar or diocesan secretary of the diocese shall complete and return to the General Secretary the certificate referred to in section 19.
- 21. The General Secretary shall record in a Register of Canons of General Synod any notification by the bishop or the registrar or diocesan secretary of a diocese of the passing by the synod of such diocese of an ordinance assenting to a canon referred to in section 19.
- 22. Where a canon to which section 19 applies is also a canon to which section 30(a) or (b) of the Constitution applies or may apply the General Secretary may adapt the form of the certificate in the Schedule to refer to both the adoption of and assent to the canon by the synod of a diocese.

THE SCHEDULE

Certificate of assent to a canon to which section 32(3) of the Constitution applies.

[Short Title and Number of Canon]

To: The General Secretary
General Synod

I CERTIFY that on the day of the synod of this diocese assented by Ordinance to the above Canon.

Signed:

Bishop/Registrar/Diocesan Secretary
Diocese:
Date:

We certify that this rule was made by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 7, 1995**Rule to repeal Rule XX and substitute a new Rule**

Rule XX is repealed and the following Rule is substituted -

RULE XX - RULES WITH RESPECT TO ALTERATIONS OF THE CONSTITUTION

1. As soon as possible after the passing by General Synod of a canon to amend the Constitution to which section 67(1)(a)(ii) or (iii), section 67(1)(b) or section 67(1)(c) of the Constitution applies the General Secretary shall send to the registrar or diocesan secretary of each diocese a certified copy of the canon together with a form of certificate relating to the canon in accordance with the form contained in Schedule 1.
2. As soon as possible after the passing by a diocesan synod of an ordinance assenting to a canon referred to in section 1 the bishop or registrar or diocesan secretary of the diocese shall complete and return to the General Secretary of General Synod the certificate referred to in section 1 together with a true copy of the Ordinance of the Synod assenting to the canon.
3. After appointing a date on which the canon shall come into effect in accordance with section 67(2) of the Constitution the President shall make a declaration in writing in one or other of the forms set out in Schedule 2 and such declaration shall be filed in the registry of the Primate.
4. In addition to complying with the requirements of section 67(2) of the Constitution, the President shall forthwith notify in writing each diocesan bishop and the secretaries of General Synod of the making of the declaration.
5. Standing Committee shall report the making of the declaration to synod at its next session.

SCHEDULE 1

CERTIFICATE OF ASSENT TO A CANON TO AMEND THE CONSTITUTION

[Short Title and number of Canon]

To: The General Secretary
General Synod

I certify that on the day of the synod of this diocese assented by Ordinance to the above canon and that such assent is still in force. A copy of the Ordinance assenting to this canon is attached.

Signed:
Bishop/Registrar/Diocesan Secretary

Diocese:

Date:

SCHEDULE 2

FORM A

DECLARATION WITH RESPECT TO A CANON TO WHICH SECTION 67(1)(a)(i) OF THE CONSTITUTION APPLIES

I,, President of General Synod and Primate of The Anglican Church of Australia pursuant to section 67(2) of the Constitution and to rules of the General Synod do declare that a bill for a canon entitled was duly passed at the session of General Synod held in the year in accordance with the requirements of section 67(a)(i) of the Constitution and I determine that there is no condition/no condition remaining to which the coming of the canon into effect is subject and I appoint the day of as the date on which the canon shall come into effect and I declare that the Constitution on and from that day will be altered accordingly.

DATED day of

SIGNED

President of General Synod

FORM B

DECLARATION WITH RESPECT TO A CANON TO WHICH SECTION 67(1)(a)(ii) or (iii) or SECTION 67(1)(c) OF THE CONSTITUTION APPLIES

I,, President of General Synod and Primate of The Anglican Church of Australia pursuant to section 67(2) of the Constitution and to rules of the General Synod do declare that a bill for a canon entitled was duly passed at the session of General Synod held in the year and that subsequently at least three-quarters of the diocesan synods of The Anglican Church of Australia including all the metropolitan sees assented to it by ordinance and that all such assents were in force on theday ofand I determine that there is no condition/no condition remaining to which the coming of the canon into effect is subject and I appoint the day of as the date on which the canon shall come into effect and I declare that the Constitution on and from that day will be altered accordingly.

DATED day of

SIGNED
President of General Synod

FORM C

DECLARATION WITH RESPECT TO A CANON TO WHICH SECTION 67(1)(b) OF THE CONSTITUTION APPLIES

I,, President of General Synod and Primate of The Anglican Church of Australia pursuant to section 67(2) of the Constitution and to rules of the General Synod do declare that a bill for a canon entitled was duly passed of General Synod held in the year and that subsequently every diocesan synod of the said church assented to it by ordinance and that all such assents were in force on the day of and I determine that there is no condition/no condition remaining to which the coming of the canon into effect is subject and I appoint the day of as the date on which the canon shall come into effect and I declare that the Constitution on and from that day will be altered accordingly.

DATED this..... day of

SIGNED
President of General Synod

We certify that this rule was made by the General Synod of The Anglican Church of Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

RULE NO. 8, 1995**Rule with respect to adoption of General Synod Canons**

The Synod makes the following Rule -

**RULE XXI - RULE WITH RESPECT TO ADOPTION OF
GENERAL SYNOD CANONS**

1. As soon as possible after the passing by General Synod of a canon to which in the opinion of the General Secretary section 30(a) of the Constitution may apply or to which section 30(b) of the Constitution applies the General Secretary of General Synod shall send to the registrar or diocesan secretary of each diocese a certified copy of the canon together with a form of certificate relating to the canon in accordance with the form contained in the Schedule.
2. As soon as possible after the passing by a diocesan synod of an Ordinance adopting a canon referred to in section 1 the bishop or the registrar or diocesan secretary of the diocese shall complete and return to the General Secretary the certificate referred to in section 1.
3. The General Secretary of General Synod shall record in a Register of Canons of General Synod any notification by the bishop the registrar or diocesan secretary of a diocese of the passing by the synod of such diocese of an Ordinance adopting a canon referred to in section 1 and of an Ordinance excluding such canon from operation in the diocese.
4. Within six calendar months of the passing of this Rule the General Secretary of General Synod shall send to the bishop, the registrar or diocesan secretary of each diocese a form of certificate in accordance with the form contained in the Schedule or some adaptation thereof (which may be a composite form) in relation to every canon of General Synod passed prior to 1995 to which, in the opinion of the General Secretary, section 30(a) of the Constitution may apply or to which section 30(b) applies.
5. Within six calendar months of the receipt by the registrar or diocesan secretary of a diocese of the certificate referred to in section 4 the registrar or diocesan secretary shall complete and return to the General Secretary of General Synod the certificates referred to in section 4.

SCHEDULE

**CERTIFICATE OF ADOPTION BY ORDINANCE OF A CANON
OF GENERAL SYNOD**

[Short title and Number of Canon]

TO: The General Secretary
General Synod

I CERTIFY that on the day of
Ordinance the above Canon.

the synod of this diocese adopted by

Signed:

Bishop/Registrar/Diocesan Secretary

Diocese:

Date:

We certify that this rule was made by the General Synod of The Anglican Church of
Australia this 7th day of July 1995.

M.F. HORTON
B.J. GREAVES
Secretaries of Synod

Elections

RESULTS OF ELECTIONS

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

THE SPECIAL TRIBUNAL

Bishops	Appleby R.F. Clark B.Q. Hollingworth P.J. Jamieson H.T.U. McCall D. Newell P.K. Walden G.H.
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THE BOARD OF ASSESSORS (SPECIAL TRIBUNAL)

Bishops	Herft R. Silk D.
Clergy	De Groot J. Farrer R.D. (1 Vacancy)
Laity	Horton M.F. Walker I.B.

THE GENERAL BOARD OF RELIGIOUS EDUCATION

Bishops	Farran B. Newell P.K.
Other members	Flint M. Pepper B.

THE AUSTRALIAN CLERGY PROVIDENT FUND

Bishops	Appleby R.F.
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LONG SERVICE LEAVE BOARD

Bishop	McCall D.
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COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY

Clergy

Davies G.
Goldsworthy G.
Mears I.R.
O'Brien P.T.
(1 Vacancy)**DEFENCE FORCE Board**

Laity

Parkes F.J.
Sauer A.
Glen W.**ANGLICAN BOARD OF MISSION - AUSTRALIA**

New South Wales Clergy

Catt R.S.

Laity

Shannon G.

Province of Victoria Clergy

Stewart J.W.

Laity

Hewlett B.

Queensland Clergy

Lunniss D.O.

Laity

Gummow G.P.

South Australia Clergy

King A.M.

Laity

Chittleborough A.

Tasmania Clergy

Archer C.

Laity

Stuart N.

NATIONAL SUPERANNUATION AND RETIREMENT COUNCIL

Bishop

Chiswell P.

Laity

Marr D.S.
Norris B.J.
Scandrett L.A.

I declare the foregoing persons to be elected without ballot.

K. Rayner
President
6 July, 1995

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

STANDING COMMITTEE

Bishops

Appleby R.F.
Newell P.K.
Wilson B.W.

Clergy

Aspinall P.
Dillon H.F.
Goldsworthy K.
Grant J.A.
Lawrence G.
Minchin J.B.
Richardson D.J.L.
Smith S.M.
Watson P.R.

Laity

Carrig H.D.
Fordham R.C.
Marr D.S.
Norris B.J.
Porter M.
Reid N.
Rodgers M.A.
Tong R.
Young P.W.

THE BOARD OF ASSESSORS (APPELLATE TRIBUNAL)

Clergy

Burge E.L.
Cadwallader A.H.
Cole G.A.
Davis J.C.
Garrett G.
McPherson J.M.
Roffey J.W.

THE BOARD OF ELECTORS OF PRIMATE

Clergy

Curnow A.W.
Darling B.B.
Davis J.C.
Jobbins B.A.
Lawrence G.
Minchin J.B.

Laity

Richardson D.J.L.
 Southerden J.E.
 Smith S.M.
 Stone R.F.
 Wilson J.W.
 Wood C.M.

Supplementary:
 Hurford R.W.
 Goldsworthy K.
 Cole G.A.
 Murray D.

Armstrong R.M.
 Bleby D.J.
 Carrig H.
 Fordham R.C.
 Handley K.R.
 Horton M.F.
 Llewellyn D.
 Norris B.J.
 Reid N.C.
 Rodgers M.A.
 Tong R.
 Young P.W.

Supplementary:
 Bradley D.
 Scandrett L.A.
 Marr D.S.
 Glassford S.C.

LONG SERVICE LEAVE BOARD

Clergy

Smith M.B.

Laity

Hansen J.
 Reid N.C.

COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY

Bishops

Barnett P.W.
 Goodhew R.H.
 Jamieson H.
 Jones A.
 Newell P.K.
 Richardson P.
 Smith S.M.
 Wilson J.W.

Laity

Watson K.K.
Young A.

DEFENCE FORCE BOARD

Clergy

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

ANGLICAN BOARD OF MISSION - AUSTRALIA

Bishops

Jamieson H.
McCall D.
Richardson P.
Wood C.

I declare the foregoing persons to be elected by ballot.

K. Rayner
President
7 July, 1995

REPORT OF THE STANDING COMMITTEE TO THE 1995 SESSION OF SYNOD

(1) A SUMMARY OF THE GENERAL BUSINESS OF THE STANDING COMMITTEE

(a) ADMINISTRATIVE MATTERS

The Standing Committee has continued to meet, usually for one and half days, on two occasions each year, with Executive meetings held in between the meetings of Standing Committee. The Standing Committee agenda has been reshaped during this period to divide into five main sections. After preliminary procedural matters consideration is then given to:

- Matters raised by the Primate
- Reports (from the Executive Committee, the General Secretary and the Commissions, other groups and from those representing the Church on other groups)
- Finance
- Future Planning
- Elections

This grouping has concentrated similar subjects together in the progress of the meeting and enabled more related discussion. The introduction of a future planning section to the agenda has also included consideration of any controversial matters.

During the period the Standing Committee approved the extension of the appointment of Bishop Oliver Heyward as Assistant to the Primate. The present appointment is until December, 1995.

During this period Mr Denton indicated his intention to retire from the position of General Secretary in July, 1994. The Standing Committee considered the terms of appointment for a General Secretary to replace Mr Denton in some detail, and appointed a Committee to proceed with that matter. Under the revised terms of appointment, the Reverend Dr Bruce N. Kaye took up the position of General Secretary in July 1994. He was Commissioned by the Primate at a Service in St Andrew's Cathedral in October, 1994 to coincide with a meeting of Standing Committee.

During 1995, the Standing Committee changed its days of meeting from Thursday/Friday to Friday/Saturday, and the October 1995 meeting will be a Residential Meeting at the Ave Maria Retreat House at Point Piper in Sydney. These changes in 1995 are designed to facilitate the involvement of the lay members of the Standing Committee.

The Standing Committee approved the sale of the property formerly resided in by Mr Denton and the investment of the proceeds with a view to their being available if needed for any future residence.

In October 1993, the Standing Committee approved the appointment of a Consultant to review the operation of the General Synod Office. Mr David Nott, a partner with KPMG Peat Marwick, was appointed and his report was tabled at the April 1994 meeting of the Standing Committee. The Standing Committee established a group to consider the report in detail. Responses were invited from the dioceses and from bodies established under General Synod legislation. The proposed legislation on Financial Protection (DL 14) has derived from this report.

(b) THE GOOD ORDER OF THE CHURCH

The Standing Committee considered in some detail the change in arrangements for the meeting of the General Synod for 1995. Following resolutions at the 1992 General Synod, it was resolved to hold the General Synod in 1995 in Melbourne as a non-residential Synod and to be held at the Melbourne Grammar School. A local arrangements group of the Melbourne members of the Standing Committee prepared a report about facilities and arrangements. The benefits will be best judged by the Synod when it meets.

The Standing Committee approved expenditures to maintain the archives of the General Synod in an appropriate fashion. Some progress has been made in making microfiche copy of the General Synod Office Archives. Negotiations have been initiated with the Registrar of the Diocese of Sydney and the Archives of the Diocese of Brisbane, with a view to establishing an appropriate system for storage and access for the Archives of the General Synod Office, and selected copying.

Assessments

The Standing Committee was conscious that the recent drought has had a significant impact on some dioceses and therefore it has considered the problem of delayed payment of assessments, both to the Statutory and the Special Funds. The problem has particularly affected the Special Fund and therefore has had significant consequences for those organisations who receive grants from the Special Fund. The Standing Committee has established a procedure for approaching the question of delayed payment of assessments.

Dioceses

The Standing Committee received regular advice from the Primate of developments in the Dioceses of Bendigo and Carpentaria. A

settlement has now been reached with the ANZ Bank by the Diocese of Bendigo.

Liturgy

As a result of a decision of General Synod a production entitled *In Living Use* was prepared by the Liturgical Commission and published by E.J. Dwyer (Australia) Pty Ltd. This publication contains a form of services and collects from the 1662 *Book of Common Prayer*.

It became apparent during the course of 1993 that no written agreement existed between The Anglican Church of Australia and the Publishers of *AAPB* - Anglican Information Office. The matter has proceeded on a clear "understanding" for the past nineteen years. Royalties have been paid to the Church and the book has been readily available. A Royalty Agreement has been negotiated with AIO-Press which embodies what has been happening and provides for future publication.

The General Synod of 1992 requested the submission at the next Synod of a new prayer book. The creation of the text for this prayer book has been in the hands of the Liturgical Commission and is reported on by that Commission. The production of the Prayer Book has been in the hands of the Prayer Book Production Committee. The publication has been negotiated by a tender and contract process. The Church has now signed a Contract with E.J. Dwyer for the publication of this prayer book, the draft of which will be submitted to this General Synod.

Defence Force Board

The Defence Force Board has made representations to the Standing Committee as to the possibility of a full-time Bishop devoted solely to the care of the Defence Force chaplains and personnel. This would require a significant financial commitment on the part of the national Church. It also involves questions about the nature of the Constitution and church order. The Standing Committee have invited the Defence Force Board to take part in discussions about the exact terms of their proposal and how they might be related to the existing structure of the Church.

Commissions

The work of the institutions of the national Church, particularly the Commissions, is ongoing. How the results of this work is communicated to the Church, as well as to society at large, has been a matter of discussion in the Standing Committee over several years. This question refers not simply to media liaison, but to communication and publications in a variety of forms.

The Executive Committee is currently undertaking a review of the publication policy and systems for the General Synod Office, especially as they relate to the work of the Commissions. A media liaison consultant has been appointed and is used on an "as needs basis" for the work of the General Synod Office and the Commissions. The General Synod Office was connected to the electronic ACC-NET communication system in January, 1995. This enables electronic mail to be transferred to other members of that Network in the Church and to have access to the Network for media releases from the General Synod Office. The office now has an Email address - **Anglican @ OZEMAIL.COM.AU**

Lay Presidency

The subject of lay presidency was discussed by the Standing Committee who invited the Primate to establish a Monitoring Group. That Monitoring Group has now met and is performing a valuable function in the Church. The Doctrine Commission took advantage of its meeting in December in Sydney to invite a number of people to a consultation on the question of lay presidency. Thirty people attended the consultation, representing a wide cross section of views within the Church. The Doctrine Commission has produced an occasional paper, which includes the papers and responses presented to the consultation together with a summary of discussion.

(c) THE ANGLICAN COMMUNION

Anglican Consultative Council (ACC-9)

The role of the Anglican Consultative Council in the life of the Communion and its relationship to the Lambeth Conference has been the subject of discussion at the Standing Committee. The Church was represented at the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council in Cape Town 1993, by :

Bishop P.K. Newell (Tasmania)
Dean D.J.L. Richardson (Adelaide)
Dr M.L. Porter (Melbourne)

Dr Porter was elected to the Standing Committee of the ACC at the Cape Town meeting.

Mrs Lenore Parker from the Diocese of Grafton, was invited to be one of the co-opted members on ACC.

Dr Porter resigned her position on ACC in 1994 and Mr Robert Tong (Sydney) has been appointed in her place.

The Standing Committee debated the role of the Anglican Consultative Council in relation to the Lambeth Conference and the Primates' Meeting. The matter was raised with the Archbishop of Canterbury who has agreed to see that the questions are fully discussed.

Lambeth Conference

The Lambeth Conference is planned for 1998 as announced by the Archbishop of Canterbury. The Primate, Archbishop Rayner, was invited to Chair the Design Group for the preparation of the Lambeth Conference, and Bishop Roger Herft, Bishop of Newcastle, has been appointed Chaplain for the Lambeth Conference.

Visit of the Archbishop of Canterbury

The Archbishop of Canterbury had been invited to visit Australia in 1994. The Archbishop accepted, but the planned visit had to be postponed.

Church of Papua New Guinea

In October, 1994 the Cathedral of the Diocese of Papua New Guinea was destroyed by a volcanic eruption in Rabaul. Under the auspices of the Australian Board of Mission, the Primate launched an Appeal on behalf of the Church of Papua New Guinea.

The Council of the Church of East Asia

The Council brings together fifteen dioceses and three national churches in East Asia. The bishops of the Council met in Darwin in 1993. The involvement of the Anglican Church of Australia in the Council has been extensive. However Australia has not been involved in proposed South South regional meetings. The Primate represented the Church at the inauguration of the province of the Anglican Church of Korea in April 1993.

(d) RELATIONS WITH ECUMENICAL BODIES

National Council of Churches in Australia

Following resolutions at the 1992 General Synod, the Standing Committee committed the Church to full membership of the newly established National Council of Churches in Australia. This body takes the place of the Australian Council of Churches as the major ecumenical body in this country. The new body includes the Roman Catholic Church, which the ACC did not do. It is differently structured and has a smaller Executive. The Primate preached at the inauguration service at St Christopher's Cathedral in Canberra.

Christian Conference of Asia

Regional ecumenical contact has been maintained through the vehicle of the Christian Conference of Asia. The Anglican Church of Australia has been a member of this body since 1959. The General Committee of CCA. met in Sydney in June, 1994. The Standing Committee consider related matters usually as a result of reports from the Missionary and Ecumenical Commission.

(e) ENGAGEMENT WITH SOCIETY

Social Responsibilities Commission

The Social Responsibilities Commission has issued media releases on a range of subjects during this period putting forward an Anglican perspective on issues of the day. These have been matters on the agenda of the Standing Committee through reports from the Social Responsibilities Commission.

Evangelism Task Group

The work of the Evangelism Task Group was debated by Standing Committee. The group was asked to undertake a thorough analysis of the life of this Church and its involvement in Australia. The Standing Committee resolution addressed to the Task Group said:

- (i) *that in the light of the Primate's comments on Evangelism under the heading "The Nature of Our Mission", in his Presidential Address of 1992, the Standing Committee of General Synod asks the Evangelism Task Group to bring to the Standing Committee a report dealing with the following matters:*
- (ii) *what is required to assist our Churches to be sources of ongoing evangelistic outreach?*
- (iii) *what would a resolve on the part of our Church to be enterprisingly and effectively evangelistic mean for:*
 - (a) *Ministerial Training*
 - (b) *the development of specialist evangelists*
 - (c) *the Catechumenal development of all new believers and;*
 - (d) *for diocesan and local Church structures/strategies*
- (iv) *any other matters that the task force may feel are relevant to the theme of this motion.*

The Task Group are preparing a draft report which will be considered at a consultation in late 1995, with a view to reporting to the Standing Committee in March, 1996.

Multi-Cultural Committee

The Multi-Cultural Committee's work was debated also by the Standing Committee and revised terms of reference highlighting core values in Australian society are to be drawn up for that Committee as a result of that debate.

Rural Ministry Task Group

Since the 1992 General Synod the Standing Committee has established a Rural Ministry Task Group under the aegis of the Ministry and Training Commission. This group has met on a number of occasions and their recommendations have been debated at the Standing Committee. A detailed report is to be found in the *General Synod Preparatory Material Volume 1*.

Australian Broadcasting Corporation

The Primate made representations to the Managing Director of Australian Broadcasting Corporation in regard to proposed changes which would have reduced the time given to religions broadcasting.

Australian Constitution

The Standing Committee debated the matter of a possible new national Constitution on receipt of the terms of a resolution of the Synod of the Diocese of Northern Territory. The matter was referred to the Social Responsibilities Commission.

Anti-discrimination legislation

Recent anti-discrimination legislation at both Commonwealth and State levels has raised questions for the Church about our facilities for people with disabilities. Standing Committee has established a small specialist advisory group to examine this legislation and make recommendations.

National Conference in 1997

In October 1994 Standing Committee encouraged the idea of holding a National Conference in 1997. This would coincide with the Sesqui Centenary celebrations of the establishment of the Province of Australasia, which coincided with the establishment of the Dioceses of Newcastle, Melbourne and Adelaide. In March 1995 the Standing Committee resolved to go ahead with this Conference and elected the Archbishop of Sydney as the Chair of the Steering Committee.

(2) **REPRESENTATION OF THIS CHURCH****The Primate**

Archbishop Rayner attended the following:

- ◆ The Joint Meeting of Primates of the Anglican Communion and the Anglican Consultative Council in Cape Town, South Africa, January, 1993.
- ◆ Jerusalem en route to Cape Town. He was installed as an Episcopal Canon in St George's Cathedral.
- ◆ Mozambique, and had talks with Bishop Dinis Sengulane.
- ◆ The Inauguration of the Province of Korea and the Enthronement of the first Primate, the Most Reverend S.S. Kim, in April 1993. On behalf of the Anglican Church of Australia a pectoral cross had been presented.
- ◆ Hong Kong for brief discussions with the Bishop of Hong Kong.
- ◆ He was invited to Chair the Design Group for Lambeth, 1998. He attended the first meeting in June 1994.
- ◆ The meeting of the Primates of the Anglican Communion in March, 1995 followed by a meeting of the Lambeth Design Group.

World Council of Churches Faith and Order Fifth World Conference in Spain, August 1993

The Reverend Dr T.J. Wright, who was in Spain on sabbatical leave at the time of the Conference, attended the Faith and Order Fifth World Conference in Spain, in August, 1993.

Partners in Mission Consultation - Church of Melanesia June, 1993

The Right Reverend A.F.B. Hall-Matthews attended the Partners in Mission Consultation, West Guadalcanal, Solomon Islands, 9-27 June, 1993.

Anglican Consultative Council (ACC-9) Cape Town, South Africa, January 1993

Our representatives were:

Bishop P.K. Newell (Tasmania)

Dr M.L. Porter (Melbourne)

Dean D.J.L. Richardson (Adelaide)

Dr Muriel Porter was elected to the ACC Standing Committee.

Christian Conference of Asia Assembly, Sri Lanka, June 1995

Our representatives were:

Mr P. Ashley-Brown (Newcastle)
 Bishop B.R. Kyme (ABM)
 Deaconess M.A. Rodgers (Sydney)

Council of the Church of East Asia.

Bishop R.F. Appleby was our "liaison bishop" with the CCEA and attends the annual Bishops' meetings. Darwin was host to the November 1993 meeting of the bishops of the CCEA.

National Council of Churches in Australia, Inaugural Forum, Canberra, July 1994

Bilateral Dialogues, held prior to the Inaugural Forum

Archdeacon P. Newman	AUSTARC
Miss E. Britten	MEC
Bishop P.R. Watson	Anglican/Uniting Conversations
Bishop G.H. Walden	Lutheran Conversations
Bishop J.E.C. Stewart	Oriental/Orthodox

Inaugural Forum

Head of Church The Most Reverend Dr K. Rayner

Representatives:

Bishop R.F. Appleby	Northern Territory
Bishop B.W. Wilson	Bathurst
Bishop A.A. Malcolm	North Queensland
Archdeacon P. Newman	Melbourne
Deaconess M. Rodgers	Sydney
Mrs J. Malpas	The Murray
Miss E. Britten	Melbourne
Mr B.J. Norris	Canberra & Goulburn
Miss E. Leslie	Bathurst
Miss J. Williamson	Sydney
The Reverend Dr R. Strong	Perth
The Reverend Dr B.N. Kaye	General Secretary

Central Committee of the World Council

Mrs Jan Malpas attended the meeting of the Central Committee of the World Council of Churches in Johannesburg, South Africa in January, 1994.

(3) MINUTE OF APPRECIATION**Memorial Minute Archbishop Sir Frank Woods**

On behalf of the Anglican Church of Australia, the Standing Committee of General Synod records its deep gratitude to God for the life and ministry of the Most Reverend Frank Woods, KBE, MA, DD, born 6 April 1907, died 29 November 1992; Archbishop of Melbourne 1957-77; Primate 1971-77. The condolences of the national Church have already been conveyed to Lady Woods and her family.

Of the many tributes that attended his retirement or followed his death, the majority dealt principally with his Melbourne episcopate and his personal qualities. This minute seeks to note the highlights of his Primacy.

Sustained by his wife, Jean, an accomplished woman in her own right, by the home life they cherished with their four children and by a wide circle of friends, Frank Woods brought to the national Church the same distinctive type of leadership he was already offering in Melbourne when he became Acting Primate upon the retirement of Archbishop Sir Philip Strong in June 1970.

His concern had long been to deepen and unify the currents of faith in his Diocese to increase the Church's engagement with Australian society, and to extend ecumenical co-operation. His presidency of the Australian Council of Churches and membership of the Central Committee of the World Council of Churches indicated the scope of his commitment to the whole household of faith.

By existing Australian standards this mix of preoccupations was unusual. Frank Woods' formation was steeped in the Scriptures, the Book of Common Prayer and the life of the Church of England, not least her Evangelical wellsprings of piety. At the same time he had embraced the wider Christian perspectives and involvements to which both his extended family, his student days and his travels had exposed him. Convinced of the Triune God's creative and redemptive purposes, in whose working out the whole Church, with all the baptised, lay or ordained, had been given an integral part to play, he put his best energy into being an enthusiastic explorer of faith, a constant intercessor and a dedicated ecumenist. Secure in his identity as human being and churchman, he was free to be outgoing and innovative.

He was elected Primate in April 1971, after the withdrawal of another candidate, and remained in office until his retirement seven years later.

English through and through, he came to identify with his adopted country, respecting its unique habitats, its changing demography and its location in the Asia-Pacific region. He enjoyed the primatial travels that brought him and Jean into contact with a wide variety of Anglican and other communities in Australia or beyond. He attended the 1975 Nairobi Assembly of the World Council of Churches. He paid an official visit to Melanesia from whose people he asked forgiveness for the 'white' Australian treatment of Kanakas.

He pressed for the independence of Papua New Guinea and played midwife to the birth of a new Anglican Province there, separated from Queensland. His openness and lack of 'front' were great assets. He had a fine liturgical presence and could be magisterial in his preaching or other utterances for major occasions (eg. his Charge to the 1973 General Synod). Even when irritated by those he thought should know better, his exercise of authority was unselfconsciously that of a Christian presuming in self and others the need to return constantly to the fount of grace.

He disliked what he perceived to be extremes of stance or style, yet had to contend with them quite often as Primate. He was helped to do so by an ironic and often self-deprecating turn of phrase and by a deep pastoral sense, shown, for instance, in his care for General Synod staff and for fellow bishops, especially those who were ill or isolated.

He was not fond of adversarial debating forums, yet was required to preside over General Synod and Standing Committee according to the rules of a constitution that reflected particular Australian realities (such as separate state/regional development, federalism, and distance), that yoked episcopal government with parliamentary procedure, and that allowed, he feared, divergent churchmanship to be entrenched in sectarian patterns of conflict or stagnation.

He fulfilled his obligations to these bodies, but also used his good offices to foster dialogue outside their domain. He worked to make the annual bishops' conferences relaxed occasions of sharing and support, particularly for those with less experience or resource, drawing on expert input from wherever might be helpful; and he invited the New Zealand bishops to send a representative to the conference each year in what became a two-way trans Tasman episcopal link. He endorsed a process of education, experiment and review in liturgy en route to a new Prayer Book and in music en route to the Australian Hymn Book.

Archbishop Woods relied greatly on the various General Synod commissions, particular the Doctrine Commission and the Missionary and Ecumenical Council. He looked to them to tackle controversy (eg. over the ordination of women) and to engender better communication internally and co-operation externally.

He called on historically partisan bodies such as the mission agencies or theological colleges to meet and take common stock.

He convened two primatial consultations, in 1975 and 1976, which afforded the leaders of major Anglican bodies an opportunity, in an atmosphere of prayer and fellowship, to tackle such concerns as the lack of a national focus in developing mission strategies and the failure of Standing Committee to be an honest broker in shaping a larger and more energetic vision for the Church within the context of nation, region and world. He promoted Partners-in-Mission programs at every level (with a major consultation occurring in 1978). One of the fruits of these labours was the appointment of a full-time General Secretary for the National Church.

It is a telling tribute to Sir Frank Woods, as well to those who caught or shared something of his singular spirit, that quite a few of the concerns closest to his heart have retained their value and currency. Even where he failed to carry the Church with him in a specific course of action he was advocating, eg. embrace of the logic that produced the Uniting Church, he was often able to succeed in another, related one, eg. the marked improvement to Anglican/Roman Catholic relations.

There is no doubt that Frank Woods' Primacy was driven by a clear-sighted objective. The words he addressed to the 1973 General Synod set it out: "we should prepare in the best way possible to hand on to the men and women of the 21st century a Church much better equipped intellectually and spiritually than it is today, since they in their turn will have to be the Church and proclaim Christ Jesus as Lord and Saviour in circumstances that will by that time again have changed. Woe betide us if having received many talents we refuse our Lord's command to take the risk of trading with them."

One other important matter merits at least a footnote - this minute not being the place for a fuller account. It is perhaps the most controversial instance of Frank Woods' pastoral instincts as bishop overriding his adherence to protocol as Primate. He decided, with the concurrence of his regional bishops in June, 1973, to permit the marriage of divorced persons in the Diocese of Melbourne. The General Synod of the previous month had passed a provisional canon to that end. But not until 1985 did the Canon become operative, enabling adoption by dioceses that desired to do so. Its passage had been unusually protracted, having undergone reference to bodies such as the Appellate Tribunal, the Board of Assessors and the House of Bishops, with mixed response.

[Minute of Standing Committee, October 1993]

Mr Jim Monro died 24 May, 1993

We acknowledge with gratitude the remarkable contribution made by Mr Jim Monro to the life of the Anglican Church of Australia, not only in the Diocese of Canberra and Goulburn, but to the General Synod and the Standing Committee of General Synod.

His learning, brilliance in drafting (derived from his long experience as Federal Chief Parliamentary Draftsman) legal wisdom, willingness to listen, integrity, fairness and generosity of spirit, made it a pleasure for all to work with him. His friendly nature, his thoughtful and hard-working contribution and husky voice are greatly missed.

[Minute prepared by the Most Reverend I.G.C. George, Archbishop of Adelaide]

Mr John Denton, OBE

Farewell Dinner in honour of Mr J.G. Denton, retiring General Secretary, Thursday 14 April, 1994.

Since the meeting of Standing Committee was to be followed by the Bishops' Conference an opportunity was provided to hold a farewell dinner in honour of John and Shirley Denton on Thursday 14 April, although Mr Denton was not retiring until 15 July. The venue was the Bishop Barry Centre of St Andrew's Cathedral School.

The Primate presided and many Standing Committee members, bishops, and friends attended. Among the 112 present were Bishops Sir John Grindrod, Cecil Warren, Alfred Holland and Donald Robinson, together with their wives. Ecumenical guests included Archbishop Gabriel Gibran, Bishop Aghan Baliozian, the Reverend David Gill and the Reverend Gregor Henderson.

Guests were gratified that Mr Denton's four adult children and spouses were able to attend as well.

The evening took the form of a three course dinner, in an atmosphere of warm friendship. Miss Danielle Perini played incidental piano music during the meal and was warmly applauded for her sensitive and fine playing.

The Primate made a presentation to Mr Denton on behalf of those present and other donors.

The Archbishop of Adelaide delivered the first of two addresses, speaking on behalf of the bishops and clergy. He concluded with a message from Bishop Lord Runcie, received by telephone a few days earlier.

Mr Max Horton, Lay Secretary of General Synod, then spoke on behalf of the laity in the form of a "Brief on John Denton". The speech contained numerous outright and subtle remarks laced with humour to the delight of the assembled company, and the occasional discomfort of the guest of honour.

Mrs Pam Goodhew, wife of the Archbishop of Sydney, presented flowers to Mrs Denton who responded by speaking about how much flowers had meant to her at various key points in her life.

Mr Denton, in his reply, dwelt on the lessons learned early in his missionary service which were the foundation for all which followed. Guests were amused by some of Mr Denton's anecdotes about some of the greats he had served. He concluded by expressing gratitude to the company for their kind actions.

A pleasurable time was enjoyed by all.
[Appendix to Standing Committee Minutes, April 1994]

Deaconess Margaret Rodgers

Deaconess M.A. Rodgers, formerly Research Officer at the General Synod office, resigned on 10 December 1993 to take up the appointment of Chief Executive Officer of the Anglican Media Council of the Diocese of Sydney.

To mark her service to the General Synod over more than eight years Standing Committee invited her to a luncheon in the Talbot Room on the Thursday. Representatives of Commissions known to be in Sydney at the time were also invited to attend.

The General Secretary summarised Deaconess Rodgers' service in the support and development of the work of the Commissions, and her ministry in many dioceses at seminars, clergy and clergy wives' conferences, and partners-in-mission consultations. He spoke also of the Deaconess's ecumenical work with the Australian Council of Churches and as a delegate to the World Council of Churches Canberra Assembly and noted that she is currently a member of the General Committee of the Christian Conference of Asia. In the inter-Anglican context she served as secretary of the Spirituality and Justice section of the Anglican Consultative Council, Wales, 1990. Mr Denton said that Margaret Rodgers had been a most caring and creative member of the General Synod office staff.

The Primate expressed the thanks and warm appreciation of the Standing Committee for all Deaconess Rodgers' efforts on behalf of the General Synod of the Church and presented her with an original water colour.

Deaconess Rodgers thanked the Primate and Standing Committee for their gift and good wishes and said that she was very grateful for the opportunity to work as a General Synod staff person, and that she had made many friends and found much stimulation in her work.

The Primate brought proceedings to a close with prayers for Deaconess Rodgers in her new appointment, and gave his blessing.
[Appendix to Standing Committee Minutes, April 1994]

Mr Fred Luxford

Mr Luxford joined the General Synod staff as a consultant in 1987. He developed the systematic ordering of the financial affairs of the General Synod and established wide contacts in the Church. At the October 1994 meeting of the Standing Committee, the Primate made a presentation on behalf of the Standing Committee and paid tribute to the contribution made by Mr Luxford.

He brought to bear a very great experience and considerable expertise in the fulfilment of his responsibilities in the General Synod Office. His presence, pertinacity and persistence, and very extensive experience, have been devoted to the welfare of the General Synod and we shall miss him greatly.
[Minute/Report of Standing Committee, October 1994]

(4) **REPORT ON ACTION TAKEN ON THE RESOLUTIONS OF THE NINTH GENERAL SYNOD**

Please refer to the Proceedings of the Ninth General Synod, the Anglican Church of Australia 1992., p.33-56

1/92 - 20/92 inclusive	No action required
21/92 - Australian Hymn Book Committee	Canon L.F. Bartlett resigned as a Director of the Australian Hymn Book Company. In his place the Standing Committee appointed the Reverend Dr David Cole in December 1994
23/92 - 27/92 inclusive	No action required
28/92 - World Council of Churches	Referred to Missionary and Ecumenical Commission
29/92 -31/92 inclusive	No action required
32/92 - Refugees, Overseas Aid	The text of the resolution was forwarded to the political leaders as requested
33/92	No action required
34/92	The National Council of Churches in Australia was inaugurated on 1 July 1994. The Anglican Church of Australia is a full member of the new body.
35/92	No action required
36/92	Referred to MEC and Doctrine Commission
37/92	Required action is being carried out
38/92 - Greetings to Archbishop Tutu	The General Secretary wrote to Archbishop Tutu as requested
39/92 - Request to Diocesan Synods	The constitutional amendments are now captured under the umbrella of the Constitution Review Commission
40/92-41/92	No action required
42/92 Committee to review the operation of the Constitution	The Primate and the Standing Committee appointed the Constitution Review Commission, who are submitting a report to this Synod. They are also promoting changes to the Constitution at the Tenth General Synod.
43/92 - Rural Ministry Task Force	The Standing Committee established a Rural Ministry Task Force under the aegis of the Ministry and Training Commission. A report of its activities is contained in the report of that Commission.
44/92 - AAPB-2: Formation of Draft Book	These matters are taken up in the report of the Liturgical Commission and proposed legislation to the Tenth General Synod.
45/92	Referred to Committee of Elections and Qualifications
46/92 - Ordering of Business - Sections 1-5	No action is required
Section 6	Refers unfinished business to the Standing Committee at the end of the November sitting of the Synod 1992 . The following unfinished business remained on the Business Paper. A Bill for a canon to prescribe a method of the alteration of the Constitution of a Diocese - first reading [Bill 13]. This item will come to General Synod at the request of the Standing Committee.
47/92	No action required
48/92	No action required
49/92 - Theology of the Human Person	The required action was carried out
50/92 - Theological Education in the Anglican Church of Australia	The required action was carried out
51/92	No action required
52/92 - Clergy Marriage Breakdown	On two separate occasions the material from the Social Responsibilities Commission has been considered by the Bishops' Conference. The Social Responsibilities Commission are continuing their work in this area.
53/92	No action required

54/92 - 57/92 inclusive	No action required by the Standing Committee
58/92 - Youth Commission	The Commission has been appointed and has met on a number of occasions. A report of its activities is contained in <i>Volume 1 Preparatory Material</i> for the General Synod.
59/92 - Women's Commission	The Standing Committee in 1993 appointed a Women's Commission with the following terms of reference: The Women's Commission will advise the Primate, the Standing Committee and the wider church of any matters that concern women in church and community, preparing research reports and published materials from time to time. The Women's Commission will: (a) research issues of particular concern to women in both church and community, and with the consent of the Primate, the Standing Committee or General Synod, publish its findings; (b) monitor issues of particular concern to women clergy, and keep the Primate and the Standing Committee informed of such matters; (c) work in close liaison with the relevant Commissions of the General Synod offering a distinctive women's perspective on issues before those Commissions, and suggesting possible topics for them; (d) offer a supportive role to women clergy & lay women.
60/92 - Christian Conference of Asia	The meeting of the General Committee of the Christian Conference of Asia in Australia was held in Sydney. A report of this meeting is given in the report from the Missionary and Ecumenical Commission in <i>Volume 1 Preparatory Material</i> .
61/92 - Venue of General Synod	After a report from its Melbourne Members the Standing Committee resolved to hold the General Synod in Melbourne on a non residential basis at the Melbourne Grammar School.
62/92 - Inquiry into Controversial Matters	Standing Committee resolved to establish an item on its agenda headed "Controversial Matters" in order to anticipate debate on such items. At the Standing Committee's request, the Primate has established a "Monitoring Group" in relation to the question of Lay Presidency at Holy Communion.
63/92 64/92	No action required
65/92 - Law of the Church of England Clarification Canon 1992	Standing Committee referred this matter to diocesan registrars and bishops and to the Business Committee.
66/92 - 68/92	No action required.
69/92 - Shorter BCP	After some preliminary trials, the Liturgical Commission produced a text which has been published on a commercial basis by E.J. Dwyer, under the title <i>In Living Use</i> .
70/92	No action required
71/92 - Anglican /Uniting Church Dialogue	This dialogue is continuing and a report is provided by the Missionary and Ecumenical Commission
72/92 - Powers of Diocesan Synods	Incorporated in Terms of Reference of the Constitution Review Commission.
73/92 - National Anglican Caring Organisations Network	The Standing Committee debated this matter and referred the issue to the Social Responsibilities Commission
74/92 - Bible Study at General Synod	The Standing Committee resolved in October, 1994 that the daily worship at General Synod should be on a plenary basis as in 1992.
75/92 - Next General Synod	Required action has been carried out
76/92 - 85/92	No action required
86/92 - Cambodian Refugee Women	The General Secretary communicated the terms of the Resolution to the appropriate authorities.
87/92 - 89/92	No action required

(5) GENERAL SYNOD LEGISLATION

During 1994 it became apparent that certain aspects of the way in which the progress of General Synod legislation in the dioceses and maintained in the General Synod Office were not entirely satisfactory. The Canon Law Commission devised a form which would facilitate more accurate reporting and more appropriate consideration of General Synod legislation. That process is now being carried through and is also the subject of proposals to the General Synod by the Canon Law Commission. The report on the progress of Provisional Canons passed at the Ninth General Synod is given below.

The following legislation dealing with alterations to the Constitution have obtained the required diocesan assents and have been declared by the Primate to be in effect at the dates indicated:

	Date in Effect
Constitution Alteration (Making of Canons) Canon 1989	5 June 1995
Constitution Alteration (Making of Canons) Bill 1989	5 June 1995
Constitution Alteration (Canonical Fitness) Canon 1989	5 June 1995
Constitution Alteration (Canonical Fitness) Bill 1989	5 June 1995
Constitution Alteration (Sections 17 and 23) Canon 1992	25 June 1995
Constitution Alteration (Miscellaneous Sections) Canon 1992	25 June 1995

The details of these canons are set out in the General Synod Constitution and Canons, 1992 (*The Green Book*) from p. 245.

(6) GENERAL SYNOD OFFICE**Staff**

- Mr J.G. Denton retired as General Secretary in July 1994 and was replaced in that office by the Reverend Dr B.N. Kaye. The new General Secretary was commissioned by the Primate in a Service held in St Andrew's Cathedral on 27 October, 1994.
- Deaconess M.A. Rodgers, resigned in December 1993.
- Miss Charlotte Rivers resigned during this time from her position with the Diocese of Sydney and at the same time as Media Officer for the General Synod. Her contribution to several General Synods

and to the work of the General Synod Office, was greatly appreciated.

- Mr F.D. Luxford finished his part-time service to the General Synod Office in February, 1995.
- Miss Renie Roberts and Mrs Sylvia Davey have contributed valued continuity of staffing in the General Synod Office during significant changes in the period 1994/95.
- In December, 1994 Mr John Pocknall joined the staff as Finance and Administration Manager. His appointment coincides with the long standing intention for the General Synod Office to conduct its own accounting and administrative services. Our contract with the Diocese of Sydney Secretariat, concluded at the end of December, 1994. The Sydney Diocesan Secretariat have provided us with valuable service under the previous arrangement, for which we are grateful. The internalisation of this service contract and the conclusion of Mr Luxford's appointment with the General Synod Office provides for the appointment of Mr Pocknall on a full-time basis.

A Research Officer has not been reappointed to the staff of the General Synod Office, following the departure of Deaconess Rodgers. Instead the funds used for that staff position are being made available for the research work of the Commissions on a contract basis. A number of Commissions have taken advantage of this new arrangement, which is designed to offer these resources more widely amongst the Commissions and to provide for the possibility of more focused planning by the Commissions. This pattern will be pursued for a period of two years on an experimental basis. It may be necessary to return to using the resources for a staff position, in the light of our experience.

Office Facilities

In December 1993 the General Synod Office was relocated in St Andrew's House to Suite 101 on the first level. This move was to fit in with a re-arrangement of their office spaces by the Diocese of Sydney. The Sydney Diocesan Secretariat paid for the cost of the move and office re-fit. The new arrangement provides direct public access to the General Synod Office. It also provides more space including a meeting room, where the Executive Committee, Commissions and Task Groups are able to hold their meetings. It is notable that there are now more visitors using the General Synod Office.

The Primate has kindly agreed to his office in the General Synod Office being made available for the use of Bishops who are visiting Sydney.

During the period the computers were replaced and an additional computer purchased for the use of the Finance and Administration Manager.

Media Liaison

In 1994 Margie Cook and Associates were engaged as Media Liaison Consultants for the General Synod Office, with a view to enhancing the media representation of the work of the national Church. The Archbishop of Melbourne kindly agreed to the secondment of Mrs Angela Grutzner to the staff of the General Synod Office for the Tenth Ordinary Session of General Synod in Melbourne, July 1995.

(7) DOCUMENTATION

Membership of Standing Committee as at 1 March, 1995

The Metropolitans ex officio:

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

Chairman of Committees ex officio: -

Mr D.J. Bleby, QC (Adelaide)

Clerical Secretary ex officio:

Canon B.J. Greaves (Brisbane)

Lay Secretary ex officio: -

Mr M.F. Horton (The Northern Territory)

Elected by the House of Bishops:

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

Elected by the House of Clergy:

1 Vacancy
 The Right Reverend P.W. Barnett (Sydney)
 The Right Reverend J.A. Grant (Melbourne)
 The Right Reverend P.R. Watson (Sydney)
 The Very Reverend R.W. Hurford (Grafton)
 The Very Reverend D.J.L. Richardson (Adelaide)
 The Right Reverend S.M. Smith (Adelaide)
 The Reverend K.M. Goldsworthy (Perth)
 The Reverend J.B. Minchin (Melbourne)

Elected by the House of Laity:

Mrs H. Carrig (Adelaide)
 Mr D.S. Marr (Sydney)
 Mr R.C. Fordham (Melbourne)
 Mr B.J. Norris (Canberra and Goulburn)

Dr M.L. Porter (Melbourne)
 Mr N.C. Reid (Brisbane)
 Mr P.L. Reynolds (Tasmania)
 Mr R. Tong (Sydney)
 The Honourable Justice Young (Bathurst)

The General Secretary ex officio:
 The Reverend Dr B.N. Kaye

The Honorary Treasurer:
 Mr A. Scarra

Changes in Membership

The Most Reverend D.W.B. Robinson on retiring from the See of Sydney, was succeeded on the Standing Committee by the Most Reverend R.H. Goodhew.

Mr J.G. Denton (General Secretary) retired in July 1994 and was replaced by the Reverend Dr B.N. Kaye.

In the House of Clergy:

Canon L.F. Bartlett and the Right Reverend B.R. Kyme ceased to be members of General Synod and therefore of the Standing Committee.

The Right Reverend R.H. Goodhew became Metropolitan.

These three were replaced by:

the Right Reverend P.R. Watson,
 the Right Reverend P.W. Barnett and
 the Reverend K.M. Goldsworthy.

The Venerable L.V. Daniels resigned in December 1994, thus creating a vacancy at the time of this report.

In the House of Laity:

Mr G.R. Christmas, ceased to be a member of General Synod and as a consequence no longer a member of the Standing Committee. He was replaced by Mr D.S. Marr.

Appointment of Officers.

Mr J.G. Denton (and subsequently from July, 1994 the Reverend Dr B.N. Kaye) was appointed Secretary of the Standing Committee and Mr A. Scarra, Honorary Treasurer.

The Sydney Diocesan Secretariat was reappointed to provide accounting and administrative services and Price Waterhouse and Company, Auditors. On the first of January 1995, this arrangement with the Sydney Diocesan Secretariat came to an end, with the accounting and administrative services being provided from within the General Synod Office. Auditors are being appointed by a panel elected by the Standing Committee, March, 1995.

Committees of Standing Committee

(a) THE EXECUTIVE

The Primate, the Bishop of Tasmania, the Bishop of Bathurst, Bishop B.R. Kyme, Bishop S.M. Smith, Mr R.C. Fordham, Mr N.C. Reid. The General Secretary and the Honorary Treasurer attend.

Bishop B.R. Kyme, ceasing to be a member of the Standing Committee, was replaced by Bishop P.R. Watson.

(b) THE FINANCE COMMITTEE

The Honorary Treasurer, Mr A. Scarra (Chairman); Bishop J.A. Grant, Mr B.J. Norris, Mr N.C. Reid, Mr D.S. Marr and the General Secretary. The Finance and Administration Manager, Mr John Pocknall attends.

(c) LEGAL COMMITTEE

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

Changes in the Episcopate (as at 1 April, 1995)

(a) APPOINTMENTS

- ◆ The Right Reverend R.H. Goodhew enthroned as the Archbishop of Sydney, 29 April, 1993
- ◆ The Right Reverend R.A. Herft enthroned as Bishop of Newcastle on St John the Apostle and Evangelist Day, 1993
- ◆ The Right Reverend G.V. Browning enthroned as Bishop of Canberra and Goulburn on 30 May, 1993

- ◆ The Right Reverend Bruce Clark was consecrated Bishop of the Riverina on St Barnabas' Day, 1993.
- ◆ The Right Reverend David Silk was consecrated Bishop of Ballarat in Westminster Abbey on February 23, 1994, St Polycarp's Day and enthroned in Ballarat on March 19, 1994, St Joseph's Day.
- ◆ The Right Reverend John Noble was consecrated on St Peter's Day, 1993 as an Assistant Bishop and Bishop of the Northern Region in the Diocese of Brisbane.
- ◆ The Right Reverend Ronald Williams was consecrated on St Peter's Day, 1993 as an Assistant Bishop of the Southern Region in the Diocese of Brisbane.
- ◆ The Right Reverend Brian King, was consecrated on St Matthew's Day, 1993 as an Assistant Bishop and Bishop of Parramatta in the Diocese of Sydney.
- ◆ The Right Reverend Reg Piper was consecrated on St Matthew's Day, 1993 as an Assistant Bishop and Bishop of Wollongong in the Diocese of Sydney
- ◆ The Right Reverend Ray Smith was consecrated on all Saints Day, 1993 as an Assistant Bishop and Bishop of Liverpool in the Diocese of Sydney.
- ◆ The Right Reverend Andrew Curnow was consecrated as Bishop of the Northern Region, Diocese of Melbourne on St Barnabas' Day, 1994.
- ◆ The Right Reverend Richard Randerson was consecrated as Assistant Bishop of the Diocese of Canberra and Goulburn on St Thomas' Day, 1994.
- ◆ The Right Reverend Arthur Jones was consecrated as Bishop of Gippsland on St Luke the Evangelist Day, in St Paul's Cathedral, Melbourne and enthroned in St Paul's Cathedral, Sale, 1994.
- ◆ The Right Reverend Philip Huggins was consecrated as Assistant Bishop of the Northern Region in the Diocese of Perth on The Presentation of Christ in The Temple Day, 1995.
- ◆ The Right Reverend Paul Richardson was enthroned as Bishop of Wangaratta on 25 February, 1995.

(b) RESIGNATIONS:

1.1.93 The Right Reverend Owen Dowling
 17.2.94 The Right Reverend Ben Wright

(c) RETIREMENTS:

15.9.92 The Right Reverend Kiwami Dai
 15.7.93 The Right Reverend J.R. Reid
 16.7.93 The Right Reverend J. Hazlewood
 20.8.93 The Right Reverend E.D. Cameron
 4.9.93 The Right Reverend K.B. Mason
 31.7.92 The Right Reverend A.O. Charles
 31.8.94 The Right Reverend A.O. Charles
(as Defence Force Chaplain)
 17.1.94 The Right Reverend Robert Butterss
 8.8.94 The Right Reverend Colin Sheumack
 25.9.94 The Right Reverend Robert Beal

(d) NOTICE OF RETIREMENT:

6.7.95 The Right Reverend J. Bayton
 2.2.96 The Right Reverend A.F.B. Hall-Matthews
 2.2.96 The Right Reverend J. Lewis

(e) DEATHS:

29.11.92 Archbishop Sir Frank Woods (Archbishop of
 Melbourne 1957-1977 Primate 1971-1977)
 28.8.83 Archbishop George Appleton (Archbishop of Perth
 1963-1969)
 31.3.94 Bishop John McKie (Coadjutor Melbourne 1946-
 1960)
 18.11.94 Bishop Ron Richards (Bishop of Bendigo 1957-1974)

(f) NEW APPOINTMENT:

6.9.1993 The Right Reverend B.R. Kyme National Director
 ABM
 1.9.1994 The Right Reverend B.V. King
 Bishop to the Defence Force

**FINANCIAL REPORT
OF THE STANDING COMMITTEE
TO THE 1995 SESSION OF SYNOD**

1. PURPOSE AND CONTENT OF REPORT

- 1.1 This report provides information on financial activities of the Anglican Church of Australia for the years 1992 to 1994 and includes a three year budget for the period 1996-1998 for adoption by the Synod.
- 1.2 The Constitution of the Anglican Church of Australia provides that it shall be a duty of the Standing Committee to apportion among and collect from the Dioceses on an equitable basis the necessary working expenses of the Synod and of the Standing Committee and other expenses specifically authorised by the Synod. The expenses and apportionments are dealt with in the Statutory Fund Accounts of the Standing Committee.
- 1.3 As well, voluntary assessments are raised from the dioceses to meet certain national and international expenditure and those are dealt with in the Special Fund Accounts of the Standing Committee.
- 1.4 The Financial Statements of both Funds are prepared and audited annually. The Financial Statements for the year prior to any Ordinary Session of General Synod are provided to the meeting and statements for other years are provided to diocesan bishops and secretariats. As well a three year financial summary is provided to each Ordinary Session of General Synod.
- 1.5 Accordingly there is attached as:
- * Annexure 1, the audited financial statements of the Statutory Fund for the year ending 31 December, 1994,
 - * Annexure 2, the audited financial statements of the Special Fund for the year ending 31 December, 1994,
 - * Annexure 3, a summary statement of income and expenditure for both Funds for the three years 1992-1994,
- 1.6 Annexure 4 comprises budget estimates for the three years 1996-98 accompanied by explanatory notes. The Standing Committee believes that the budget estimates should be adopted by General Synod as a basis for subsequent annual assessment on the dioceses. General Synod will be requested to authorise the assessment for 1996 and the two subsequent assessments will be authorised by the Standing Committee.
- 1.7 The schedule of proposed statutory and special assessments for 1996 is attached as Annexure 5.

- 1.8 The 1994 Audited Accounts were adopted by the Standing Committee at its meeting on 3-4 March, 1995 and the three year Budgets were recommended to General Synod for approval.

This Financial Report is provided to all dioceses and members of General Synod to provide assistance when financial matters are debated at the 1995 Ordinary Session of the Synod.

2. THE THREE YEARS 1992-1994

2.1 ASSESSMENTS

This period has once again seen great strain placed on the financial resources of the General Synod, however it has been possible to pursue a policy of deficit budgeting during this period which has had the effect of lowering the assessments required for the activities of General Synod. The planned adoption of deficit budgeting is to be phased out by 1998.

Movements in assessments are summarised hereunder:

STATUTORY FUND

SPECIAL FUND

YEAR	ASSESSMENT \$'000	% INCREASE/ (DECREASE)	ASSESSMENT \$'000	% INCREASE/ (DECREASE)
1992	465	(10.7)	277	6.1
1993	461	(0.9)	295	6.5
1994	435	(5.6)	292	(1.0)
1995 (BUDGET)	460	5.7	293	0.2
1996 (BUDGET)	511	11.1	336	14.5

Responses from the dioceses which have so far replied to Standing Committee's enquiries about delayed payments reflect in the main the impact of the recession on diocesan finances.

2.2 COSTS

Variations in costs arose from the following:

STATUTORY FUND

2.2.1 Inflation in costs generally (as measured by the average Consumer Price Index for the capital cities).

AUSTRALIAN CPI

	Index	% Increase
1992	107.9	0.3
1993	110.0	1.9
1994	112.7	2.5

2.2.2 Boards and Commissions

The direct costs of these have been:

YEAR	\$	% INCREASE/ (DECREASE)
1992	55,917	2.8
1993	84,635	51.3
1994	139,337	64.6

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

The major cost increases in 1994 were due to activity arising from the work of:

Liturgical Commission (PBFA)
Prayer Book Production Committee (PBFA)
Women's Commission

2.2.3 Appellate Tribunal Costs

No funds were expended during the 1994 triennium.

SPECIAL FUND

2.2.4 Increases in contribution to Anglican Consultative Council

YEAR	£E	%INCREASE/ (DECREASE)	\$A	%INCREASE/ (DECREASE)
1992	99,750	21.8	188,000	4.4
1993	109,126	9.4	191,000	1.6
1994	96,338	(11.7)	138,893	(27.3)
1995 (BUDGET)	101,010	4.8	188,000	35.3
1996 (BUDGET)	105,998 (Provisional)	4.9	195,000	3.7

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

In 1990 the Anglican Consultative Council introduced a composite Inter Anglican Budget (IAB) to cover ACC and Lambeth, and from 1991 IAB was increased to cover the Primates meetings.

In 1992 IAB was altered again to make the Australian proportion 10.5% of the total rather than the average of 9.79% previously.

A forward exchange commitment has confirmed that the 1995 contribution of \$188,000 will purchase £E91,838 which represents a shortfall of £E9,172 on the requested contribution.

3. THE BUDGET FOR 1996 TO 1998

3.1 Inflation.

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

However as General Synod approves only the 1996 budget the projections for 1997-8 can be amended according to any significant variation in inflation estimates before they are considered by the Standing Committee in subsequent years.

3.2 Provision for the costs of ordinary sessions of Synod.

These are specifically covered by Section 32(2)(b) of the Constitution; there is a resolution of Synod that we set aside monies each year towards the cost of future Synods rather than burden the Synod year with all the costs. The annual provision before interest remains at \$40,000.

3.3 Meetings of the Standing Committee and of its Executive and Finance Committees.

These are provided for by Section 32(2)(c) of the Constitution. The delegation of powers and duties to the Executive and Finance Committees are pursuant to Clause 6(b) of Rule II. For funding, these committees are regarded as extensions of the Standing Committee.

3.4 Board of Electors of Primate.

Monies are set aside each year rather than burden an election year with all of the relevant costs.

3.5 Boards, Commissions and Projects.

The majority of these are appointed by Canons of General Synod and others by resolutions of General Synod and their costs are dealt with under Section 32(2)(c) of the Constitution.

3.6 Appellate and Special Tribunals

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

3.7 Primate's Travel

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

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

The General Synod Secretariat in Sydney undertakes the role of the Registry of the Primate and handles all administration connected with Synod Sessions, meetings of the Standing Committee and of Boards and Commissions appointed by Synod. To carry out these activities Standing Committee now has a Secretariat comprising a General Secretary, three other full-time staff and allowance for continued research for the work of the Commissions. Assistance is provided to the Primate on a part-time basis by an assistant Bishop, resident in Melbourne.

The management of the finances of the General Synod are now handled by a full-time staff person rather than an external accountancy contract and a part-time finance officer.

The General Secretary is also Registrar of the Appellate Tribunal.

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

3.9 **Overseas currency realignments**

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

3.10 **Overall assumptions**

Both the Statutory Fund and Special Fund budgets make provision for continuing the existing activities of General Synod and its Commissions and Task Groups.

Concerning any significant new initiatives not included in the accompanying budgets, it is assumed that these will be agreed by General Synod only after consideration of accompanying costing. Formal adoption of the 1996-98 budget will be left to the end of the 1995 Synod session to cater for the introduction of any such initiatives.

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

Annexure 1

Annexure 1

Annexure 1

Annexure 1

Annexure 1

Annexure 1

Annexure 3.1

GENERAL SYNOD - ANGLICAN CHURCH OF AUSTRALIA
STATUTORY FUND
SUMMARY OF INCOME AND EXPENDITURE 1992-94

	1992 \$'000	1993 \$'000	1994 \$'000
INCOME			
Assessments	465	461	435
% Increase/(Decrease)	(10.7)%	(0.9)%	(5.6)%
Interest	63	55	65
Royalties	16	12	38
Other	2	7	35
TOTAL INCOME	546	535	573
EXPENDITURE			
Primate's Travel	2	13	7
Primate's Assistance	41	40	41
Provisions:			
Outstanding Assessments	-	-	1
Election of Primate	3	-	-
Ordinary Synod	68	76	42
Visit of A'bishop of Canterbury	2	2	2
Constitution Review	-	2	9
Committee Meetings	24	22	22
Trust Corporation	-	-	2
Boards and Commissions	56	85	139
Secretarial/Legal	314	312	310
Amortisation Editorial Fees PBFA	-		30
TOTAL EXPENDITURE	510	552	605
%INCREASE/(DECREASE)	6.2%	8.2%	9.6%
OPERATING SURPLUS/ (DEFICIT)	36	(17)	(32)
Abnormal Income - surplus on sale of fixed assets	-	-	309
NET SURPLUS/(DEFICIT)	36	(17)	277

GENERAL SYNOD - ANGLICAN CHURCH OF AUSTRALIA

SPECIAL FUND
SUMMARY OF INCOME AND EXPENDITURE 1992 - 1994

	1992 \$'000	1993 \$'000	1994 \$'000
INCOME			
Assessments	277	295	292
% Increase/(Decrease)	6.1%	6.5%	(1.0)%
Donations/Legacies	5	2	-
Interest	3	3	3
TOTAL INCOME	285	300	295
EXPENDITURE			
Grants:			
Anglican Consultative Council	188	191	139
Council of the Church of East Asia	3	4	3
National Council of Churches	42	44	33
NCCA-World Christian Action	3	3	-
Aboriginal & Islanders Commission	7	7	5
Christian Conference of Asia	3	4	3
World Council of Churches	12	12	12
Defence Force Board	8	8	8
Conference Costs	9	3	24
Papua New Guinea Appeal	5	2	-
Provision O/S Assessment	3	15	78
TOTAL EXPENDITURE	283	293	305
NET SURPLUS/(DEFICIT)	2	7	(10)

Annexure 4.1

Annexure 4.1

Annexure 4.1

ANGLICAN CHURCH OF AUSTRALIA GENERAL SYNOD
STATUTORY FUND
1996 BUDGET AND PROJECTIONS FOR 1997/98

The 1996 budget schedules for the Statutory Fund show:

- 1) Actual for 1994
- 2) Budget for 1995 - as approved by the Standing Committee in April, 1994
- 3) Budget for 1996 - recommended by the Standing Committee in March 1995 for adoption by General Synod (now incorporating increased grants as resolved by General Synod)
- 4) Projections 1997 and 1998

% increases/(decreases) are in relation to the preceding year

The following notes are submitted for guidance:

Income

- a) Assessments. Deficit budgeting was introduced in 1992 as a means of reducing the accumulated surplus which had been built up in earlier years due to actual expenditure being less than budget. In 1994 the Standing Committee accepted the concept of reducing the surplus by \$240,000 over four years as follows:

1994	\$80,000
1995	\$100,000
1996	\$40,000
1997	<u>\$20,000</u>
	<u>\$240,000</u>

As can be seen from the 1994 Accounts a net operating deficit of \$24,000 resulted as against the budget deficit of \$80,000. The budget for 1996 continues the concept and a deficit of \$40,000 has been assumed in calculating the assessment. (Increased grants as resolved by General Synod had the effect of increasing the deficit to \$48,000, the assessment being unchanged.)

- b) Interest rates varying from 7%-8% have been used for 1996.
- c) Royalties. It has been assumed that royalties on AAPB will close altogether in 1997 and royalties from PBFA have been based on estimates supplied by the Liturgical Commission.
- d) Investment Income estimated for B.T. Split growth and income units.

Expenditure

- a) Primate's Travel and Assistance as advised by the Registrar of the Diocese of Melbourne.
- b) General Synod Meeting Provision - annual provision before interest remains at \$40,000. No reduction has been made in case of deferral to 1999.
- c) Standing Committee meeting includes one residential meeting per annum.
- d) Boards & Commissions - information supplied by Chairs. Assumed meeting of Chairs of Commissions in 1996 after the appointment of members of Commission in 1995. Assumed Prayer Book Production Committee would wind up in 1996. Assumed on advice that the Constitution Review Commission would continue after 1995 General Synod until 1998.
- e) Salaries and Allowances. Staff assumed: General Secretary, Finance and Administration Manager, Secretary to General Secretary and Secretary to Finance and Administration Manager and provision maintained for employment of a research assistant if so required. Increase due to replacement of part-time Finance Officer by full-time Finance and Administration Manager, but extra cost offset by reduction in Accounting and Secretarial fees previously charged by Sydney Secretariat.
- f) Superannuation to cover all staff
- g) Accounting and Secretarial fees reduced to cover only Audit fees previously included in fees charged by Sydney Secretariat.
- h) Rental Increase to cover extra space in Suite 101 as compared to previous suite (move took place after request from Diocese of Sydney) phased in over 1995 and 1996.

Annexure 4.3

ANGLICAN CHURCH OF AUSTRALIA GENERAL SYNOD
SPECIAL FUND
1996 BUDGET AND PROJECTIONS FOR 1997/98

The 1996 budget schedule for the Special Fund shows:

- 1) Actual for 1994
- 2) Budget for 1995 - as approved by the Standing Committee in April, 1994
- 3) Budget for 1996 - recommended by the Standing Committee in March 1995 for adoption by General Synod (now incorporating increased grants as resolved by General Synod)
- 4) Projections 1997 and 1998.

% increases/(decreases) are in relation to the preceding year

The following notes are submitted for guidance:

1. Anglican Consultative Council. The formula enunciated by the Standing Committee in 1988 has been followed. The estimated CPI used for 1994 (when calculated in 1993) was 2% whereas the actual announced on 25 January was 2.5%.
2. Other grants. With exception to grants to National Council of Churches Aboriginal Affairs, which is adjusted yearly for CPI the practice has been followed for maintaining grants on same level for two years - hence 1996 is the same as 1995 (apart from grants increased by resolution of General Synod).
3. Overseas Conferences. This includes \$5,000 in each of 1996 and 1997 for Young Anglicans Conference in 1998 - refer to the Standing Committee resolution October, 1994 and \$7,000 in each of 1996, 1997 and 1998 to cover fares of delegates to World Council of Churches meeting in 1998.
4. Conferences in Australia. This includes reimbursement for payment in 1994 of \$6,000 to cover deficit in Christian Conference of Asia meeting costs in 1994 - refer the Standing Committee resolution October, 1994.
5. Contingencies has been increased on the recommendation of the Executive Committee in December, 1994.
6. No allowance has been made for funding of 1997 Anglican Conference in Australia.

Annexure 5

THE APPELLATE TRIBUNAL

(1) PERSONNEL

Since the last Synod, the President of the Appellate Tribunal, Justice Brian Cox has resigned. The Primate accepted his resignation effective from 30 June, 1995. Justice Cox was elected to the Appellate Tribunal on the nomination of the House of Clergy.

(2) REFERENCES TO THE APPELLATE TRIBUNAL

In March 1995 the Synod of the Diocese of Sydney resolved to refer to the Appellate Tribunal the bill for the "*Preaching and Administration of Holy Communion Ordinance*", which had passed the second reading and committee stages in that synod. The synod scheduled the third reading for October, 1995. This matter was reported to the Standing Committee in March 1995 and the process for this reference is in train.

No other references to the Appellate Tribunal have been made since the last session of General Synod.

ANGLICAN CHURCH OF AUSTRALIA TRUST CORPORATION
REPORT TO THE 1995 SESSION OF SYNOD

Section 13 of the Corporate Trustees Canon 1962 requires that a report of the administration of the Corporate Trustees is required to be made to Synod.

(1) MEMBERSHIP

The membership of the Corporate Trustees changed at the 1992 meeting of General Synod. At that point Mr A.G. James and Mr A.J. Truett resigned and in their place the Synod elected Mr D.S. Marr and Mr T. Tunbridge.

The members are as follows:

The Most Reverend K. Rayner, Primate
 Mr A.B. Greenwood (Melbourne)
 Mr N.C. Reid (Brisbane)
 Mr D.S. Marr (Sydney)
 Mr T. Tunbridge (Sydney)

(2) MEETINGS

(i) The Trustees have met twice since the last Synod.

On 14 June, 1994 the Trustees met along with the Chairman of the Prayer Book Production Committee, a representative of Allen Allen and Hemsley, Solicitors dealing with the Publishing Agreement for the new prayer book.

On 18 November, 1994 the Trustees met and resolved by a majority of four to execute the Publishing Agreement with E.J. Dwyer.

(ii) Five resolutions were agreed to by correspondence.

- On 19 July, 1994 the Trustees authorised any two of their number to sign the Agreement for the publication of *In Living Use*.
- On 2 August, 1994 the Trustees resolved to execute the documents relating to the sale of the property at 8 Grayling Road, West Pymble 2073.
- On 28 October, 1994 the Trustees resolved to authorise the affixing of the Common Seal to an application form for a total investment of \$384,885.00 in the Income Fund of the BT Split Trust.
- On 11 November, 1994 the Trustees resolved to appoint the Reverend D.R. Cole to fill the vacancy created by the resignation of

Canon L.F. Bartlett, to represent the Anglican Church of Australia as a Director of the Australian Hymn Book Company.

- On 6 April, 1995, the Trustees authorised any two of their number to sign the Royalty Agreement with the Anglican Information Office for the publication of AAPB

(3) BUSINESS TRANSACTED BY THE TRUSTEES

In Living Use

The Trustees noted that the document *In Living Use* had been drafted pursuant to General Synod resolution 69/92. The contract entered into by the Trust Corporation is with E.J. Dwyer Pty Ltd. The contract document is held in the General Synod Office.

Australian Hymn Book Company

Canon L. F. Bartlett, previously a Director of the Company on behalf of the Anglican Church of Australia Trust Corporation, resigned in 1994. The Standing Committee nominated the Reverend Dr D.R. Cole, who was appointed by the Trustees.

An Australian Prayer Book 1978

The Trust Corporation is the holder of the copyright of An Australian Prayer Book. In order to take account of the continuing life of this prayer book and market demands for it and changes in ownership of the body called "AIO Publishing", the Trustees requested that a Royalty Agreement be drafted. That Royalty Agreement has now been approved by the Standing Committee of the General Synod, and executed.

The Property at 8 Grayling Road, West Pymble.

The Trust Corporation has disposed of this property, consequent upon the retirement of Mr J.G. Denton and the appointment of the Reverend Dr B.N. Kaye. The funds from this property have been invested under direction from the Standing Committee.

A Prayer Book for Australia

The Prayer Book, the draft version of which is to be presented to the Synod in July in 1995, is to be published by E.J. Dwyer Pty Ltd. The Trustees reviewed this contract on several occasions and at the request of the Standing Committee of General Synod and the Prayer Book Production Committee executed it in November, 1994.

Anglican Insurance

Anglican Insurance Ltd. This Insurance Company ceased operations in 1984. The Trustees entertained an inquiry which would leave the Corporation to be the point of access to the insurer for any claims. The Trustees resolved to seek legal advice as to how best to do this.

Secretary

The Trustees resolved to appoint Mr J.G. Denton as Secretary of the Trust Corporation and thereafter the General Secretary of General Synod from time to time.

Procedures

The Trustees have requested the Legal Committee of the Standing Committee of General Synod to provide advice as to the appropriate procedures that the Trustees should follow in the execution of their duties.

The question has arisen because of the more extensive range of matters brought forward for the consideration of the Trustees and they perceive a need for specific guidelines to be applied within the context of the generally accepted duties and responsibilities of the Trustees.

REPORT OF THE CANON LAW COMMISSION ON PROVISIONAL CANONS P2 -P7 OF 1992

Introduction

The Canon Law Commission has reviewed the various reports, recommendations and comments made by synods, dioceses and others on the 6 canons provisionally made by General Synod in 1992.

The text of the provisional canons is to be found on pages 229 to 239 of *The General Synod Constitution and Canons* (the Green Book), 1992 edition.

The Commission's reports on the comments on each provisional canon are set out below.

Preliminary comments

The report from the Diocese of Melbourne suggested that some attention ought to be given to the presentation of the canons, for instance by adding a preamble to each canon to show that it derives from the 1603 canons and that it is the desire of General Synod to restate certain provisions for the Anglican Church of Australia. It may also be necessary to define some terms used in the canons, (especially 'minister', which in some cases ought to include both ordained and lay ministers) and perhaps consider whether the language used in the canons is always the most appropriate for this age. There is a case for the canons doing rather more than merely restating the relevant parts of the 1603 canons, though the Melbourne report agreed that the scope of this exercise is limited.

The Melbourne report also commented that in due course it would be useful to publish a booklet of canons of General Synod that are fundamental to the Church - canons on the subjects covered by these provisional canons would be among those regarded as fundamental.

The Commission agrees with these comments. However, on the question of preambles, does not think it appropriate to add preambles to the present 6 provisional canons at this stage.

Canon P2, 1992 - Canon concerning Vesture of Ministers

Assents by: 17 dioceses

Dissents by: Ballarat

Deferred by: Armidale (select committee to report to 1995 synod), Carpentaria

Not yet considered by: Bendigo, Rockhampton, Sydney, Willochra

1. General concerns

Ballarat appears to have dissented from the canon on the following bases -

- (a) contrary to the canon's wording, there is a doctrinal significance in clerical vesture;
 - (b) it is impossible to include a clause protecting those whose consciences cause them to wear a surplice, but not to protect those whose consciences cause them to wear eucharistic vestments.
2. Concerns centred on clause 3
- (1) Bathurst only assented on the basis that the following covering clause was added to its adopting ordinance -

"3. The Synod in assenting to this ordinance does not intend to depart from the principle that there shall always be in this Diocese a minimum standard of dress for those leading the worship services of our Church which minimum is set by the Synod of the Diocese or in so far as Synod has not made provision by the Bishop."
 - (2) Brisbane recommended that in clause 3 the words "may wear" be replaced by "shall wear" or, alternatively and preferably, the words "may wear such" be replaced by the words "shall comply with such standards of".
 - (3) These matters were debated by the General Synod in 1992, yet the provisional canon was accepted in its present form.
 - (4) The Canon Law Commission accordingly recommends that the provisional canon be put to General Synod in its present form.
 - (5) However, if an amendment is to be made to accommodate Bathurst/ Brisbane comments, it might take the form of the addition of a clause to follow clause 2 -

"2A. This Church recognises that each diocese may insist on a minimum standard of dress for those ministering in Divine Service in a Cathedral or church.'.

Canon P3, 1992 - Canon concerning Oaths Declarations and Assents

Assents by: 17 dioceses

Dissents by: Adelaide, Ballarat, Brisbane and Sydney

No returns from: Armidale, Rockhampton and Willochra

1. Clauses 2 and 3

Adelaide proposed provision for an affirmation as an alternative to an oath out of concern for those who object on scriptural grounds to an oath. Given the traditional order of our denomination and the provision in the Articles of Religion regarding

oaths, the Commission was not in favour of this proposal. There is appended, however, suitable amendments to give it effect if this is thought desirable.

2. Clauses 2(c)(ii), 4(c)(ii) and 5(c)(ii).

Brisbane proposed that clause 2(c)(ii) would better read "following a period when that member did not hold a licence from the bishop of that diocese, and ...". This would extend the operation the Commission had intended to every occasion within a diocese when a member whose licence had lapsed was re-licensed. The Commission's draft only operated where a member served outside the diocese for a time. The Commission is not persuaded that this more extensive obligatory use of the oath of canonical obedience is desirable. Given that clause 7(1) allows a diocese to make additional provision, the Commission recommends against any change in clause 2(c)(ii).

The same point arises in respect of clauses 4(c)(ii) and 5(c)(ii).

3. Clause 2(d), 4(d) and 5(d)

Melbourne drew attention to the technical inaccuracy of consecration "as an assistant bishop". The consecration is as a bishop; appointment as an assistant bishop is a distinct matter. This is technically correct but, as it is necessary in clause 2(d) to distinguish this consecration from consecration as a bishop of the diocese, the Commission prefers to adhere to the present draft because of its simplicity; the intention is unmistakable. This same point arises in clauses 4(d) and 5(d).

4. Clause 4

Concern was expressed by Adelaide, Sydney and Brisbane that no form of declaration and assent is prescribed. Sydney and Brisbane, however, are opposed as to the appropriate form. A form was proposed by the Commission in the original Bill. It was deleted at General Synod because of criticism. The Commission recommends the insertion of a form in a new clause 5, with consequential renumbering. The form now proposed (see proposed amendments below) takes account of points made in the debate in General Synod; it is an amalgamation of the form in Canon No. 7 of 1973 and the form which the Commission previously proposed.

5. Clauses 5 and 6

Adelaide was concerned to ensure that a diocesan or provincial synod or constitution might prescribe a form of assent to the constitution and ordinances of the diocese or province, which would preserve the existing constitutional position in Adelaide. The Commission proposes amendments to accommodate this view (see proposed amendments below) but not so as to allow for future individual diocesan prescription.

Sydney was concerned that there should not be a requirement of assent to the constitutions and laws of the Church, it seems out of concern that a constitutional or legislative provision might in conscience be seen by an individual to be contrary to the teaching of Holy Scripture or not part of the law of the Church. The

Commission notes property to give effect to this concern would be to deny the objective of the assent. The Commission does not recommend any change to clauses 5 and 6.

6. Clause 9

Brisbane proposed a re-draft of clause 9 to repeal canon 36 of 1603 entirely and to restate in contemporary language and form the requirements for licensing. The Commission shares this objective but it has the view that the appropriate place for this is a ministry canon. Clause 9 preserves the operation of the necessary part of canon 36 pending a ministry canon. The Commission recommends against any change to clause 9.

7. General format

Brisbane proposes that the canon would be better laid out if the forms of the oaths, declarations and assents were in a schedule. The Commission gave consideration to this possibility when drafting the Bill but decided on the present layout as it was likely that most people would find it easier to follow. The Commission recommends against any change to the format.

8. Amendments recommended by the Commission

(1) After clause 4, insert -

"Form of declaration and assent to doctrine and formularies

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

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

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

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

(2) In clause 6 -

(a) after "6" insert "(1)";

- (b) for "Whenever" substitute "Subject to sub-sections (2) and (3), whenever";
- (c) substitute the following for the form -
- "I do solemnly and sincerely declare my assent to be bound by the Constitution of the Anglican Church of Australia and the constitution of the province of and of this diocese and by the canons, statutes, ordinances and rules, however described, from time to time of the synod of this diocese, and of the General Synod and the provincial synod (or council) which have force in this diocese.";
- (d) insert -
- "(2) The form prescribed in sub-section (1) may be varied by deleting provincial references in a diocese which is not within a province.";
- (e) insert -
- "(3) in a diocese in which an existing provision of the constitution of the diocese prescribes a different form of assent the diocesan form may be used instead of the form in sub-section (1).".
- (3) After clause 9 insert -
- "Canon 7, 1973 repealed**
- The form of Declaration and Assent Canon 1973 is repealed.
- (4) The clauses of the Bill be renumbered consequentially on the insertion of the additional clauses proposed above.
9. Further amendments (not recommended by the Commission) to allow for a declaration instead of an oath
- (1) In clause 2, after "oath" insert "or declaration".
- (2) In clause 3 -
- (a) after "3" insert "(1)";
- (b) insert -
- "(2) Whenever a declaration of canonical obedience is taken by a member of the clergy or laity, the form in sub-section (1) shall be used but it shall be modified by -

- (a) substituting for "swear" the phrase "sincerely and solemnly declare"; and
- (b) deleting the concluding sentence.

Canon P4, 1992 - Canon concerning the Holy Communion or the Lord's Supper

Assents by: 10 dioceses

Dissents by: Adelaide, Ballarat, Brisbane, Canberra and Goulburn, Grafton, Tasmania, The Murray

No returns from: Bendigo, Gippsland, Melbourne, Newcastle, Perth, Sydney and Willochra

1. Concerns centred on clause 3

- (1) A number of comments were directed to the provision that the priest must receive the sacrament first. This provision was placed in the provisional canon on the advice of leaders of the Church who had assured the Canon Law Commission it was the existing rule. Comments noted difficulties where congregations wish to distribute the elements one to each other, or in cases of extended communion. There may be a case for adding the word 'normally' into clause 3, but the Commission's view is that the canon should go forward to General Synod in its existing form.
- (2) Other comments were directed to the word 'minister'. This word was used in by the Commission because it is the word used in the Book of Common Prayer. There is not intention of supporting the view that anyone other than a priest should celebrate the communion. AAPB uses the word 'priest' in the relevant rubrics. The Commission considers that the word 'minister' should be retained as it has been used throughout the canons, but notes the concern of some dioceses.

2. Clause 4

The word 'individually' has generated some comments. This has engendered debate on subjects like intinction. The thought that clause 4 might be better phrased as follows

"The sacrament must be offered in both kinds to every communicant".

3. Clause 5

This clause appears to have engendered the greatest debate. One problem is for those who are allergic to gluten in bread, but the major source of comment was over the possibility of unfermented grape juice being used in the communion.

It should be noted that the Bill as presented to General Synod in 1992 had this clause read as follows -

'5. The bread offered must be wholesome and wine offered must be fermented juice of the grape and of good quality.'

The amendment by putting in sub-clause 2 allowing unfermented juice of the grape to be used with the approval of the bishop was inserted on the floor of Synod.

The Commission still considers that its original draft is the preferable one but it is conscious that a majority of those present at the 1992 General Synod were prepared to permit unfermented grape juice to be used in certain circumstances. The Commission considers, however, that the provision of clause 5(2) are probably too loosely expressed. The Commission suggests to the General Synod that it might pass clause 5 in the following form -

'5. The bread offered must be wholesome and wine must be fermented juice of the grape and of good quality save that for special needs of individual communicants the minister may for such person with the authority of the bishop use unfermented juice of the grape.'

4. Concerns about clause 6

(1) The Commission considers that the present clause 6 should be numbered 6(1) and, to make the canon cover the field, something should be said about what is to happen to other clergy if a bishop makes a determination that one member of clergy is justified in refusing a person communion.

(2) It must be realised that the purpose of clause 6 is that generally speaking all members of this Church have a right when they present themselves for communion, to receive the sacrament. Generally speaking, a priest is not to deny that right without the bishop's imprimatur though the priest may do so in the case of open and notorious scandal for a short time. If the bishop indicates to a priest that the priest is justified in refusing communion, it would appear to be absurd to have every other priest in the diocese having to admit the person to communion until the bishop has been asked again. The scheme is a little awkward in that the Australian Church to date has no official process of excommunication. The Commission suggests a new sub-clause (2) be added to clause 6 as follows -

'(2) Should the bishop direct a minister under sub-section (1) not to admit a person to the Holy Communion, every other minister in the diocese is justified in refusing that person admission to the Holy Communion unless and until the bishop otherwise directs.'

(3) Clause 6 also leaves open the question as to whether it should apply to every assistant curate or only to the priest in charge. The Commission considers that in the first line of the existing clause 6, the priest in charge is the person who should take action, but in the case of immediate scandal, it must be the priest who is actually celebrating the communion when the person presents himself or herself to receive the sacrament. Accordingly, the Commission considers that clause 6(1) should commence -

'If a minister who has a cure of souls believes that ...'

and, in the proviso, the word 'the' should be omitted and the word 'any' substituted.

5. Other concerns

- (1) One diocese suggested that it would be useful to have the following additional clause -

'A diocesan synod may promulgate rules and guidelines not inconsistent with this canon for the administration of the Holy Communion or the Lord's Supper within the diocese.'

The Commission does not consider this to be appropriate. The canon is dealing with the core matters concerning the Holy Communion. It is not covering the field. Many of the procedural matters connected with the service are contained in the rubrics to the Book of Common Prayer or to AAPB. Custom may vary from diocese to diocese. There does not appear to the Commission to be any need to incorporate a specific power in diocesan synods to lay down guidelines.

- (2) It was also suggested by one diocese that to replace canon 21 of 1603 an additional clause should be inserted -

'Furthermore, no bread or wine newly brought shall be used; but the first words of institution shall be rehearsed when the said bread and wine shall be present upon the Communion Table.

Certainly this represents the BCP position. The Commission does not consider that it should be written into the canon but that this question be referred to the Doctrine Commission and the final decision made by the Synod incorporated in rubrics in the then Common Prayer Book. In the meantime the existing rubrics will apply.

- (3) Other suggestions were made that the word 'Eucharist' should be employed in the canon and that clause 2 should be expanded to refer to places other than churches and that there should be some elaboration on the word 'celebrated'. The Commission does not consider that in a general canon dealing with core matters these suggestions should be taken up.

6. Footnotes

The Commission considers that it may be appropriate, seeing that the canon does not deal with every aspect of the Holy Communion, for the General Synod to be encouraged, in accordance with modern legislative practice, to issue copies of the canon in due course with footnotes reminding 'users' of the existence of the rubrics in the Book of Common Prayer and AAPB dealing with Holy Communion and other canons dealing with admission to the Holy Communion such as those found on pp 91, 115 and 118 of the 1992 edition of the Green Book.

Canon P5, 1992 - Canon concerning Baptism

Assents by: Adelaide, Armidale, Bathurst, Brisbane, Bunbury, Carpentaria, Grafton, Northern Territory, North West Australia, Riverina

Dissents by: Ballarat, Canberra and Goulburn, The Murray, Wangaratta

Reports by: Ballarat (Synod), Brisbane (committee appointed by Archbishop in Council), Melbourne (Diocesan Council), Bishop of The Murray (following consideration of the provisional canon by synod)

1. The provisional canon generally

(1) The Brisbane report suggests that provision should be made for -

- (a) notification of private baptism to the incumbent of the parish;
- (b) the reception at public worship of a person baptised privately;
- (c) a prohibition against re-baptism.

(2) The Melbourne report agreed that there should be separate canons for baptism and confirmation but hoped that the two would be juxtaposed in any sequence of canons.

(3) The report from The Murray contained -

- (a) a further comment was that there was no allowance for baptism 'in extremis' as there was in canon 69 of 1603;
- (b) synod asked whether, if any person in good standing can baptise in extreme circumstances, this should be included in the legislation or whether it fell within the power of section 13 of (this provisional canon);
- (c) it was of the opinion that (this provisional canon) ought to have made a clear statement that re-baptism was not permitted but that conditional baptism should be allowed.

2. Clause 2

The Melbourne report contains -

"The canon ought to cover baptism in chapels and hospitals etc. Perhaps section 2 ought to be more qualified by excepting sections 3 to 8 in case of extreme pastoral need".

3. Clause 4

The Murray report says that "the view of the members was that the first rubric in BCP 1662 'The Ministration of Baptism to such as are of riper years and able to answer for themselves' ought to find a place in clause 4 of (this provisional canon) (this rubric concerned 'timely notice', due care for their examination and their exhortation for preparation).

4. Clauses 4 and 5

The Melbourne report suggested that these clauses may be better expressed in the passive.

5. Clause 6

The Ballarat report says that the provisional canon failed for two reasons, one of which is -

"Paragraph 6 requires of sponsors only that they profess to be Christians while paragraph 8 requires that they should themselves be baptised. This needs to be clarified and the synod held that no person should be a sponsor unless himself/herself is baptised."

(The other reason concern clause 8)

6. Clause 8

(1) The Ballarat report says that the second reason for the 'failure' of the provisional canon was that clause 8 does not require that a sponsor shall be confirmed. 'Since confirmation and first communion are sacramentally integral to initiation as we have received it, synod would wish that canonical provision would be made for at least one sponsor to be confirmed and communicant. Unless this is so the promises made by sponsors at baptism would be evacuated of some significance.'

(2) The Murray report contains -

'comment was made that the hope in clause 8 that godparents or sponsors should be persons who would faithfully fulfil their responsibility was not able to be tested, and for that reason made bad law. There should be some inquiry as to the Christian commitment of the godparents'.

7. Clause 10

The report from The Murray says 'it was considered that it would be a loss to have canon 30 on the explanation of the sign of the cross in baptism passed over by the abbreviated clause 10'.

8. Clause 11

The Melbourne report suggests that clause 11 would better follow clause 2, so that the statement of how baptism takes place follows the requirement that baptism be administered at public worship.

9. Comments of the Canon Law Commission

(1) It should be noted that the Liturgical Commission's proposed revision of the Prayer Book to be considered at General Synod contains a new liturgy for baptism which includes rubrical notes on the following subjects-

- (a) administration at public service on Sundays;
 - (b) explanation of the sign of the cross in baptism;
 - (c) emergency baptism;
 - (d) the use of oil at the signing of the cross;
 - (e) the presentation of the lighted candle.
- (2) While there is no legal reason why the following matters should not be repeated in the canon if the Synod thinks fit, the Commission recommends no change:
- (a) whether the enlarged explanation of the sign of the cross used in baptism as set out in the rubrical note to the baptism liturgy should be repeated in clause 10;
 - (b) whether the canon should include provision for emergency baptism and reception and notification as are set out in the rubrical note to the baptism liturgy;
 - (c) whether the canon should contain a prohibition against re-baptism.

The explanation of the sign of the cross was set out at length in canon 30 of 1603. The matters of emergency baptism and re-baptism were not referred to in the canons of 1603. All three matters are the subject of rubrics in the Book of Common Prayer of 1662 which of course still pertains.

- (3) The Commission recommends the following amendments to the canon as a consequence of its consideration of the reports:
- (a) clauses 4 and 5 should be omitted;
 - (b) a new clause 5 should be inserted -
 - "5. Except in extreme circumstances -
 - (a) the minister, before baptising any person able to answer for himself or herself, shall be satisfied that such person has been instructed and prepared in the christian faith; and
 - (b) the minister, before baptising an infant or person who cannot answer for himself or herself shall be satisfied that the parents or guardians of the infant or person have been instructed that the same responsibilities rest on them as are required of the godparents.";
 - (c) in clause 6, delete "sponsoring parent, guardian or godparent" and insert "parent or guardian";
 - (d) in clause 8, delete "For every child to be baptised there should usually be three godparents" and insert "Every child to be baptised shall have at least one and usually three godparents";

- (e) clause 11 should follow clause 2 and be numbered 3 and "baptize" should be spelled "baptise";
- (f) clause 3 should be renumbered 4 and clause 12 to 16 should be renumbered 11 to 15.

Canon P6, 1992 - Canon concerning Services of the Church

Assents by: Adelaide, Ballarat, Bathurst, Bunbury, Carpentaria, Newcastle, NT, NW Australia, Riverina, Rockhampton and Wangaratta.

Dissents by: Brisbane, Canberra and Goulburn, Grafton and The Murray.

Reports by: Brisbane (unofficial), Grafton, Melbourne (Diocesan Council) and The Murray:

1. General

Melbourne suggested that this canon should cover services not only in parish churches and cathedrals but should also set rules for services in other licensed places of worship, eg chapels in schools, hospitals etc. The Commission is of the view that this is not appropriate in most clauses in this canon, which deals only with public worship, but recommends a change in clause 4.

2. Clause 3

Brisbane suggested that clause 3 should be amended to read:

- "3. Divine service must be held **according to one of the forms authorised in section 4 of this Canon** in every Cathedral and, wherever possible, in the church or one of the churches in every parish at least once on all Sundays, **Christmas Day, Ash Wednesday, Good Friday, Ascension Day and the red-letter days as set out in the Calendar which forms part of An Australian Prayer Book or in any calendar authorised by lawful authority in substitution for that calendar.**"

The Commission does not agree but is of the view that the canon should state only the minimum requirement.

3. Clause 4

The Commission agrees with the Melbourne comment in relation to this clause. It ought to apply to the authorisation of forms of service, wherever they are used. The Commission recommends omitting "for use in the church in any parish".

4. Clause 5

Melbourne suggested clause 5(1) may be more appropriate in the passive voice, as the reference to 'minister' is limiting - 'variations may be made...' would be better. The Commission does not think that that change is necessary.

5. Clause 6

Melbourne thought it might not be clear that this clause permitted a service in two or more languages. The Commission is of the view that the clause as drafted does, in fact, permit more than one language.

6. Clause 7

Brisbane suggested adding the following to the end of clause 7 -

"The preacher must endeavour to expound the scriptures, to the glory of God and to the edification of the people."

or, in the alternative, adding the words "**and the way of discipleship**" after "to expound the scriptures". The Commission does not agree that either of these changes is appropriate in a statement of the minimum requirements.

7. Clause 10

(1) Grafton suggested substituting the following for clause 10 -

"10. Exorcism and the Ministry of Deliverance is a normal and proper ministry of the whole people of God. As such, it should come under the General Authority of the Diocesan Bishop without the appointment of particular persons in a Diocese who would be the only persons permitted to conduct this ministry."

This raises an issue of whether or not to expand the statement presently in the canons of 1603. Clause 10 simply reproduces the present provision. The Commission does not recommend any change at this stage.

(2) Melbourne asked why exorcism should be regulated any more than any other form of ministry and whether it would not be better, in any event, to deal with exorcism in the proposed ministry Canons. The Commission does not disagree with this suggestion and would expect this point to be taken up in the ministry canons.

8. Clause 11

(1) Brisbane thought that clause 11 ought not to repeal Canon 67 until provision is made in the canons of General Synod for a requirement that the sick be visited. The Commission does not think that the retention of Canon 67 achieves the intention of the suggestion and recommends no change.

(2) The Synod of The Murray was persuaded that repeal of the 1603 canons cited in s.11 would remove the material from the traditional source of Anglican doctrine defined classically in the seventeenth century and having perennial application. The Commission would comment that the exercise that General Synod is undertaking necessarily requires the review of the 1603 canons and their adoption in a new form in the laws of this Church.

Canon P7, 1992 - Canon concerning Confirmation

Assents by: Adelaide, Armidale, Bathurst, Bunbury, Carpentaria, Grafton, North Queensland, Northern Territory, North West Australia, Riverina, Rockhampton, Tasmania and Wangaratta.

Dissents By: Ballarat, Canberra and Goulburn and The Murray.

Reports by: Ballarat, Brisbane, Grafton, Melbourne and The Murray.

1. Ballarat reported that the canon failed assent for 2 reasons -
 - (1) Clause 2 describes confirmation in terms of one of the three main understandings of its significance in the Anglican tradition -
 - (a) "Baptism and confirmation are a single sacramental whole, a group of rites which perform and complete initiation: therefore confirmation is part of baptism and should precede first communion."
 - (b) "Baptism is the sacrament of initiation and confirmation the sacrament of adult, complete membership: therefore confirmation conveys additional grace to undertake full responsibility."
 - (c) "Baptism is the gospel rite of initiation and confirmation is a formal reaffirmation of vows, not necessary in the case of adult baptism."

The canon is consistent with (b) and (c) but excludes (a).

- (2) Continues this view and limits confirmation to a public affirmation and a rendering of appropriate account of the faith and life expected of a Christian. This seems to exclude the view of those who would follow the practice (with warrant throughout the history of the Church) of confirming children and those who would wish to present candidates who were intellectually disabled.

2. Clause 2

Brisbane proposed that "suitably" should be inserted before "instructed". Melbourne suggested the gender specific language might be removed and commented that some in the Church take the view that the reference to "hands" ought to be in the singular. The Commission was not persuaded to adopt these suggestions.

The Murray suggested replacing "another bishop" with "a bishop" to remove the tautology. The Commission agrees with this suggestion.

3. Clause 3

Grafton suggested that instead of "who has a cure of souls", the words "who has pastoral responsibility" be substituted, both in clause 3 and in clause 4. The Commission does not agree.

Melbourne suggested omitting "later". The Commission agrees.

4. Clause 4

Brisbane suggested omitting "as set forth in the Scriptures and in the Catechism", adding "and life" after "Christian life" and substituting "authorised prayer books of this Church" for "catechism". The Commission does not agree.

5. Clause 6

The Murray considered that the omission of canon 60 of 1603 which regarded episcopal laying on of hands on children as a custom continued from the times of the Apostles was to be regretted. Sponsors for confirmation candidates were not provided for in P7 and there is no reference to the concluding rubric in the order of confirmation (1662). The Commission does not agree.

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