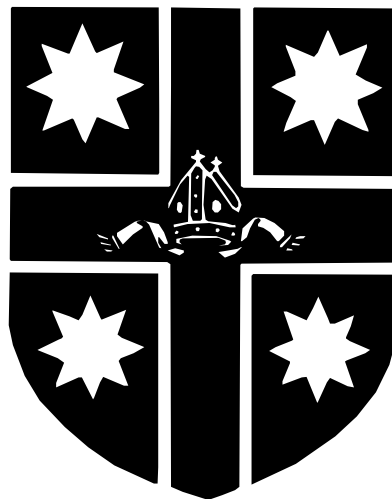


**ANGLICAN CHURCH
OF
AUSTRALIA**



**PROCEEDINGS
OF THE
TWELFTH
GENERAL SYNOD
2001**

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SYNOD ARRANGEMENTS

The Twelfth General Synod was held in Brisbane from 21 to 27 July 2001. As with the previous Synod this Synod was held in a hotel which provided for a very high level of facilities for the conferencing activity of the General Synod. The local arrangements for the Synod were very effectively made by the host Diocese of Brisbane. It maximised the opportunities for Synod members to interact with each other outside the formal sessions of the meeting of the Synod. The Synod included visits to parishes in the diocese on Sunday morning. The daily programme was similar to the Adelaide Synod and Wednesday provided an evening off for Synod members following a reception given to the Synod by the Premier of Queensland the Honorable Mr Peter Beattie.

This different pattern of Synod was established in Adelaide continued and developed in the Brisbane meeting with very great success and to the wide spread satisfaction of members of the Synod.

In terms of the processes of the Synod itself, the small group discussion pattern which was established in Adelaide was continued and refined in Brisbane so that the small group discussions had more precise outcomes. This small group process was part of the introduction into the life of the General Synod in 1988 of principles learned from conflict resolution processes.

Two processes contributed very significantly to this success - the *conflict resolution processes* which have been developing over the last two Synods and the *operation of the amendment sheet and associated "huddles"*.

Following the Melbourne Synod in 1995 investigations were made of the Conflict Resolution Network in Sydney. Work was done to develop processes and proceedings in meetings such as the Synod which would allow conflicts to be resolved or at least addressed in a way that minimised communication problems. In this way, the real issues of difference could be brought out more clearly and in ways which were respectful, courteous and creative.

Those processes were set in place at the Adelaide Synod. They involved the introduction of Protocols for participation by members of Synod which were almost universally observed. A group discussion process was introduced where contentious issues were introduced by lead speakers who spoke from different perspectives or points of view, followed by questions of elucidation, and then small group discussion of the issues identified by the two lead speakers. Those questions identified the most crucial issues in trying to formulate an opinion about the matter before the Synod. The groups for these discussions were made up of people from different dioceses and were also used for the morning worship which had been integrated into the structure of the Synod programme. In order to achieve this mix, dioceses were located in groups of not more than about 12 to 14 and seated in such a way that on turning round, they formed a group with people from other dioceses.

In the 1998 Synod there was some confusion as to the outcomes expected from the small group process. At the most recent Synod, the group discussion processes were further developed so that there was a clearer understanding of how the discussions

related to the stage the matter had reached in the life of the General Synod. This was set out in the preliminary material. Thus, the Women Bishops bill was a matter for decision, whereas the motion on sexuality was a matter of examining and elucidating options. Appropriate questions and documentation were prepared for the small groups and made available to the Synod members on the day on which the matter was being considered. This documentation was generally prepared by the lead speakers for each topic in consultation with the General Secretary.

There were a number of ecumenical guests at this Synod and the daily bible studies were led by the Reverend Professor James Haire, President of The Uniting Church in Australia. The opening service of The Synod was held on Sunday evening in St John's Cathedral and the closing Synod service was held on Friday morning. The Synod was presided over by Archbishop Peter Carnley of Perth who was elected Primate in March 2000. Archbishop Carnley also presided at the two Synod services.

Officers of the Synod

OFFICERS OF THE SYNOD

THE TWELFTH GENERAL SYNOD

OF

THE ANGLICAN CHURCH OF AUSTRALIA

21 – 27 JULY 2001

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Archbishop Peter Carnley, Primate

CHAPLAIN TO THE PRIMATE

The Reverend S. Mullen

CHAIRMAN OF COMMITTEES

The Hon. Justice D.J. Bleby

DEPUTY CHAIRMAN OF COMMITTEES

The Hon. Mr Justice P.W. Young

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Reverend C. Moroney**Lay Secretary**

Mrs A. Skamp

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Secretary:	Bishop J. Harrower

HOUSE OF CLERGY

Chair:	Dean D.J.L. Richardson
Secretary:	Canon B.J. Greaves

HOUSE OF LAITY

Chair:	The Honourable Justice D.J. Bleby
Deputy Chair:	The Honourable Mr Justice P.W. Young
Secretary:	Mrs A. Skamp

GENERAL SECRETARY

The Reverend Dr B.N. Kaye

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Archbishop Peter Jensen (Sydney)

Archbishop Peter Watson (Melbourne)

Bishop David Bowden (Bendigo)

Bishop Peter Brain (Armidale)

Bishop George Browning (Canberra & Goulburn)

Bishop Bruce Clark (Riverina)

Bishop David Farrer (Wangaratta)

Bishop Phillip Freier (Northern Territory)

Bishop Roger Herft (Newcastle)

Bishop John Harrower (Tasmania)

Bishop Philip Huggins (Grafton)

Bishop Richard Hurford (Bathurst)

Bishop Arthur Malcolm (Indigenous)

Bishop David McCall (Bunbury)

Bishop Tony Nichols (North West Australia)

Bishop David Silk (Ballarat)

Bishop Ron Stone (Rockhampton)

Bishop Graham Walden (The Murray)

Bishop Gary Weatherill (Willochra)

Bishop Clyde Wood (North Queensland)

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 Dean Steven Ogden
 The Reverend Caroline Pearce
 The Reverend John Roffey
 The Reverend John Stephenson
 The Reverend Cathy Thomson

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 Mrs Helen Carrig
 Mr Peter Casson
 Ms Lavinia Gent
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Bishop Godfrey Fryar

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House of Laity

Dr Joan Buchanan

Ms Patricia Cameron

Dr Beth Heyde

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Canon Barbara Darling

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 Mr Peter Mitchell
 Mr John Price
 Mr Cec Shevels

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 The Reverend Salatelu Joe
 The Reverend James Leftwich

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 Mr Michael Fellows
 Mrs Constance Saveka

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House of Laity

Mr Wayne Sutton

DIOCESE OF NORTHERN TERRITORY**House of Clergy**

The Reverend Saibo Mabo

House of Laity

Mr Max Horton

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 Canon Kay Goldsworthy
 Canon Theresa Harvey
 The Reverend Johnathon Joyce
 Bishop David Murray
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 Archdeacon Jack Thomson

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 Mr Ian Carter
 Ms Liz Criddle
 Dr Cynthia Dixon
 Mr John Kollosche
 Mrs Pamela Leiper
 Hon Mr Justice Kevin Parker AO RFD
 The Honourable William Pidgeon
 Mr Eric Ross-Adjie

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Archdeacon John Gibson

House of Laity

Mr Ray Highfield

DIOCESE OF ROCKHAMPTON**House of Clergy**

Dean Chris Whittall

House of Laity

The Honourable Grant Britton SC

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 Canon John Cornford
 The Reverend Dane Courtney
 The Reverend Dr Glenn Davies
 Canon Terry Dein
 The Reverend Dr Robert Doyle
 Archdeacon Trevor Edwards
 The Reverend Neil Flower
 Bishop Robert Forsyth
 The Reverend Bruce Hall
 The Reverend Narelle Jarrett
 Dean Boak Jobbins
 Bishop Brian King
 The Reverend Chris Moroney
 Archdeacon Diane Nicolios
 Bishop Reg Piper
 Canon Jim Ramsay
 Bishop Ray Smith
 The Reverend Lindsay Stoddart
 The Reverend Peter Tasker
 The Reverend Zac Veron
 The Reverend John Woodhouse
 The Reverend Stephen Semenchuk

House of Laity

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 Dr Marcia Cameron
 Mr Neil Cameron
 Miss Stephanie Cole
 Mrs Wendy Colquhoun
 Mr Rodney Dredge
 Mr Clive Ellis
 Mr Philip Gerber
 Mrs Heather Jones
 Mr Geoff Kyngdon
 Mr Graeme Marks
 Mr Doug Marr
 Mr Ian Miller
 Dr Barry Newman
 Miss Evonne Paddison
 Mr Mark Payne
 Mrs Lesley Ramsay
 Miss Margaret Rodgers
 Dr Laurie Scandrett
 Ms Karen Sowada
 Mr Robert Tong
 Mr Riley Warren
 Dr Ann Young
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 Canon Robert Legg

House of Laity

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 Dr Derek Walter
 Mrs Jeanne Wherrett

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Mr John Parsons

DIOCESE OF WANGARATTA**House of Clergy**

Archdeacon James Brown
 Dean Ray McInnes

House of Laity

Dr David Mitchell
 Mr David Parsons

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House of Laity

Mr Trevor Briggs

Members of the Synod

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House of Clergy

The Reverend Di Langham

The Reverend Charles Loban

House of Laity

Ms Rose Elu

Mrs V Sahanna

Presidential Address

**PRESIDENTIAL ADDRESS
OF THE MOST REVEREND DR PETER CARNLEY AO,
PRIMATE OF AUSTRALIA**

**DELIVERED AT THE TWELFTH GENERAL SYNOD
OF THE ANGLICAN CHURCH OF AUSTRALIA,
BRISBANE, ON SATURDAY 21 JULY 2001**

Welcome everyone to this General Synod, and a particular welcome to those members of Synod for whom this is a first time experience. It is also a pleasure to welcome our ecumenical guests, and a special welcome to Professor James Haire whom we thank for undertaking to preach for us at the opening and closing eucharists and for leading our Bible studies each morning of the Synod. Our bilateral ecumenical dialogues have moved forward in a very encouraging way during this last year, and at this General Synod we are making history by having a member of one of our ecumenical partner Churches, rather than a member of our own Communion, opening up the Word of God for us. We are most appreciative.

May I also say at the outset 'thank you' to Bruce Kaye and his staff at the General Synod Office who, at least on the face of it, seem to have managed the administrative work load in preparation for this General Synod with remarkable equilibrium and calm. Our thanks are also due to the Brisbane Organising Committee and especially to the Synod Co-ordinator, Lyn Comben, and to the Dean of Brisbane, David Thomas, who has had charge of organising the worship. We well appreciate that a great deal had to be achieved within the limits of a finite budget. Be assured that we are enormously grateful for all your efforts in our behalf. We are all pleased to be here in sunny Queensland, and, of course, at this time of the year, the Melbourne representatives are absolutely delighted to be here.

One notable absence from this General Synod, is that of our anticipated Brisbane host, Archbishop Peter Hollingworth. Given the new and important responsibilities that now claim his attention, we take this opportunity to wish him and his wife Ann well during their time at Yarralumla. Indeed, during the next five years of time out from full time episcopal ministry, but close continuing engagement with the affairs of the nation, we assure them both of our regular prayers.

This is the twelfth General Synod since this Church adopted its national Constitution in 1962. The institutional life of General Synod, however, goes back well beyond 1962. Indeed, the first steps towards the coordination of mission and ministry in this part of the world, born of a sense of an emerging regional if not yet national identity, began with the first meeting of Australasian Bishops in 1850. Some of those who attended that meeting in 1850, from which the most enduring positive outcome was the formation of the Australian Board of Missions, spoke of it as a 'synod'; others had qualms about whether it would be interpreted in England as a challenge to the Royal Supremacy. It certainly heralded the development of synodical government within the then existing dioceses of this country. Then followed the first General Synod in 1872.

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These first tentative constitutional developments within the history of our Church were well ahead of the secular constitutional conventions of later in the nineteenth century which resulted in the formation of the Australian Federation of 1901, whose centenary we are currently celebrating. While it seems to us painfully slow that it took ninety years from the first General Synod of 1872 to our final detachment in legal terms from the Church of England in 1962, at least these ecclesial developments were somewhat in advance of the secular journey from the Australian Federation of 1901 to the achievement of the Australian Republic. Indeed, if you will permit me to mix the metaphors, I suppose this is what one might expect of the Church as the 'vanguard of the Kingdom'.

While obvious parallels can be drawn between constitutional developments in the Church at a national level and the emergence of the Australian Commonwealth, there is one important difference between them. The Church is not essentially a political reality, so much as a theological and spiritual one. Indeed, the national Church is not a mere federation of dioceses, as is often said, but a communion. And what was achieved in 1962 was not our independence as a national Church so much as our autonomy as an inter-dependent member Church of the Anglican Communion. I will say a little more about the nature of communion in a moment.

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Before I do that, I want briefly to touch upon a number of key ministries of an outward and visible nature, that we rely on at a national level to nurture and give expression to the inward and spiritual reality of our common life. Some are ministries of bishops, some of clergy, and some of lay people. I cannot of course mention everybody but must be selective. Forgive me if I start with the bishops.

As signs and guardians of unity, with a particular responsibility for maintaining the Church in truth, Bishops are obviously important to us Anglicans. I have missed only a couple of the annual national bishops meetings at Gilbulla during the last twenty years; the last two I have attended as Primate. With one or two exceptions in the course of the 1980s, these have all been remarkably positive and enjoyable experiences, and I do not think I am alone in the view that they get better and better. The regular weekly teleconference of metropolitans is also proving very useful as an instrument of collegial unity. It is a great privilege to work with the diversely gifted and devoted men to whom episcopal leadership has been entrusted in this Church.

Some have either resigned or retired since our last General Synod. You will find a full list of episcopal changes in the *Standing Committee Report*, Book 3 of your Synod papers on pp. 115 and 116. Some who are present with us at this General Synod will retire before we meet again. Of these, I am sure you will understand if I mention one in particular. This Synod will be the last for our pioneering indigenous bishop in ministry to Aboriginal Australians. We thank Arthur Malcolm for all he has done for us over the last sixteen years, and assure him and Coleen of our prayers as they go into retirement. Indeed, Arthur has himself skillfully engineered things so as to ensure that we shall always prayerfully remember him; the light of Christ in his face will regularly pass before our mind's eye, every time we say his APBA prayer: 'Lord God, bring us together as one.'

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As we say good bye to Arthur, we congratulate Canon Jim Leftwich who is to be consecrated as our next indigenous bishop at Yarrabah on 16 September 2001. This will be a really great occasion in the life of both Church and Nation.

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A sense of satisfaction was matched by an equal dose of exuberance and delight at the consecration and installation of Dr Tom Frame to be the Bishop to the Australian Defence Force in the Anzac Memorial Chapel of St Paul, Duntroon on 28 June. This appointment is a huge step forward, given that the provision of increased pastoral care of ADF personnel has troubled us for so long. There is still some housekeeping to be done in relation to ADF ministry. Protocols to facilitate the trans-national ministry of the Bishop to the Defence Force in relation to the territorial jurisdiction of dioceses are being worked on. The Defence Force Ministry Canon remains to be adopted by a few tardy dioceses that have not yet done so. Meanwhile, we have made remarkably good progress over the last year and I am grateful for the support of the members of the Defence Force Board in accepting a more hands-on involvement than hitherto. This includes planning over the next six months with a view to lifting off a nation wide appeal to the wider Australian community for a \$1M endowment fund. This will keep us all busy during 2002.

Meanwhile, we thank Brian King for soldiering on as Bishop to the Australian Defence Force for the last seven years. Brian has carried through these responsibilities with a quiet and impressive devotion to duty. This he has done as an add-on to his already onerous episcopal commitments in the busy Western Region of the Diocese of Sydney. Many thanks.

* * * * *

Over this last twelve months, at the same time as ABM has been celebrating the 150th anniversary of its founding in 1850, it has been undergoing a complete review and revamp at the creatively energetic hands of its Board and new National Director the Reverend Geoffrey Smith, who is present with us at this General Synod. Already, with its new way of fund raising by seeking parish commitments to specifically named missionary projects, giving to ABM is up by 32% on the same time last year, and administration costs have decreased. And this result has been achieved through contacts so far with less than 200 of the 1000 parishes with which ABM normally can expect to deal annually. All this is good news. At this Synod we shall be asked to legislate for a much more slim line Board structure.

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Russell Rollason is to be thanked for work over and above the call of duty during this last year, not just for Anglicare Australia, but for the National Anglican Reconciliation Working Group. This Group, which has met regularly by teleconference and only once face to face, now trades as 'Friends of NATSIAC'. Amongst other things, Russell has assumed the role of organising secretary with oversight of the production of its newsletter. In addition to serving the national Church in these ways, Russell has been the motivating force behind the development of the newly formed National Anglican Resources Unit. This unit formed

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spontaneously with the enthusiastic support of Diocesan Registrars, to whom all credit is due, and is financially supported half by contributions from the dioceses and half from the welfare agencies. Its chief purpose is to help us as a national Church to negotiate our way through the new tax environment in which we must these days live. The Unit was formed for an initial trial year, but given the complexity of the issues that are surfacing and the important work that is already being done, I cannot conceive of its not having a continuing life for some time to come.

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Finally, this list would not be complete without mention of one unsung quiet achiever, to whom we are much indebted. John Pocknall at the General Synod Office has been working quietly away in recent years at various projects that are designed to save us all money. He has taken the initiative in negotiating a number of national purchasing agreements so that our Church may enjoy terms normally available only to large companies. The Key Customer Agreement with Telstra commenced in 1998. This covers an annual spend of approximately \$10M. This year an agreement with Plestel was reached for the supply of communications equipment and services. Since 1997 the national contract with Mitsubishi has been widely used, and equivalent arrangements are available for Daewoo and Subaru vehicles. Five dioceses have begun to participate in a joint insurance arrangement.

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As I understand it, the welfare agencies are interested in achieving similar purchasing agreements through the National Anglican Resources Unit for the purchase of such items as travel, office equipment, and food. Clearly, it would make sense for a co-operative relationship to be developed, and for expertise to be shared, between our dioceses and agencies on one hand, and the General Synod Office and The National Anglican Resources Unit, on the other, so as to take the best advantage of the possibilities that are beginning to open up in this area. Indeed, the combined Churches of Australia with their national networks of worshipping communities, schools, and service agencies now comprise the second largest employer in the country. Some practical ecumenism in negotiating joint purchasing arrangements clearly holds within it the prospect of achieving huge benefits for all of us. We do not have to be Marxist determinists to perceive that we can ourselves determine to act together if we have the will to do it, so as to achieve very considerable savings and thus be much better stewards of our resources than hitherto. I think this means that we will, quite simply, have to think and act, not only nationally but ecumenically, if we are to take advantage of this kind of initiative.

* * * * *

Before I pass from the ministries that give our Church its national face, I need to note the recent demise of the national educational work of GBRE in order to thank the Board Chairman, Brian Farran and members of the outgoing Board, who came to terms with the reality of the financial situation they faced and acted with realism and resolve. I also wish to thank Bill Ray who presided over the winding up operation with such grace and dignity. The good news of the Gospel is that while ever there is death there is hope; we should not be surprised therefore that already there are signs

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of the embers flickering into a new form of life. A more dispersed sharing around of responsibilities amongst dioceses has resulted - EFM is to be run from Brisbane, the Small Church Forum from Perth, and theological education by extension has passed to Trinity College in Melbourne. Clearly, there is here an opportunity for larger dioceses with resources to assist the smaller country ones. From this only good can come.

* * * * *

The primary thrust of our mission as a national Church in the context of Australian society takes the form, of course, of the demanding work of evangelical outreach into the Australian community. There is a perception in the community at large that churches generally are in decline and losing their influence, even if they are the second largest employer in the country. Success is not just a matter of numbers, of course, for even as a minority Christians have a vocation to contribute something positively important for enhancing the quality of life of the social whole. This is implicit in Jesus' teaching about leaven in the lump and salt in the stew. We therefore need to be careful in our measurement of success. And we must always be mindful that God calls us not to successfulness but to faithfulness.

Nevertheless, the rumour is that churches are in decline. In Australia we are probably blessed with the best statistics in relation to religious observance of any place on the planet. In August there will be a new national census; the latest Church Life Survey has just been completed. In a little while we will have at our finger tips the first statistical returns, the third set of composite returns since we began Church Life Surveys. Already, however, the results of 1991 and 1996 disclose some discernible trends. These confirm that a sense of decline is not an illusion.

It is certainly true, for example, that the proportion of people who identify themselves on census forms as non-believers, or who do not bother to answer the question about religious adherence at all, has increased to over 25% of the Australian population. The only consolation in these figures is that for the most part these are probably people who formerly were only nominal adherents anyway. These days people are being more honest; as a consequence the statistics are now more realistic. Insofar as nominal adherents increasingly do not bother to register a religious affiliation, we have in a sense lost people whom we never really had.

But, that said, we must own that in the five year period between 1991 and 1996 there was also an over all net decline in the actual numbers of Anglican worshipers of around 5% across the nation. There is not one diocese in which between 1991 and 1996 the proportion of Anglicans did not decrease in relation to the population at large. Our first response to this reality may well be denial. 'Things are not so bad where we come from', you might say. It is easy, for example, to point to some significantly successful parishes of large numbers of worshipers dotted around the country, and then try and persuade ourselves that we are doing just fine. But we have to own that the very dioceses where we can point to significant successes in some parishes, are also the dioceses with the largest numbers of nominal non-participating Anglicans. Those dioceses, mostly city ones, contain the most passengers whom we have to turn into pilgrims.

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Nevertheless the story is by no means one of all pessimism either. There is clearly considerable vitality in what is going on across the country - in the form of the development of new schools at a rate unheard of in our history, the exponential expansion of our welfare work, the development of aged care facilities to meet the needs of an aging population, the energy that is being put into youth ministry, the contribution we make as a Church to public debate, the voluntary contributions made to well-being in the community, and so on.

But despite all this activity, it is clear that our performance in terms of passing on the faith and building vital worshipping communities is certainly patchy. The highest participation rate of worshipping Anglicans in proportion to merely nominal Anglicans in the country is in the Diocese of Ballarat. Apart from the obvious charms of Bishop Silk, it is something of a mystery to me why this should be so. Perhaps there is a clue, however, in the fact that the Diocese of Ballarat is second only to the Diocese of The Murray as dioceses in which people affirm the value of the eucharist over against other forms both of traditional or contemporary worship. For all our attempts to make liturgy more contemporary and appealing, with 'bring a friend' services, and relaxed, informal paraliturgies, and experimental services only marginally related to the Prayer Book, there may be something to be said for regularity as against innovation as the converting agent in liturgy. My recent experience of the extraordinary revitalisation of Christian life in Russia, now the largest national Church in Christendom despite seventy years of harsh Soviet repression, with its uncompromisingly traditional, even transcendental worship, convinces me that the regularity of liturgy may have something going for it. It is worth thinking about.

Meanwhile, in youth work the Diocese of Sydney clearly leads the country: Within the boundaries of the Diocese of Sydney in 1996 the 15-29 year age group comprised 29.3% of the general population; Sydney congregations were comprised of a high 24% of worshipers from that same age bracket. By contrast, there are only about 10% in that age bracket in most of our congregations. Clearly, we have a lot to learn from the pattern of training and appointing part-time parish youth ministers, and we must put much more of our resources into youth work.

All of us also have to ask if we are really doing primary evangelism amongst unchurched people, or simply drawing 'switchers' from other denominations, like people on a desert island all taking in one another's washing in order to keep one another in business. Congregations in North West Australia and Bunbury in Western Australia, have the highest percentage of new Christians. North West Australia and Sydney congregations are also comprised of the highest percentage of 'switchers' from other denominations (10.1% and 8.9% respectively). For some reason the congregations of Perth and Bunbury have the highest percentage of lapsed Anglicans who have returned to worship within the five years 1991-1996 (6.1% and 5.9% respectively). The percentage of divorced and re-married people worshipping in congregations varies remarkably from diocese to diocese across the nation also, with the Northern Territory leading the list, and so on.

Just how to interpret these statistics and explain them is not immediately clear to me. It may have something to do with financial resources that are put into particular segments of ministry. It may have to do with a particular style of presentation of the Gospel, which appeals to one age group but fails to sustain another. In some cases the

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composition of congregations seems simply to reflect the social reality. What is clear is that our performance is not uniform. It is patchy. Nobody is getting it right at all points. Nobody is getting it all wrong. And it is just as clear that we all have things to learn from one another. Certainly, we all have a huge job to do.

The Standing Committee of General Synod has made a commitment to strategic planning as an integral part of its agenda so as to help develop strategies for outreach and the setting of priorities for our work, and I am glad to see that there is a resolution on the agenda of this Synod which, if passed, will prompt us to share some thinking together in relation to the development of strategies for outreach. We may, however, need more than strategies, more than ways of doing things, more than practical plans, and goals, and programmes, to get there. We may have to do some hard thinking about the content of our message. My experience over the last twelve months convinces me that we have to lift the level of the theological conversation both in the Church and in the community generally. When I tell you that Australia is Bishop Spong's leading market, ahead of New Zealand, Canada, USA and Britain, I think you may realise that there is a vacuum that we have to begin to fill for ourselves. We certainly have to work at bridging the gap between the current Australian interest in spirituality and the flagging interest in so-called organised religion. I think we also have to do some work on our own self-understanding as Church, and of the nature and importance of the quality of our communion together as a national Church for the success of our mission in the world.

* * * * *

This brings me to what I really want to say as we begin the work of this General Synod. It has been widely forecast that this twelfth General Synod will be a difficult one, given the contentious and potentially divisive issues on our agenda. Such items as the admission of women to the episcopate, complex issues relating to human sexuality, and the meaning and nature of ordination, are hardly the kind of stuff that makes for a quiet life. I do not think, however, that we should allow ourselves to be over conditioned by antecedent perceptions, particularly those of others, and certainly not to the point where the Holy Spirit is inhibited from operating amongst us for good. It is certainly my hope that none of the admittedly complex issues that we face will really cause us to make a meal of them. But first let me try to provide a context for all that we have to do by directing your attention to another item on our agenda which in a sense is logically prior to a consideration of any of the really difficult items that we must address.

There is amongst your papers a very preliminary paper from the Doctrine Panel on the *Virginia Report*. At Lambeth 1998, after receiving and studying the *Virginia Report*, a resolution was passed which called on the Meeting of Anglican Primates to initiate a ten year programme of study of the *Virginia Report* throughout the member Churches of the Anglican Communion. The Doctrine Panel's report in your papers is but a preliminary introduction to set the ball rolling locally. Every Diocese has also been asked to study the *Virginia Report*. So we are at the beginning of an international process that is planned to conclude at the Lambeth Conference of 2008.

It would therefore be premature to spend much time on the *Virginia Report* at this General Synod. In a way this is a pity, for it has a particular significance for us right

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now, given that it invites us to do some reflecting together on the nature of our communion as Anglican Christians. This in turn has the capacity to provide us with a helpful context for the consideration of the difficult issues on our present agenda. Given that any of these issues could strain our communion, diminish it, and even, God forbid, fracture it, a consideration of the nature of our communion and of what exactly is at stake will help us keep these matters in perspective.

The ecclesiology underpinning the *Virginia Report* is dogmatically rooted in the doctrine of the Trinity. So allow me to mine this kind of theology in order to establish a context for this meeting of General Synod by placing all we do together over the next few days in the divine environment of God the Holy Trinity.

Each of the three identities of the Trinity, considered separately, has a role in relation to the foundation of the Church. This is already implicit in our talk of the ‘people of God’, the ‘Body of Christ’, and the ‘fellowship of the Holy Spirit’. We can therefore consider the Church’s founding from the perspective of each.

In the first instance the founding of the Church results from a deliberate, free, creative act of God the Father. How do we understand the founding of the Church in a way that is role-specific to the Father? Well, God the Father’s distinctive role in founding the Church is surely that he predestines the Church. As the *Epistle to the Ephesians* has it: ‘He chose us in Christ before the foundation of the world’ (*Ephesians* 1.4).

That the predestining act of God the Father which issued in the birth of Jesus as the Christ bears directly also on the foundation of the Church is made clear by St Paul when he says, ‘those whom God foreknew he also predestined to be conformed to the image of his Son, *in order that* he might be the firstborn within a large family’ (*Romans* 8.30). In other words, the choice of Jesus to be the Christ is not one thing and our election into membership of the Church as children of God and inheritors of his promised Kingdom another. Nor is it, as my favourite American Lutheran theological soul friend Robert Jenson has said, that God’s predestination of us is as monadic individuals, or that we can picture God in solitary eternity ‘arbitrarily sorting human persons into two heaps’, the elect and the damned. This, says Jenson ‘is rejected by all serious teachers of predestination’ even if it is irresistibly suggested by much popular Christian teaching.

Before we consider the fate of individuals, we have to focus on God the Father’s predestining of the Church as a whole, for the one sole object of the divine election is the election of Jesus to be the Christ, and not just Jesus the Christ alone, isolated from others, but Jesus-with-his-own, Jesus the Christ as the firstborn of a large family. Before the foundation of the world the Creator chose, not Jesus as the Christ, and then subsequently us as the elect of God; rather, he chose *us in Christ*. Or, to reverse the direction of the thought, he chose not just Jesus, but Jesus-with-his-faithful-people. As St Augustine of Hippo once said: ‘Just as this One is predestined, to be our head, so we are predestined, to be his members.’ (*De praedestinatione sanctorum*, xv. 32.). Jesus the Christ is the one eternal object of the election of God with us his Body, to make up the *totus Christus*. This is a remarkably consistent theme amongst New Testament authors. *I Peter* can say, for example: ‘He was destined before the foundation of the world, but was revealed at the end of the ages *for your sake*.’ For it is through Christ that you ‘have come to trust in God’ (*I Peter* 1.20-21).

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All these key predestination texts clearly refer to the visible company of faithful people to whom as a community the words are addressed. Historically there has been a further question about whether all members of the visible Church will in the end be judged to be ‘people of God’, or whether some will fall by the wayside. Insofar as the fate of individuals has caused more anxious concern than comfort amongst believers who have sometimes fretted about whether their own ultimate destiny might be amongst the reprobate, the theology of predestination has probably had an effect quite the contrary of its original intended purpose of reassurance and comfort.

What we can be clear about is that before there is talk about the predestination of individuals, the New Testament speaks of God’s predestining of Christ and his Church. And we can all draw comfort from this thought because, as Philip Melancthon once said, the primary Biblical affirmation is that because the founding of the Church is predestined by God the powers of evil will not prevail against it. As the great gospel of predestination, the *Gospel of John* has it, for example, it is because Jesus has been given his flock *by the Father*, that nobody will be able to ‘snatch them from out of his hand’ (*John 10. 29*). Nobody will be able to snatch them from out of Jesus’ hand, because ‘nobody will be able to snatch them out of the Father’s hand’, and He and the Father ‘are one’. We hear the note of trinitarian relationality implicit in these reassuring texts.

They allows us to make our own the truth that we are gathered together as people of repentance and faith, and as those baptised into Christ, through the predestining will of God. This ultimately means that we are here together, called together as a faith community through the good purpose of God and for no other reason. We are here, today, as faithful disciples of Jesus, in Brisbane, in Queensland, Australia, because God in his identity as Father predestined that *in Christ* it should be so. We do not stand lightly to so awesome a truth.

Secondly, Jesus Christ the Son, founded the Church in a sequence of events of human history. There has been a debate, of course, about whether the historical Jesus really intended to found the Church as an institution, since in the Gospel record the word ‘church’ is found on his lips only on two occasions, both in the Gospel of Matthew whose own ecclesial concerns may condition the text. Also, apart from rarely using the term Church, Jesus seems to have envisaged the arrival of the Kingdom and the imminent end of this world before any earthly institution could get itself organised and off the ground. So we must honestly admit that historically there has been an argument about Jesus’ precise intentions.

However, while it has been said that Jesus proclaimed the Kingdom, and what he got was the Church, he certainly seems to have spoken often of his disciples as a flock, gathered together under a shepherd. To that extent he seems to have envisaged that his disciples would be organised in community, even a community with differentiated roles for the work of ministry.

But, of course, in another sense the Church was created by Jesus’ very proclamation of the Kingdom, for the response of faith and the living of the life of obedient discipleship discloses the reign of God within historical time as the anticipation of the Kingdom. The Church is that part of the world where the Kingdom of God is already

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dawning, advance publicity of coming attractions, for where God exercises his reign, his Kingdom is dawning. Jesus, thus by his proclamation of the Kingdom, automatically calls the Church into being as its anticipation.

Furthermore, Paul's talk of the Church as the Body of Christ gives us an indication of how the Raised Christ is involved in the foundation of the Church in a very distinct, role-specific way. The idea of the Body of Christ is certainly more than an analogy or metaphor, just a way of speaking about the Church, for the Church is in reality the object of which Jesus as its Head is the subject. It is as the Body of Christ in the world, that we understand how we are in Christ and he in us, and how Jesus-with-his-own is the firstborn of a large family, the *totus Christus* foreordained of God. Our task in the Church which he founded is to proclaim and prefigure the Kingdom until he comes to gather all things to himself.

And I think it is important for us to see the local Church, not just as *a part* of the Body of Christ understood as a more extensive reality that might be divided up into bits, but rather as itself the local manifestation *of* the Body of Christ, complete in itself, all the baptised of a place, bishop, clergy and people, rich and poor, men, women and children, all together as the many members of the one Body, with Christ as its Head.

We have not done much thinking by way of developing an ecclesiology of a national Church, though the concept bulked large in the course of the English Reformation and references to 'national churches' are certainly found in our Anglican formularies. If we can get beyond a stunted dictionary definition theology, to grasp nuances of meaning of the word 'church' which, like the meaning of any word, flow from its use in different contexts (cf. Wittgenstein), it becomes clear that different levels of 'church' are found in the New Testament. In *I Corinthians* alone, within a single book, the Church is spoken of as the local Christian fellowship of the city of Corinth itself (1:2), or in terms of all such fellowships as a class (7:17), or as all such fellowships as one great fellowship (12:28).

This provides us with a biblical warrant for understanding this particular gathering today of bishops, and representative clergy and people from dioceses across the nation as a specific level of Church: We can quite legitimately claim our identity as a national Church, a representative national manifestation of the Body of Christ with Christ as our Head, and thus as a theological and spiritual and not just a political reality.

Finally, the Spirit, the third personal identity of the Trinity, calls the Church into being through the gift of love which makes us one. As St Paul says, 'love has been poured out into our hearts by the Holy Spirit who has been given to us' (*Romans* 5:5). Now, if God the Father is involved in the foundation of the Church in a role-specific way by predestining that we should be here together *in Christ*, and if Christ the Son is involved in the foundation of the Church by its creation through the events of his own historical life, death, resurrection, then the Spirit is also involved in the foundation of the Church in a role-specific way. But not just historically from Pentecost onwards, as you might think, as though the Church were simply the Spirit-bearing community in the world. The Church is not just driven by the Spirit, from within history as a time-bound institution; that makes it all too easy to give a divine imprimatur to

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grandiose claims for historically and culturally conditioned institutional developments. In a sense, the Church is called forward by the Spirit. For the Spirit is the Spirit of the God of hope, who comes to us from over the horizon of the future, and whose outpouring in our lives anticipates the end time when the same Spirit will be poured out from heaven on all flesh. Our experience of the eschatological Spirit of God in the life of the Church, is always as St Paul would say, a promise, a down payment or guarantee of what is to come in the humanly fulfilling future of the God of surprises. ‘Brothers and sisters, it does not yet appear what we shall be’ (*1 John 3:2*).

There is thus a sense in which the role-specific work of the Spirit frees the Church from history in the process of making all things new. This is why, in our Anglican experience, the Church is not the kind of institution in which nothing can happen for the first time. Indeed, the eschatological Spirit comes to free us both from the burdensome anti-human constraints of history and from the burden of the very human mistakes of history, to refresh and renew us and call us forward into the glorious liberty of the children of God. As St Paul says, ‘The Lord is the Spirit. And where the Spirit of the Lord is, there is freedom’..and ‘we are being transformed...from one degree of glory to another; for this comes from the Lord, the Spirit’ (*2 Corinthians 3.17-18*).

In these three ways, eternal, historical, eschatological, the Church of God comes to be, at the hands respectively of Father, Son and Holy Spirit. But, if we can understand the founding of the Church of God by considering the three role-specific functions of the respective identities of God the Holy Trinity, the Church also comes to be as a consequence of the unity of the diverse and distinct Persons of the Trinity. Indeed, the Church comes to be because of the precise *way* in which they are one.

The way we Christians think of the unity of God, is, of course, quite different from that of our Moslem friends, for whom in order to understand how God is one, a person only has to be numerate. For us Christians, the three identities disclosed to us in the economy of salvation as Creator, Redeemer and Sanctifier, are one by virtue of the fact that they share a common will and a common purpose; they are one in a common exchange of love, and the ensuing communion of mutual self-gift is the essence of divinity. This is why Basil of Caesarea in the fourth century, showing a reluctance to speak of God in terms of the static Aristotelian category of ‘substance’, and preferring instead biblical language, declared that ‘God is three persons and one communion.’ In other words, the idea of personal inter-dependence, inter-personal communion by mutual self-gift, is a picture of the nature of divinity.

This makes it possible for us to understand how the Church, though many, is also one, a diversity of persons in one communion. The gift of the Spirit is the gift of the divine life to us in the Church, and as people are drawn into the life of the Church, they are actually drawn into a spiritual communion which is nothing less than the divine life itself. It is because the love with which the Father loves the Son is also in us (*John 17:26*) that we understand ourselves to be ‘partakers of the divine nature’ (*2 Peter 1.4*). It is God’s gracious sharing of his own life and love alone that allows us to be one ‘as the Father and the Son are one’ (*John 17:22*). We are thus caught up into the interpersonal movement of Father, Son, and Holy Spirit which makes them One. The three Persons of the Trinity in the relationality of their common life, thus

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create the Church by calling us to share in the inter-personal communion of mutual self-gift.

In the Lord's Supper the people of God share in the communion of the body and blood of Christ (*1 Cor.* 10:16-17). This, indeed, is where the reality of the communion of God, the Holy Trinity, is most intimately experienced and most clearly seen on this side of the eschaton; it is indeed, the Holy Communion, God's holy people made holy by sharing the communion of his own holy life. It is in the eucharistic communion that we 'become partakers of the divine nature', as Archbishop Cranmer, quoting *2 Peter* 1: 4, so forcefully said in his *Answer to Gardiner*. In the Third Book of his *Answer to Gardiner*, Cranmer interpreted Hilary of Poitiers' *De Trinitate* to place the eucharist in the context of the incarnation and redemption of Christ, 'whereby he humbled himself unto the lowliness of our feeble nature, that he might exalt us to the dignity of his godly nature, and join us unto the Father in the nature of his eternity.' By placing the Prayer of Humble Access square in the middle of what we would today call the Great Thanksgiving, Cranmer made it clear that, as well as a remembrance of the death of Christ, he understood the communion as the means of human participation in the divine life through incorporation in the mystical Body of Christ whereby we 'may evermore dwell in him, and he in us.' Cranmer also draws on Cyril to affirm the Trinitarian origin of the communion of the Church when he affirms that 'we be made children of God and heavenly men (*sic*) by participation of the divine nature as St. Peter also teacheth. And so we be one in the Father, in the Son, and in the Holy Ghost.'

I think it is important for us to understand that the communion of the Church is not just a mundane reflection of a Platonic kind of the heavenly communion of God the Trinity; that forces too much of a rift between the communion of the Trinity as experienced by us in the economy of salvation and the essential life of God as God is in God's self. Rather, the communion we share, even though in varying degrees, in hints and glimpses, and despite our ability both willfully and unwittingly to obscure it by the sinful spectacle we make of ourselves, *is* nevertheless the communion of the Trinity. The mutual exchange of love by self-gift that makes God one, is the same love that, incarnate in the Son, makes us one with God, and in the fellowship of the Spirit the same love makes us one with another. This means that the communion we share is not just a humanly created fellowship amongst like-minded people. We do not create it ourselves. Rather, as *1 John* 1:2-3 says, 'Our communion' is not just with one another; it is 'with the Father and with his Son Jesus Christ' through the gift of the Holy Spirit. In this way of thinking there is no gap between inner spirituality and public religion. Once again, we do not stand lightly to so awesome a truth.

All this means two things for us right now as we gather for this General Synod: (1) When St John has Jesus pray (*John* 17) that his disciples may be one, as he and the Father are one, in order that the world may believe, it is not just that the world will take more notice of us if we speak with one voice, though that may certainly be so; nor is it that we must be one so that the world may believe *that* there is a God with some kind of nature somewhere. Rather, John's point is that we must be one that the world may know, not *that* there is a God but *what* our God is really like: We must be one as Father and Son are one so that the world may know the Son as the One sent from the Father. Our unity in communion is thus absolutely fundamental to our mission of making God known in the world.

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(2) But this also means that to deny the importance of the unity of the Church or to turn one's back on it, or to walk away from it, or cause division in the Church, is really a denial of God himself. Enmity and division is a denial of God. In other words, division in the Church is not just a sign of human failure - it is a sign of infidelity, a turning of the back on the communion of God, a denial of the nature, reality and presence of God himself.

This, then, is the idea of the Church, not as a merely organisational or political reality, or at the national level as a mere federation of dioceses, or a human arrangement secured legally by some kind of constitutional instrument, but as a communion, that we profitably hold before our mind's eye as we commence this Synod. This evening, we shall therefore claim again our true identity in the communion of God around the loaf and the cup, for the Holy Communion is what it says it is, the Communion of the Holy, the Communion of God. We start with the Holy Communion, for when we assemble for the work of synod, we do so as the extension of the eucharistic community, now for the purpose of the ordering of our common life, the management of the affairs of the Church, the discernment of truth, and the resolution of the conflict of ideas, so as to be as far as possible a people of one heart and of one mind. It is against this background and by self-consciously placing ourselves in this context alone, that we can turn with any confidence at all to address the difficult matters with which we must grapple at this General Synod.

* * * * *

Let us pray:
 The Father utters one Word,
 and that Word is his Son
 and he utters him for ever,
 in everlasting silence,
 and in silence
 the Spirit helps us hear him. Amen

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Questions & Answers

QUESTIONS & ANSWERS FROM GENERAL SYNOD 2001**Q01 Re: Defence Force Bishop (21/7/01)**

Mr P Gerber asked:

What process and procedures were adopted in the selection and appointment of the new Bishop to the Defence Force?

The question was subsequently withdrawn.

Q02 Re: Defence Force (Bill No.3) (22/7/01)

Mr Keith Allen asked:

Does the amended section 2 (A) (1) of Bill No. 3 mean the approval of a majority of Metropolitans and a majority of the members of the Defence Board is required etc ?

The President answered:

The question asks for an opinion and this lies outside the requirements of Standing Orders

Q03 Re: Ecumenical Affairs (22/7/01)

Archbishop Peter Jensen asked:

1. What is the authority of the document "Steps to Unity"? Will this Synod be asked to authorize its use in bilateral negotiations? Why or why not?

2. On what basis and to what extent, by whom and when, has this Church been committed to seeking 'full visible communion' with other denominations?

3. How does the phrase 'full visible communion' differ from 'full visible unity' if at all?

The President answered:

1. The authority is set out at the beginning of the document which is printed in Book 4a at page 39, namely on the authority of a resolution of the Standing Committee.

The Standing Committee have not made any provisions to present it to the Synod for authorization by the Synod.

2. In the documentation of this Church a wide variety of terms describing the relationship between churches has been used, the most common being "full communion".

The General Synod resolved to enter into relationships of "full communion" with other churches on a number of occasions:

1966 Resolution 16 with the Philippine Independent Catholic Church

1973 Resolution 13 with the Church of North India

(a combined church including Anglicans)

1973 Resolution 14 with the Church of Pakistan

(a combined church including Anglicans)

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1977 Resolution 39 with the Mar Thoma Church

3. I think this question asks for an opinion and thus falls outside the terms of questions under Standing Orders.

Q04 Re: Primates' Meeting (22/7/01)

Dr Barry Newman asked:

In respect to the new annual Primate's Meeting:

1. *What additional costs are incurred on General Synod funds?*
2. *Are additional costs reflected in the line item "Primate's" under "Expenditure" in the "Statutory Fund – Summary of Income and Expenditure Budget 2002 – Forecast 2003-2004" (p.77 Book 3) for the years 2000 to 2004.*
3. *Is a written report made to the General Synod Standing Committee?*
4. *Is a written report made to any other person or body, such as the General Secretary, the House of Bishops or Bishops?*

The President answered:

1. None
2. No
3. An extensive oral report with supporting documentation has been made to the Standing Committee.
4. A similar report has been made to the Bishops' Conference and the General Secretary briefed as part of the normal communication between the Primate and the General Secretary. The official report of the meeting in the form of a mission statement and action plan has been published and is available on the internet.

Q05 Re: Funding of Annual Bishops' Conference. (22/7/01)

Ms Karin Sowada asked:

Does the General Synod or the General Synod Office make any contributions whether of money or other resources to the holding of the annual bishops' conference.

The President answered:

The General Synod makes no contribution of money to the holding of the Annual Bishops' Conference.

The Registry of the Primate assists in the administration of the Annual Bishops' Conference involving the time of personnel and office expenses such as telephone, postage and stationery costs.

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Q06 Re: Financial Accounts (23/7/01)

Mr T Dein asked:

In respect to the financial statements and financial projections presented to the Synod last Saturday and in view of what the Archbishop of Adelaide recently said to his Synod, namely:

“In our country the vitriolic response to our new Primate’s statements have been both inaccurate and immoderate. He was able to bring them to an end when he was legally advised to sue no less than 23 Anglican clergy for defamation.”

1. Which line item of the Financial Reports include the costs of the legal advice given to the Primate, and

*2. Has any provision been made for any anticipated legal action in the budget for 2001, if so – how much?
If not – why not?*

The President answered:

1. No costs have been incurred by the General Synod.

2. No provision has been made in the budget for the year 2001. No request for any expense has been received from The Primate.

Q07 Re: Protocols (24/7/01)

Mr Robert Tong asked:

With respect to the references in debate yesterday to “protocols” for example in relation to the ministry of the Defence Force Bishop. Has the House of Bishops determined on any protocols which touch the life of the church. If so, what are they and can copies be made available to those members of General Synod who wish to have them?

The President answered:

The Bishops’ Conference (not the House of Bishops) spent time some years ago discussing the issue of protocols in relationship to the ministry of Indigenous Bishops. Every diocesan bishop indicated acceptance of those protocols. These protocols were not seen as undermining the authority of the diocesan, but to facilitate ministry to indigenous people.

The Bishops also have agreed to Protocols relating to the making of appointments which involve an approach from within one diocese to a clergy person in another. These ensure that appointments are not offered too early in a ministry or without consultation.

The availability of these protocols is a matter for the bishops who agreed to them.

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Q08 Re: Women Bishops (Bill No.17) (24/7/01)

Bishop George Browning asked:

Is it not true that Bill 17 is not in itself a Provisional Canon?

Is it not true that the Canon's provisionality is drawn from the percentage vote it receives?

Is it not true that if the Bill receives 75% vote it becomes law with its Protocols at that moment?

The President answered:

This question asks for an opinion and thus falls outside the requirements of Standing Orders.

Q09 Re: Diocesan Administrators and the House of Bishops (24/7/01)

Dr Laurie Scandrett asked:

1. *How many Diocesan Sees are currently vacant?*

2. *Of these vacant sees, how many Diocesan Administrators are:*

Bishops ?

Priests ?

Deacons ?

Lay persons ?

3. *Have any Diocesan Administrators ever previously been allowed to vote at General Synod in the House of Bishops? If so, when?*

4. *If a Diocesan Administrator is a member of the General Synod House of Clergy but given a vote in the House of Bishops, would they also have a vote in the House of Clergy, i.e. two votes – one in each house?*

5. *If a Diocesan Administrator is a member of the General Synod House of Laity but given a vote in the House of Bishops would they also have a vote in the House of Laity, i.e. two votes – one in each house?*

The President answered:

1. Two

2. Bishops - ONE
Priests - ONE

3. This is a very difficult question to answer. As far as can be discovered from the records now available, no such decision appears to have been made by the Synod.

4. & 5. These questions ask for an opinion and thus fall outside the requirements of the Standing Orders.

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However, it may be relevant to report that a question was asked at the July 1992 Session of the General Synod as to the membership of the resumed session of the Synod in November 1992. The question was referred to the Committee of Elections and Qualifications.

The question in part asked:

“(c) as some bishops will retire before 21 November 1992 will the bishop elected as a replacement be entitled to attend the adjourned meeting if –
 (i) not yet consecrated as a bishop
 (ii) elected but not installed as bishop of the diocese before November 1992.”

The report of the Committee of Elections and Qualifications which was adopted by the Synod (GS 57/92) said in part:

“(c) Section 16 of the constitution provides that the House of Bishops shall be composed of the Primate, Metropolitans and Diocesan Bishops. Accordingly the answer to this question is “Yes” if such person is the Diocesan Bishop under the constitution of the Diocese. Otherwise the answer is “No.”

Q10 Re: Refusal of Holy Communion (25/7/01)

Revd Val Graydon asked:

1. In The Anglican Church of Australia, is a long-term committed relationship between two people of the same gender, who are living together, a reason to refuse Holy Communion?

2. Is the refusal of Holy Communion excommunication?

The President answered:

1. The test in the Book of Common Prayer is that an open and notorious evil liver may be refused Communion.

Canon P4 of 1992 passed Wednesday 25 July substitutes where there is “grave and immediate scandal” as the test.

How this is applied is a matter for the parish clergy and bishops.

2. The question involves the giving of an opinion and thus falls outside the requirements of Standing Orders.

Q11 Re: Human Sexuality (25/7/01)

Dean Ray McInnes asked:

Given that the essays “Faithfulness in Fellowship” have now been commended to the Church for study and reflection;

1. Will consideration be given to a less formal packaging and more economical style than the book that has been circulated to members of the General Synod?

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2. Will it be made abundantly clear in the presentation of this material that this is a "Doctrine Commission Report" and as such is not to be perceived as this Church's last word on the issue of homosexuality?

The President answered:

1. Yes
2. Yes

Q12 Re: Special Tribunal (25/7/01)

The Revd Zac Veron asked:

1. *Has the special tribunal sat since the last General Synod?*
2. *If so, what was the nature of the charge?*
3. *What was its outcome?*
4. *Did the General Synod pay any monies in relation to the sitting?*
5. *Should provision be made in the financial projections for further sittings?*

The President answered:

1. Yes
- 2 & 3 In accordance with the terms of the Special Tribunal Procedure Canon Section 10, the hearing was held in camera and thus a record of the proceedings is not available.
4. Yes. Standing Committee approved the payment of \$70,359.
5. The custom has been not to make any provision until it is more likely than not that there will be a sitting of the tribunal.

Q13 Re: Stolen Generation Records (Report in SMH 26/07/01) (26/7/01)

Miss Margaret Rodgers asked:

The Sydney Morning Herald today (26/07/01) on page 5 contains a story "Anglicans scared to release facts on Stolen Generations" written by a Canberra based journalist.

Can you inform the Synod if any such records exist, and if the story is accurate in its statements about The Anglican Church of Australia?

The President answered:

The story in the *Sydney Morning Herald* yesterday (26/07/01) suggested that the Anglican Church has withheld records of Stolen Generation children cared for by

Questions & Answers

Church institutions, principally for reasons ‘due to concerns about both confidentiality and liability.’ The immediate source for this story was a statement made by Federal MP, Chris Gallus, at a Conference held in Canberra last Tuesday. Ms Gallus was commenting on a brief statement issued from the National Council of Churches.

The NCCA report was actually referring to the transfer of records to ‘Indigenous Centres’, and not to access to Anglican Church records held in archives and libraries.

The larger collections of Anglican Church records are available for research by those of the Stolen Generations as well as other persons through state libraries or diocesan archives. Anglicare Australia has recently agreed to prepare a national protocol for accessing records from Anglican institutions which had provided accommodation to Stolen Generation children. A single resource and access point will thus be provided.

Anglicare agencies have also been working on identifying their records and have cooperated with the WA and Qld State governments which have initiated procedures for records to be held and accessed centrally.

The General Secretary, Dr Bruce Kaye issued a statement to the media yesterday in which he stated that the Anglican Church of Australia is not withholding records of Stolen Generation children cared for by Church institutions.

A copy of the media statement is appended to this reply, and copies may be obtained from the General Synod media office.

Q14 Re: Official Guests (26/7/01)

Revd Val Graydon asked:

1. *When representatives of other denominations are invited to bring greetings to this Synod, what guidelines are given to them?*
2. *If no guidelines have been given to date, will the Primate undertake to ensure that guidelines are drawn up to discourage official guests from condemning decisions made by General Synod and implemented by The Anglican Church of Australia?*
3. *Will the Primate ensure that our Anglican representatives responsible for conducting ecumenical dialogue with other Christian traditions determine that that dialogue proceeds on the basis of mutual respect for the polity and praxis of each church?*
4. *In the interests of future ecumenical dialogue, will the Primate request an apology from the Bishop of the Coptic Church whose comments offended and deeply hurt many members of Synod last night?*

The President answered:

1. No specific guidelines are given. The practices normally applying are assumed.
2. The Primate will take appropriate steps to ensure this end.

Questions & Answers

3. Yes. That has not been in question in any of the dialogues in which this Church has been involved.
4. Such a request is not now appropriate

Q15 Re: Homosexuality Questionnaire (26/7/01)

Ms Cynthia Dixon asked:

1. *What was the rationale for the design of the questionnaire on homosexuality?*
2. *Will the services of a professional researcher be used to analyse the data?*
3. Will the analysis include the written comments added by respondents finding the design frustrating?
4. *What will the results be used for?*

The President answered:

1. As indicated on the distributed material, to help the Standing Committee respond more effectively to the resolution before the Synod. The questionnaire was thus based on the questions prepared for the group discussion.
2. The use of such a service will be considered.
3. Not necessarily. That will depend on a review of the material.
4. To assist Standing Committee.

Resolutions

RESOLUTIONS OF GENERAL SYNOD 2001

The Resolutions are arranged according to subject categories, and then alphabetically by title within each subject category. The categories used are as follows:

- Social Issues
- Mission
- Liturgy and Worship
- Ministry
- Other Churches
- Appreciation
- Administration of the Synod
- Finance

Resolutions – Social Issues

SOCIAL ISSUES**01/01 Environment**

That affirming the integrity of creation, this General Synod calls on the Standing Committee to establish a working party on the environment, including members of NATSIAC, to advise the Anglican Church of Australia on sustainable environmental practices.

Ms R Elu moved, The Revd D Langham seconding,

Carried 25/07/01

02/01 Health

That General Synod recognises and acknowledges the deplorable state of Indigenous health in this country and notes that many of the horrific statistics concerning health issues have dire consequences for the Indigenous community.

Indigenous people have been removed from their lands, disconnected from their culture, their language destroyed and their families and family relationships fragmented by continuing government policies. This alienation from their lands results in family break-down, drug, alcohol and other substance abuse and mental illness.

General Synod affirms the person as sacred and unique and, recognising that spiritual devastation is a major cause of Indigenous health problems, urges dioceses and parishes to:

Advocate and agitate for a holistic approach to health

Actively support Indigenous communities re-gaining their spiritual connections to the land

Affirm the contribution that the creative engagement of Aboriginal Christians with their traditional spirituality makes to the healing process

Support programs that address the Indigenous spiritual self.

General Synod calls on the Federal Government to continue, increase and enhance Indigenous health programs that recognise the spiritual and cultural aspects of both the causation and remedy to Indigenous ill-health.

Ms R Elu moved, Mrs V Sahanna seconding,

Carried 25/07/01

03/01 Human Sexuality

That this General Synod notes the report of the Doctrine Panel in relation to GS 20/98 and resolves that:

1. the report be received;
2. the essays *Faithfulness in Fellowship: Reflections on Homosexuality and the Church* be commended to the Church for study and reflection;
3. the Standing Committee take appropriate steps to encourage this study and reflection, seeking to engage in conversation the diversity of views on this subject; and
4. the Standing Committee consider what other steps might appropriately be taken and advise the next

Resolutions – Social Issues

meeting of General Synod.

The Revd Dr G Davis moved, Revd C Thomson seconding
Carried 24/07/01

04/01 Mandatory Sentencing

This General Synod, hearing the cry of pain and distress of Indigenous people expressed through and by NATSIAC joins with NATSIAC in condemning the practice of mandatory sentencing, notwithstanding the provision of diversionary programs. It calls on the Northern Territory and Western Australian Governments to repeal these laws. It calls on the next Federal Government to override the Northern Territory laws and to use such power as is available to it to have the Western Australian laws declared invalid.

The Revd D Langham moved, Ms V Sahanna seconding
Carried 25/07/01

05/01 Natural Resources

That this General Synod of the Anglican Church in Australia:

1. recognising the urgent need for effective and affirmative action to halt both the incipient and gross degradation of the country's natural resources, and to replace non-sustainable practices with environmentally sensitive, ecologically sustainable methods of management;
2. recognising, also, the benefit to the whole nation of economically viable rural communities; and
3. affirming that the ultimate responsibility for local environmental management lies with land holders, while the benefits of proper management and the potential harm of improper management are shared by the community as a whole;

strongly urges support for the establishment of an environmental levy, as a part of income tax assessments to establish a National Environment Fund to provide resources for landholders and other citizens to exercise stewardship of the landscapes for which they are responsible.

Mr David Mitchell moved, Bishop D Farrer seconding,
Carried 26/07/01

06/01 Overseas Aid

That this Synod

- (a) welcomes the Commonwealth Government's decision to increase the share of overseas aid through AusAID being channelled through NGO's;
- (b) regrets that the proportion of Gross National Product allocated to overseas aid is little more than a third of the 0.7% accepted as a target by the government, in accordance with UN resolution, and in the light of the continuing prosperity which is enjoyed by many Australians, encourages the government to share our well-being with the world's poor and

Resolutions – Social Issues

deprived; and

- (c) encourages dioceses to fulfil the Lambeth Conference Resolution ‘to fund international development programmes, recognized by provinces, at a level of at least 0.7% of diocesan income’.

The Venerable P J Newman moved, Bishop J Harrower seconding;

Carried 21/07/01

07/01 Reconciliation

That this General Synod, believing there is much unfinished business following the closure of the Council for Aboriginal Reconciliation:

1. urges the Commonwealth Government to provide adequate funding for the new body, Reconciliation Australia;
2. assures its co-chairs, Shelley Reys and Fred Chaney, of our support of its programs to educate all Australians about the need for reconciliation,
3. endorses the priorities adopted by Reconciliation Australia, namely:
 - To work to overcome social and economic disadvantage amongst Indigenous Australian people;
 - to promote public debate on the desirability or otherwise of a treaty or agreement between Indigenous and non-Indigenous Australians; and
 - to encourage business corporations and voluntary associations to initiate projects in partnership with Indigenous Australians;
4. expresses its appreciation for the resources produced each year to help Anglicans observe the Week of Prayer for Reconciliation; and
5. encourages the national church and its dioceses and parishes to keep the issue of reconciliation on the agenda of this church through:
 - participation in the annual Week of Prayer for Reconciliation; and
 - by discussing with local Indigenous communities appropriate acts or symbols to recognise the traditional owners of the land on which the churches are built.

Mr I Carter moved, Mr I Walker seconding

Carried 25/07/01

Resolutions – Social Issues

08/01 Refugees

That this General Synod:

1.
 - a. calls upon the people of our dioceses to give continuing care to refugees and asylum-seekers through prayer, and other spiritual physical and emotional support;
 - b. applauds the work of Anglicans throughout the country already involved, including Anglicare Australia and its members; and
 - c. requests the dioceses of the Anglican Church of Australia concerned to act to provide chaplaincy and pastoral care, where possible, to residents of detention centres in NW Australia, Woomera, Villawood, Maribyrnong and any other centre created;
2. requests the Federal Government and, in particular, the Minister for Immigration and Multi-cultural Affairs to
 - a. conduct an urgent review of the plight of temporary protection visa holders and the support mechanisms available to them in the Australian community;
 - b. address the disparity between current treatment of persons overstaying their visas and persons held in detention or with temporary protection visa status; and
 - c. provide separate and appropriate living quarters for women and children detainees if so requested by any of them;
3. asks the Standing Committee of General Synod to establish a working group which will -
 - a. advise the Standing Committee on how these issues might be best addressed in the dioceses and parishes so that action can be taken at every level of the Anglican Church of Australia;
 - b. undertake such research as might be necessary to further this work; and
 - c. report back to the next session of this Synod;
4. asks the diocese of the Anglican Church of Australia to observe Sunday 26 August 2001 as Refugee Sunday this year, and that the last Sunday in August be observed as Refugee Sunday in each year from 2002.

Archbishop I G C George moved, The Revd J Minchin seconding,

Carried 27/07/01

09/01 Stolen Generations

This Synod notes that NATSIAC celebrates the positive response to Indigenous people by the wider community in many events since the General Synod in 1998 and:
Re-affirms Resolution 27 of 1998 which included an apology from the Anglican Church of Australia to the Stolen

Resolutions – Social Issues

Generations and a commitment to implement the “Bringing Them Home Report” recommendations.

- Shares the profound disappointment expressed by NATSIAC at the continuing denial of the Stolen Generations by the Federal Government and its failure to apologise or to implement fully the recommendations of the “Bringing Them Home Report”.
- Asserts that appropriate response to the Stolen Generations is a national responsibility and the Federal Government must accept and take the lead.
- Calls upon the Federal Government to establish and appropriately resource alternative dispute resolution processes of mediation and negotiation and supports the formation of a national process to fulfil this responsibility.
- Calls on the Federal Government to secure access to records to facilitate re-connection as recommended in the “Bringing Them Home Report”.
- Requests all dioceses and parishes to pray and work for the healing of the nation and in order to facilitate re-connections to collaborate with the Federal Government and Indigenous people to make all archives and other records accessible.
- Commits the Anglican Church of Australia to support the establishment by the Council of Australian Governments of a national fund as recommended by the Bringing Them Home Report as part of the healing process and urges all Australians to contribute to it.

The Revd D Langham moved, Bishop A Malcolm seconding
Carried 26/07/01

Resolutions - Mission

MISSION

10/01 Engaging Australia	<p>That this General Synod:</p> <ul style="list-style-type: none"> (a) commends Standing Committee for the Engaging Australia initiative, recognising its potential to enliven the mission of the Anglican Church of Australia; (b) resolves that the Engaging Australia project should be continued along the lines detailed in the report to this Synod; and (c) requests the Engaging Australia group to develop further the mechanisms by which the outcomes and learning derived from projects might effectively be made available throughout the Church. <p>Bishop P Aspinall moved, Bishop R Forsyth seconding, Carried 25/07/01</p>
11/01 Future Issues	<p>That leave be given for the Synod to suspend Standing Orders to enable the Synod to move into small groups for 30 minutes to:</p> <ul style="list-style-type: none"> 1. identify the strategic issues and responses facing The Anglican Church in Australia; and 2. prepare a brief written summary of the key strategic issues and responses; <p>that the summaries be referred to a small reference group to collate the responses and report back to Synod on the top seven Strategic Issues and responses; and that the collated response to be reported to Synod for reference to and consideration by the Standing Committee of General Synod.</p> <p>Archdeacon S Hale moved, Ms S Bazzana seconding, Carried 26/07/01</p>
12/01 Future of the Anglican Church of Australia	<p>That this Synod is confident of the future of the Anglican Church of Australia, in the purposes of God as we proclaim the Gospel of Jesus Christ, which is the power of God for the salvation of all people. The Synod calls upon our churches to adapt to meet the needs of contemporary society especially the younger generation and other unreached people groups.</p> <p>Revd P Crawford moved, Bishop R Smith (Sydney) seconding, Carried 27/07/01</p>
13/01 Mission To Seafarers	<p>That this Synod receives the report of the Mission to Seafarers, encourages parishes to observe Sea Sunday on the second Sunday in July each year and commends the idea of a special collection on this Sunday for the work of the Mission at a National and local level.</p> <p>Bishop D McCall moved, Bishop P Huggins seconding; Carried 21/07/01</p>

Resolutions - Mission

14/01 National Home Mission Fund

That this Synod receives the report of the National Home Mission Fund, warmly commends support of the Fund to the dioceses and parishes of the Australian Church and recommends that each diocese contribute one per cent (1.0%) of their annual income to the Fund.

Bishop D McCall moved, Bishop R Stone seconding,
Carried 25/07/01

15/01 Standing Committee Consultation

That General Synod recognises a substantial decline in attendances over the last 10 years in the Church nationally and requests Standing Committee, when dealing with strategic issues, to arrange a consultation with all incumbents of Anglican parishes which have at least doubled in average weekly attendance in the 5 years between 1991 and 1996 or 1996 and 2001, as measured by the National Church Life Survey, in order that advice may be offered to Standing Committee on strategic issues.

Revd Z Veron moved, Revd Ballantine-Jones seconding,
Carried 25/07/01

Resolutions – Liturgy and Worship

LITURGY AND WORSHIP

16/01 Hymn Book

That this General Synod records the publication of the Revised Australian Hymn Book, *Together in Song*, and thanks the Anglican representatives on the Editorial Committee for their contribution to this achievement.

General Synod further encourages them to continue their work in offering advice and assistance to parishes, at least until the end of this calendar year.

Synod further notes the view of the Editorial Committee as set out in its report that a continuing committee should be appointed on a reduced scale, and approves the appointment of the Revd Dr David Cole as the Anglican representative on this continuing committee, it being understood that no expenses are to be charged to General Synod for this work. Synod further asks Dr Cole to provide a report for the next meeting of General Synod on progress to that point.”

Dean D Richardson moved; Revd Dr E Smith seconding,
Carried 22/07/01

17/01 Lectionary For Daily MP And EP

That this Synod authorises for the time being A Lectionary for Daily Morning Prayer and Evening Prayer (2001) together with the Table of Psalms for Daily Morning and Evening Prayer (2001) and “A Lectionary for Daily MP & EP for Saints Days (2001)”, incorporating the typological corrections approved by the Liturgy Panel as tabled.

The Revd Dr C Sherlock moved, Bishop D Silk seconding,
Carried 22/07/01

18/01 Psalms For Use During Major Seasons

That this General Synod welcomes the development of a separate Table of Psalms for seasonal recitation and encourages the Liturgy Panel to make available such a Table of Psalms for study and trial use, for the major seasons of the liturgical year, with a view to an agreed Table of Psalms being presented to the next General Synod for debate and ratification.

The Revd R Dowling moved, Bishop D Silk seconding,
Carried 22/07/01

19/01 WELL

That this General Synod commends the Liturgy Panel for the Workshop encouraging Liturgical Life held prior to this Synod, and encourages the Panel in keeping with its educational role in liturgy, to provide such workshops in other Provinces of the Anglican Church of Australia.

Bishop R Herft moved, The Revd C Moroney seconding;
Carried 21/07/01

Resolutions - Ministry

MINISTRY

20/01 Child Protection	<p>That this Synod requests the Primate to establish a committee to consider the issue of child protection in the Church, including:</p> <ul style="list-style-type: none"> (a) the licensing of clergy and appointment of lay persons who have been convicted of a serious sexual offence; (b) the adequacy of current disciplinary measures and protocols; (c) the screening of all persons who work with children; (d) the training of ordinands and lay leaders and post-ordination training for clergy on the issue of child abuse; <p>and to report with appropriate recommendations and any draft legislation to the next session of General Synod.</p> <p>Mr G Blake moved, Bishop R Forsyth seconding;</p> <p style="text-align: right;">Carried 21/07/01</p>
21/01 Child Protection Screening	<p>That the General Synod requests that each diocese in States other than New South Wales institute or maintain a system of screening of all persons who work with children.</p> <p>Mr G Blake moved, Archdeacon T Edwards seconding,</p> <p style="text-align: right;">Carried 22/07/01</p>
22/01 Child Protection Training	<p>That the General Synod requests that each diocesan bishop take steps to ensure that the training of ordinands and lay leaders and post-ordination training for clergy includes instruction upon the issues of human sexuality, abuse of people generally and sexual abuse of children in particular and the hearing of private confessions.</p> <p>Mr G Blake moved; Archdeacon T Edwards seconding,</p> <p style="text-align: right;">Carried 22/07/01</p>
23/01 Children's And Young People's Ministry Task Force	<p>That the Standing Committee pursuant to Clause 6 of the Strategic Issues, Task Forces and other Bodies Canon 1998 as amended establish a Task Force to be known as the Children's and Young Peoples Ministry Task Force with the following functions:</p> <p>A. To identify nationally strategies for implementation at Diocesan, regional and parish levels to forward the mission of Christ to people of all ages by:</p> <ul style="list-style-type: none"> • Analysing the age profiles of attenders in this Church • Analysing the affect of cultural change on the Australian community with particular regard to people not involved in communities of Christian faith.

Resolutions - Ministry

- Examining, reflecting and describing best practice ministry to children and young people in rural, provincial, urban and suburban contexts.

B. To recommend to the Standing Committee general matters of:

- Strategy and effective education and mission ministry to Australia's children and youth;
- The training and recruiting of volunteers and professional children's and young people's ministers; and,
- More effective mission to unchurched children and young people in schools and community

C. Before the next General Synod to review the effectiveness of this Task Force and to recommend either its continuance, abolition or the establishment of an expert panel on children and young people's ministry.

D. That the membership of the Task Force include representation of people under the age of 25 years.

Dr L Stoddart moved, Miss S Bazzana seconding,

Carried 25/07/01

**24/01 Clergy Discipline
Working Group**

That the General Synod notes the principles relating to private confessions and the scope of the proviso to Canon 113 of the Canons of 1603, and section 2 of the Canon concerning confessions 1989 set out in the report of the Clergy Discipline Working Group dated 23rd March 2001, and

- a) declares that the duty imposed by the proviso to Canon 113 and section 2 of the Canon concerning confessions 1989 applies to a confession made in accordance with the service The Order of the Visitation of the Sick in The Book of Common Prayer, the service of The Ministration to the Sick in An Australian Prayer Book, the service of The Reconciliation of a Penitent in A Prayer Book for Australia, or the last paragraph of the first exhortation in The Order for the Administration of the Lord's Supper or Holy Communion in The Book of Common Prayer,
- b) affirms that the elements of repentance are contrition of heart, full and open acknowledgement of sin, reparation and amendment of life, and absolution which is received by faith, and
- c) endorses "The Way Forward" set out on pages 87-88 of the Report, and therefore, in addition to motions 12 and 13 passed on the 22nd July 2001,
 - i) requests that the House of Bishops identify

Resolutions - Ministry

appropriate teaching resources and develop pastoral guidelines for the hearing of private confessions,

- ii) requests that the House of Bishops as a matter of urgency address the particular issues raised by confessions of child sexual abuse by a member of the clergy or a lay leader.

Mr G Blake moved, Mrs H Carrig seconding,

Carried 26/07/01

25/01 Constitution Review That General Synod requests all diocesan synods to consider the draft constitution 2001 and fair description of alternative constitutional arrangements drafted by the Standing Committee and report their views to the Standing Committee no later than 30 June 2003, and that the Constitution Review Commission is re-appointed as a Task Force until the next ordinary session of General Synod

The Hon Mr Justice P Young moved, Mr W Anderssen seconding,

Carried 25/07/01

26/01 Defence Force Ministry That this Synod supports the ministry of Bishop Tom Frame, the Defence Force Chaplains, personnel and the Defence Force Board, and looks forward to a report for the next sitting of General Synod.

Canon J Cornford moved, Bishop R Hurford seconding

Carried 25/07/01

27/01 Diocese Of Northern Territory – Missionary Status That this General Synod noting that:

- a. the Synod of the Diocese of the Northern Territory has resolved to take action to seek to have its missionary diocese status terminated; and
- b. the Diocese has taken necessary steps in anticipation of such termination, including the enacting of legislation for the election of the Bishop of the Diocese; and
- c. Standing Committee is satisfied that such termination is appropriate;

pursuant to section 7 of the Missionary Dioceses Canon 1977-1995 hereby terminates the status of the Diocese of the Northern Territory as a missionary diocese, with effect from the date of the passing of this resolution.

The Hon Justice D Bleby moved, Mr M Horton seconding,

Carried 24/07/01

Resolutions - Ministry

28/01 General Support Of Indigenous Ministries

The General Synod notes with appreciation the extra provisions made by the Standing Committee to support the work of NATSIAC following the passing of the NATSIAC Canon at the 11th General Synod.

The General Synod notes the establishment of the Indigenous Ministries Trust Fund; welcomes the contributions that have been made to the capital of that Fund; and strongly encourages new and further contributions from all Australian Anglicans, parishes, dioceses and agencies.

The General Synod authorises the payment in 2002 of \$10 000 to be paid to support the ministries of the Indigenous members of the House of Bishops under Section 17(8) of the Constitution and such further amounts as may be determined by the Standing Committee of General Synod.

Bishop P Huggins moved, Bishop R Herft seconding,

Carried 25/07/01

29/01 General Synod Youth Network

That this General Synod affirms the work of the General Synod Youth Network (Y-Net); and urges Diocesan Bishops and leaders to promote, support and participate in General Synod Youth Network initiatives.

Archbishop I G C George moved, Bishop P Aspinall seconding,

Carried 22/07/01

30/01 Ministry Of Women

That this General Synod expresses its thanks to God for the many and varied ministries of women in this church for the sake of the Gospel.

Moved Revd Dr C Sherlock, Revd Dr G Davies seconding,

Carried 26/07/01

31/01 Models for Rural Ministry

That this General Synod gives thanks for the continuing impact of the Gospel of Jesus Christ on the life of Australians in both urban and rural settings.

In the light of the real pressures on many smaller Dioceses and Parishes mainly in rural Australia, the need for sound management of all areas of ministry is seen as a priority if Anglican ministry in some areas is to be maintained well into this century.

Priority areas include:

Models for ministry such as seen in Armidale Diocese in NSW;

Principles embodying best practice;

Visions, goals and strategic planning;

Leadership and training, including the clergy and laity;

Ecumenical cooperation.

Resolutions - Ministry

Within the broad Anglican Church there are abundant skills available and General Synod requests the Secretary to formally identify where the skills are located and to encourage Bishops and Diocesan leadership teams to consider calling upon those contacts that may be able to assist in developing ministry within their Diocese.

Mr G Kyngdon moved, Mr A Greenwood seconding,
Carried 27/07/01

32/01 National Anglican Conference 2002	That General Synod: <ol style="list-style-type: none"> 1. notes that the Standing Committee have arranged to hold a National Anglican Conference 19 –24 July next year on the Campus of the University of New South Wales in Sydney. The Synod also notes that provincial conferences of a similar kind have been held in every Province since the last General Synod. The Synod affirms this pattern of gathering the church community together as a means of great blessing and as contributing to the renewal of the faith and life of the church. 2. endorses the steps taken by the Standing Committee and encourages all members of this church to support and contribute to this Conference in 2002.
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Archbishop I G C George moved, Archbishop P Watson seconding,

Carried 24/07/01

33/01 National Anglican Youth Gatherings	That this General Synod affirms National Anglican Youth Gatherings as strategic opportunities to build Anglican identity with the current generation; and urges Diocesan Bishops and leaders to encourage, fund, prepare and support attendance by young people at NAYG 2003.
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Archbishop I G C George moved, Bishop P Aspinall seconding,

Carried 22/07/01

34/01 Private Confessions	That this General Synod condemns the sexual abuse of people, particularly children; and recognises that where sexual abuse is perpetrated by members of the clergy or lay leaders there is a grave breach of trust, and grievous consequences both for the victims and the body of Christ.
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Mr G Blake moved, Mrs H Carrig seconding,

Carried 26/07/01

Resolutions - Ministry

35/01 Reaffirmation of Beliefs

That this General Synod notes that

- (a) the faith of the church in Christ crucified and risen is declared by all lay and ordained Anglicans in the regular recitation of the Creeds in the course of our Common Prayer, and
- (b) the adherence of Anglican clergy to the doctrine, and principles of Holy Scripture, the Book of Common Prayer and the Thirty Nine Articles is affirmed at ordination and at other times of licensing,

and urges all members of the Anglican Church of Australia to uphold and defend the Christian faith at all times.

The Revd E Smith moved, Revd J Roffey seconding,

Carried 27/07/01

36/01 Recognition Of NATSIAC

Noting that the 1998 session of General Synod formalised NATSIAC, this 2001 session of General Synod calls on dioceses and parishes to strengthen their recognition of NATSIAC.

1. In particular General Synod calls on dioceses to
 - continue to support NATSIAC financially;
 - take responsibility for adequate funding for Indigenous ministries within their dioceses, including new and emerging needs and initiatives
2. The General Synod encourages dioceses and parishes to consult with NATSIAC diocesan members and to listen to them about all Indigenous issues.
3. The General Synod encourages dioceses and parishes to
 - increase knowledge and understanding of Indigenous culture, theology and spirituality
 - incorporate Indigenous ceremonies into the life and worship of the Church after careful and close consultation with the Christians of the local Indigenous and Torres Strait Islands community
 - observe local Indigenous cultural sensitivities and protocols
 - investigate local Indigenous history and integrate it into local diocesan and parish histories
 - invite NATSIAC representatives to speak at synods, youth conferences and other significant events.

Bishop A Malcolm moved, The Revd D Langham seconding,

Carried 25/07/01

Resolutions - Ministry

37/01 Study Materials

That Standing Committee of General Synod be asked to prepare study material with discussion questions on the subject of homosexuality and the church, based on the addresses given by The Revd Dr Glenn Davies and the Revd Cathy Thomson, for use by parishes and groups within the Australian church.

Archdeacon F Hetherington moved, Archdeacon P Danaher seconding,

Carried 25/07/01

38/01 Women Bishops Debate

That this General Synod noting that though the Bill for a Church Law (Further Clarification) Canon 2001 with its accompanying schedule has been approved in principle by 135 votes to 95 votes with 2 abstentions, significant concerns have been raised in debate, requests Standing Committee to:

1. prepare a report on some of the issues raised in the debate and some of the possible outcomes for consideration by Dioceses, Provincial Synods, Provincial Councils and the Bishops' Conference, seeking their responses by February 2003; and
2. in the light of responses received, prepare amended legislation and accompanying material in consultation with Dioceses, Provincial Synods, Provincial Councils and the Bishops' Conference for the next session of General Synod.

Dr M Porter moved, Bishop D McCall seconding,

Carried 26/07/01

39/01 Women Clergy Careers Research

That General Synod:

1. notes that dioceses have responded to the request of the Standing Committee in regard to the resolutions attached to the research on careers of women clergy commissioned by the former Women's Commission and that the Standing Committee has commissioned further research on this subject. The Synod also notes that the full text of this research report has been forwarded to dioceses and is available from the General Synod Office.
2. receives the summary of the findings of that research and the summary of diocesan responses to the Standing Committee and commends this material to the study of the church and for the attention of dioceses and bishops.

Mrs A Skamp moved, Canon K Goldsworthy seconding,

Carried 24/07/01

Resolutions – Other Churches

OTHER CHURCHES**40/01 Anglican/Lutheran Churches Dialogue**

That this Synod:

- (i) welcomes and gives general support to the Anglican/Lutheran Dialogue Group document: ‘Covenanting for Mutual Recognition and Reconciliation between the Anglican Church of Australia and the Lutheran Church in Australia’;
- (ii) believes that this forms an appropriate basis for proceeding towards a national Covenant for Eucharistic hospitality to be implemented at the regional level, subject to further review by the Doctrine Panel of the statements regarding episcopacy, and the Eucharist, with respect to their conformity to the teaching of the New Testament, the 39 Articles, and the Book of Common Prayer and their conformity with other already agreed ecumenical statements, particularly those of ARCIC;
- (iii) welcomes the work of the Anglican/Lutheran Dialogue Group and authorises the continuation of that work;
- (iii) commends the report to be studied at all levels of this Church; and
- (iv) requests the Dialogue Group to take note of comments and reactions from our two Churches to report to our next respective General Synods.

Bishop G Walden moved, Bishop D Silk seconding,

Carried 25/07/01

41/01 Anglican/Uniting Churches Dialogue

That General Synod:

1. receives the report entitled: "For the Sake of the Gospel" dated 18th February 2001;
2. welcomes the presentation on essentials on faith and ministry as contained in the report in Sections 4 to 6;
3. refers it to the Doctrine Panel and the Inter-Anglican Standing Committee on Ecumenical Relations;
4. resolves to explore a formal Covenant of Association with the Uniting Church in Australia, and
5. requests the Standing Committee to bring a report to the next General Synod on the above matters and after further study, at all levels of our church.

Bishop R Appleby moved, Bishop P Huggins seconding,

Carried 24/7/01

42/01 Austarc Day Of Prayer

That this Synod:

- (a) agrees to a request from AUSTARC (the Australian Anglican/Roman Catholic Conversations established by General Synod) to transfer the day set aside for Anglican and

Resolutions – Other Churches

Roman Catholic Reconciliation from June 3 to November 4 each year, and notes that the Australian Catholic Bishops' Conference has already assented to this; and

- (b) encourages Anglican dioceses, parishes and institutions to observe this day of prayer by taking appropriate steps to increase understanding and cooperation.

The Revd G Rutherford moved, Bishop R Herft seconding;
Carried 21/07/01

43/01 Canada That this General Synod conveys greetings to our colleagues in mission in the Anglican Church in Canada and in particular assures prayers for indigenous and non-indigenous partners at this difficult and painful time for the church.

Bishop A Malcolm moved, The Revd D Langham seconding,
Carried 25/07/01

44/01 Coptic Christians In Egypt Noting the persecution and violence suffered by Coptic Christians in Egypt at this time, and also the destruction of their churches and other buildings in many villages, this synod assures the Coptic churches in Australia of the prayers of Anglicans for the safety and security of the Coptic Christians in Egypt; and Synod also gives thanks for their faithful witness to Jesus Christ in their suffering.

Ms M Rodgers moved, Bishop R Appleby seconding,
Carried 27/07/01

45/01 Coptic Orthodox Church That this General Synod deeply regrets the offence caused to Bishop Suriel of the Coptic Orthodox Church and apologises for any hurt caused to the Bishop. We assure the bishop of our commitment to the development of our continuing ecumenical dialogue.

The Primate moved, The Hon Justice D Bleby seconding,
Carried 27/07/01

46/01 Jerusalem This synod

- a) assures the Bishop of Jerusalem and his people of our prayers for peace with justice and
- b) encourages Anglicans in Australia to support the work of the Diocese as it seeks to meet the needs of the Palestinian people.

Archdeacon P Newman moved, Dean D Richardson seconding,
Carried 27/07/01

47/01 Papua New Guinea, Melanesia And Polynesia That this General Synod conveys prayers and good wishes to our colleagues in God's mission in the churches of Papua New Guinea, Melanesia and Polynesia, acknowledging the

Resolutions – Other Churches

leadership of those churches in recent political and social situations.

Bishop A Malcolm moved, Bishop P Huggins seconding,
Carried 24/07/01

Resolutions – Appreciation

APPRECIATION

48/01 Appreciation of Presidential Address	That this Synod expresses its appreciation to the President for his stimulating presidential address, and that it be distributed to the dioceses of this church and commends it to the people of our Church for further study.
	Archbishop I G C George moved, Mr B J Norris seconding Carried 25/07/01
49/01 Appreciation to Dean	That this Synod express its hearty appreciation to the Dean, the Precentor, those responsible for the music and the whole Cathedral community for the opening eucharist in Saint John's Cathedral and requests the Primate to convey the thanks of the Synod to all who contributed.
	Bishop D McCall moved, Bishop R Stone seconding, Carried 25/07/01
50/01 Bishop Arthur Malcolm	<p>General Synod notes that Bishop Arthur Malcolm intends to retire from his present ministry and to hand over his pastoral staff to a new Aboriginal bishop on Sunday 16 September at St Alban's Parish in Yarrabah, during this year's NATSIAC meeting. This will precede the gathering of the (international) Anglican Indigenous Network being hosted by NATSIAC for the first time. Members from Alaska, Aotearoa, New Zealand and Polynesia, Australia, Canada, Hawaii and the United States will be present.</p> <p>General Synod places on record the following reference to his life and work. Bishop Malcolm was born at Yarrabah (Queensland) and began training as a Church Army Officer in Stockton (New South Wales) where he completed a Certificate course in Evangelism in 1959. During his time as a Captain in the Church Army he served at Lake Tyers (Victoria) and Brewarrina (New South Wales). People from Victoria and New South Wales express great affection for their beloved "Captain".</p> <p>He returned to Yarrabah in 1974 as Chaplain and was ordained by the Bishop of North Queensland in 1978. As well as ministering to his people at Yarrabah he had responsibility for Anglican people at Palm Island. He was made a Canon of St James' Cathedral, Townsville in 1984 and consecrated Bishop with special responsibility to Aboriginal people in 1985 - the first and (to date) only Aboriginal Bishop in Australia to establish a national Aboriginal Anglican voice in Australia.</p>

Resolutions – Appreciation

During this time he developed an outstanding leadership amongst Aboriginal people and encouraged them in their education, community life and in the many struggles which Indigenous people in Australia encounter.

He has also been engaged in leadership and pastoral support in the non-Indigenous community and is well respected and admired for his sensitive and reconciling counsel.

Arthur Malcolm has had great involvement in the ecumenical community and was foundation Chair of the Aboriginal and Islander Commission of the National Council of Churches in Australia.

In 1992 he and Aboriginal members of the Anglican Church of Australia met together and decided Arthur Malcolm was elected Chairman, a position he continues to hold. In nine years the National Aboriginal and Torres Strait Islander Anglican Council has had a significant impact and the emerging leadership amongst Aboriginal and Torres Strait Islander Anglican people is recognised around Australia.

Arthur Malcolm is also involved in international ministry and he has recently been a participant in a meeting of Anglican people from developing countries; he is a member of the Anglican Indigenous Network; and he receives invitations from many places to speak about his ministry and mission. His faith is grounded in his ministry in which he is keenly supported by his wife, Coleen.

This General Synod gives thanks to God for the remarkable contribution that Bishop Arthur Malcolm has made to the Anglican Church of Australia. His committed leadership and his faithfulness to the Gospel of Christ, devotion to the wellbeing of all Aboriginal people in Australia and unstinting service to this church are gifts which we have treasured and which we honour. We offer prayerful good wishes to him and to Coleen, for their retirement.

Bishop C Wood moved, Revd G Shipp seconding,

Carried 25/07/01

51/01 Bishop Brian King

That this Synod, noting the Bishop of Parramatta, the Right Reverend Brian King, has concluded his term as Bishop to the Defence Force, gives thanks to almighty God for the dedicated ministry to the chaplains and members of the Australian Defence Force over a period of seven years. In expressing its

Resolutions – Appreciation

appreciation, this Synod takes note that this ministry was in addition to the oversight of a large episcopal region as well as other commitment including chaplaincy during the Olympic Games.

Mr A Sauer moved, Bishop D Bowden seconding;

Carried 21/07/01

**52/01 Bishop Graham
Walden**

That this Synod thanks Bishop Graham Walden for his gracious and scholarly contribution to our national church over many years. In particular this Synod notes his outstanding work as chair of the General Synod Doctrine Commission and as co-chair of Anglican-Lutheran Conversations. Bishop Walden's personal warmth and scholarly discipleship continue to enrich our lives. We assure him of our love and prayers as he prepares for retirement.

Bishop P Huggins moved, Bishop R Herft seconding

Carried 25/07/01

**53/01 Canon Barry
Greaves**

That this Synod expresses its appreciation for the faithful service to this Synod over many years by the Reverend Canon Barry Greaves.

In particular, Synod notes:

1. his unstinting commitment to excellence and the best interests of this Synod and his guidance to both General Synod and its Standing Committee;
2. his service as Clerical Secretary of General Synod since 1989, his industry and his meticulous exercise of that role;
3. his extraordinary knowledge of the legislation and procedures of this Synod and his generous and gracious advice to many of its members over the years.

Archbishop I G C George moved, Mr M Horton seconding,

Carried 27/07/01

54/01 GBRE

That the Synod

- (a) acknowledges with thanksgiving to God the ministry and mission of the General Board of Religious Education throughout its seventy-five years of work for the Anglican Church of Australia;
- (b) is conscious of the influence that GBRE has had upon this Church through its programmes, conferences, publications and through the personal ministries of its various directors, and

Resolutions – Appreciation

- (c) thanks the past Executive of the General Board of Religious Education for their strength in bringing the closure of GBRE to an edifying conclusion.

Bishop B Farran moved, The Revd T Harvey seconding

Carried 25/07/01

55/01 Motion of Thanks

That this Synod thank:

1. The President, Archbishop Peter Carnley, The Chaplain to the Primate, Revd Sean Mullen, the Chair of Committees, the Hon Justice David Bleby, Deputy Chair of Committees, the Hon Mr Justice Peter Young, the Clerical Secretary, Canon Barry Greaves, the trainee clerical secretary, The Revd Chris Moroney, the Lay Secretary, Mrs Ann Skamp;
2. The Diocese of Brisbane, the members of the Brisbane Planning Group – Mrs Lyn Comben, Mrs Marilyn Oulds, Revd Canon Barry Greaves, Mr Neil Crisp, Mrs Angela Whitaker, Mr Paul Osborne, The Very Revd David Thomas, Mr Ian Walker, Mr Bernard Yorke, Mrs Katie Williams, and Mr Tarin Moore, which group appreciated the significant contribution of Mr John Pocknall and The Revd Dr Bruce Kaye,
3. Volunteers from schools, parishes, colleges, diocesan organisations and parishioners in the Diocese of Brisbane, the St John's Cathedral Staff, the Royal School of Church Music, Anglicare and the Carlton Crest Hotel all made a significant contribution to the success of General Synod,
4. Generous sponsorship received from: EIG Ansvar, Anglican Development Investment Fund, Metropolitan Funerals, Anglican Church Master Superannuation Fund, Deacons, Castlemain Perkins Pty Ltd, Anglican Superannuation Australia.

In particular we want to commend the staff of the Anglican Church Office in Brisbane who have kindly and willingly assisted with arrangements, and the Diocese of Brisbane for absorbing most of the day to day organisational costs.

We thank the media for their courtesy, cooperation and interest and the media officers drawn from several dioceses, and the General Synod Liaison Officer Paul Osborne; and our ecumenical guests for being with us.

Resolutions – Appreciation

Finally we thank the staff of General Synod: Ms Sylvia Murphy, Mrs Judi Long, Mr John Pocknall and The Revd Dr Bruce Kaye.

Mrs H Carrig moved, Bishop P Huggins seconding,
Carried 27/07/01

56/01 Mr Max Horton

That consequent upon the Synod's acceptance on Tuesday night of the termination of the Missionary status of the Diocese of the Northern Territory, this Synod acknowledges the contribution to the development of that Diocese from its creation to the present time of Mr Max Horton.

Mr B Phillips moved, Bishop C Wood seconding,
Carried 25/07/01

57/01 Torres Strait Islander Bishop

This General Synod recognises and gives thanks to God for the life and work of the Right Reverend Morrison Ted Mosby, Bishop to the Torres Strait Island people of the Anglican Church of Australia; the first Torres Strait Islander to be a member of this Church's House of Bishops, who died suddenly at home on the 17 March 2000.

This General Synod places on record the following references to his life and work. He had a dream of unity for the people of the Torres Strait and recently challenged church leaders to form a Council of Torres Strait churches beginning with the Ministers Fraternal on Thursday Island. Part of this dream was to see the Feast of the Coming of the Light, not as something looking backward to 1871, but as something new for the new millennium. His vision was that the Word of the Gospel that came into the Torres Strait in 1871 should now go out from the Torres Strait to the whole of Australia (he liked to call the Australian mainland the biggest island in the Torres Strait), and even beyond Australia. He wanted the people of the Torres Strait to recognise how much they had to give to people outside the Torres Strait and no longer be people in a mission mode receiving from the outside.

He was a strong supporter of translation of the bible and other materials into creole. Since he became Bishop, whenever he was in Cairns he stayed at the Summer Institute of Linguistics to encourage their people and others associated with creole translation.

Bishop Ted's sudden and untimely death has left his family, the people of the Torres Strait and the Anglican Church around Australia in a state of shock. However, there are already people expressing a strong sense of personal commitment to see that his vision for the people of the Torres

Resolutions – Appreciation

Strait becomes a reality.

He was laid to rest on Wednesday 22 March 2000 at his birthplace, Yorke Island, by his family and visitors from around the country.

Bishop C Wood moved, The Revd J Minchin seconding,

Carried 26/07/01

Resolutions – Administration of the Synod

ADMINISTRATION OF THE SYNOD

58/01 Brisbane Administrator	That this Synod requests the Standing Committee to seek legal advice about whether, under Sections 8,16 and 67(3) of the Constitution, the person appointed to administer the affairs of a Diocese during the vacancy, incapacity or absence of the Bishop has the authority, power and right to vote during a session of General Synod as if he were the Bishop of the Diocese, and to report this advice back to the Standing Committee.
	Canon B Greaves moved, Mr R Refshauge seconding, Carried 27/07/01
59/01 Chairman And Deputy Chairman Of Committees	That the Hon. Justice D.J. Bleby be elected as Chairman of Committees and the Hon. Mr Justice P. W. Young as Deputy Chairman of Committees.
	The Reverend Canon B Greaves moved, Mr B J Norris seconding, Carried 21/07/01
60/01 Committee To Arrange The Order Of Business	That the following persons be elected to the Committee to arrange the Order of Business - The President The Chairman and Deputy Chairman of Committees The Clerical and Lay Secretaries of Synod The Reverend C Moroney Bishop P J Aspinall The General Secretary
	The Reverend Dr B N Kaye moved, Mrs A Skamp seconding, Carried 21/07/01
61/01 Group Discussion Of Legislation	That in relation to the consideration of legislation declared by the Synod to require group discussion:- (i) Standing Order 63(5) be suspended and the following sessional order be agreed to in its place: “(5) When a motion that a bill be approved in principle has been moved and spoken to by the mover and seconded, (a) one member representing points of view different from those of the mover shall be invited by the President to speak; (b) the President shall ask if any member or members wish to ask the mover or other previous speaker 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 questions which may

Resolutions – Administration of the Synod

- thereupon be answered by the mover or other previous speaker;
- (c) further questions may be asked and answered until the President announces that the time for questions has finished;
 - (d) the Synod shall resolve itself into discussion groups until the President announces that the debate shall proceed.”;
- (ii) Standing Order 34(a) be suspended to the extent that the speaker representing different points of view may speak for up to fifteen minutes.

That the Synod declare the legislation dealing with Women bishops to require group discussion.

Bishop P. J. Aspinall moved, The Hon Mr Justice P Young seconding,

Carried 21/07/01

62/01 Group Discussion Of Resolutions

That in relation to the consideration of motions (not being motions relating to legislation) declared by the Synod to require group discussion –

- (i) When the motion has been moved and spoken to by the mover and seconded, one member representing points of view different from those of the mover shall be invited by the President to speak.
- (ii) The President shall ask if any member or members wish to ask the mover or other previous speaker any question or questions to assist members to elucidate the purpose and intended effect of the motion, and any member may then ask any such questions which may thereupon be answered by the mover or other previous speaker.
- (iii) Further questions may be asked and answered until the President announces that the time for questions has finished.
- (iv) The Synod shall resolve itself into discussion groups until the President announces that the debate shall proceed.
- (v) Standing Order 34(a) shall be suspended to the extent that the speaker representing different points of view may speak for up to fifteen minutes.

That the Synod declare the motions dealing with the following to require group discussion -

Resolutions – Administration of the Synod

	(1) Human Sexuality
	(2) Constitution Review
	(3) Refugees
	Bishop P. J. Aspinall moved, The Hon Mr Justice P Young seconding, Carried 21/07/01
63/01 Indigenous Needs	That this Synod requests persons preparing material for Synod and presenting information to Synod to be aware of the needs and understanding of Aboriginal and Torres Strait Islander representatives. Revd S Mabo moved, Mr W Anderssen seconding, Carried 25/07/01
64/01 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: <ul style="list-style-type: none"> (i) Press and television filming on the floor of Synod may only take place during the first fifteen minutes of each day of sitting, following Prayers, or at other specific times declared by the President. (ii) At other times during the Synod accredited members of the media shall be permitted in the Conference Room only in a designated area (iii) Television cameras may film from a designated space during the sessions of Synod, but not during any period declared by the President at his discretion. Mr B J Norris moved, Mr T Briggs seconding, Carried 21/07/01
65/01 Minute Reading Committee	Minute Reading Committee of six members 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: <p style="text-align: center;">Mr R Highfield The Revd Canon B McAteer Mr B J Norris The Revd C Pearce The Very Revd K Rogers Ms K Sowada</p> Mr B.J. Norris moved, the Mr T Briggs seconding, Carried 21/07/01
66/01 Protocol For Amendments	That Synod notes the suggested Protocol for Amendments to legislation and urges all members to observe it and the

Resolutions – Administration of the Synod

President, Chairman and Deputy Chairman of Committees, so far as it lies within their power, to give effect to it.

The Hon Justice D Bleby moved, The Hon Mr Justice P Young seconding;

Carried 21/07/01

67/01 Seats In Synod

That Reverend Professor James Haire, and heads of NCCA member Churches or their designated representatives be welcomed as guests and that our guests be granted permission to speak if called upon by the President;

That the following persons not being members of this General Synod be granted a seat in the Synod during consideration of resolutions or legislation in relation to the organisations which they represent, and be granted permission to speak if called upon by the President.

The Reverend G Smith, National Director of the Anglican Board of Mission – Australia;

The Reverend Dr Mark Harding, Dean of the Australian College of Theology;

The Honourable Mr Philip Ruddock, MP to speak in connection with the resolution on refugees (Item 18.44); and

The Right Reverend Dr Tom Frame, Bishop to the Defence Force.

Mr B.J. Norris moved, Mr T Briggs seconding,

Carried 21/07/01

68/01 Secretaries Of Synod

That Mrs A Skamp be elected as Lay Secretary of Synod; and That the Reverend Canon B Greaves be elected as Clerical Secretary until the end of this session of Synod, and that the Reverend C Moroney be elected Clerical Secretary from the end of this session of Synod with authority to assist the Clerical Secretary during the course of this Synod.

Mr W Anderssen moved, Mr B J Norris seconding,

Carried 21/07/01

69/01 Standing Committee Reporting

That this Synod
(a) affirms its preference for consultative rather than adversarial debate, and
(b) asks Standing Committee to aid this process by producing promptly after each of its meetings a report on progress concerning the matters referred to it by Synod, and making this report available to Synod members as a written report or by email

Dr A R M Young moved, Dr M Porter seconding,

Carried 27/07/01

Resolutions – Administration of the Synod

**70/01 Visitors' Gallery,
Identification And Access**

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 50 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 entering the Synod Hall and while they are in the Synod Hall.

Mr B J Norris moved, the Mr T Briggs seconding,

Carried 21/07/01

Resolutions – Finance

FINANCE

71/01 Aggregate Costs	That Synod approves the aggregate of the estimate of the costs, charges and expenses for the subsequent year (2002) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution.
	Mr A Scarra moved, Mr B J Norris seconding Carried 26/07/01
72/01 Anglican Superannuation	That this General Synod requests Anglican Superannuation Australia to consult with other superannuation funds available to people working in Anglican and Anglican related organisations, with a view to achieving closer types of co-operation and relationship and thereby increasing options and benefits for the funds' members.
	Bishop R Appleby moved, The Revd J Minchin seconding; Carried 21/07/01
73/01 Audited Financial Statements	That the audited financial statements of the General Synod for the year ended 31 December 2000, as adopted by Standing Committee, be received.
	Mr A. Scarra moved, Mr B J Norris seconding, Carried 21/07/01
74/01 Financial Advisory Group	That this Synod: <ol style="list-style-type: none"> <li data-bbox="699 1151 1394 1218">1. receives with appreciation the report of the Financial Advisory Group; <li data-bbox="699 1223 1394 1402">2. commends the Group for their willing assistance and advice to a number of our dioceses and for their work in developing wider awareness of financial issues in the church; and <li data-bbox="699 1406 1394 1435">3. confirms the continuing work of the Group.
	Bishop B Clark moved, Archdeacon J Gibson seconding, Carried 23/07/01
75/01 Financial Projections	That the Financial projections for the periods from the year following the Synod (2002) to the year of the next expected Synod (2004) be received
	Mr A Scarra moved, Mr B J Norris seconding, Carried 26/07/01
76/01 National Anglican Resource Unit	That General Synod approves provision of up to \$10,000 per annum until the next session of the General Synod from the Statutory Fund to support the work of the National Anglican Resource Unit (NARU).
	Mr B J Norris moved, Bishop A Curnow seconding, Carried 24/07/01

Resolutions – Finance

77/01 National Insurance

That General Synod:

- (1) Welcomes the report in Book 4A of the General Synod Preparatory Material describing the National Insurance Program sponsored by the General Synod Office and operated collaboratively with the Dioceses of Adelaide, Brisbane, Melbourne, Newcastle and Tasmania who are the current members.
- (2) Notes that this National Insurance Program has been developed to maximise economies of scale in the areas of insurance premium and policy coverage, and that membership is open to all Dioceses
- (3)
 - (i) Welcomes the National Insurance Program Initiative as a sign in the Australian Church of a commitment to mutual cooperation.
 - (ii) Recognises that initiatives by several smaller and rural dioceses working together through a common broker has proved also to be a beneficial way of cooperation.

Mr P Mitchell moved, Mr B J Norris seconding,

Carried 27/07/01

78/01 Report Of The Honorary Treasurer

That General Synod authorises the write-off of the following Special Fund assessments:

Year	Ballarat	Nth Queensland	Sydney
1996	5,526		73,776
1997	5,526		73,776
1998	5,470		73,183
1999	3,418		82,020
2000	1,748	10,486	83,884
TOTAL	21,688	10,486	386,639

Mr A Scarra moved, Mr B J Norris seconding;

Carried 21/07/01

79/01 Summary Financial Statement

That the summary financial statement of the General Synod for the years 1997 to 2000 inclusive be received.

Mr A. Scarra moved, Mr B J Norris seconding,

Carried 21/07/01

Canons, and Rules Passed by Synod

CANONS, AND RULES PASSED BY SYNOD**NSW PROVINCIAL SYNOD CONSTITUTION AMENDMENT RATIFICATION
CANON 2001****Canon No. 1, 2001**

A Canon to ratify the amendment of the Constitution of the Provincial Synod of New South Wales.

Whereas:

- A. The Provincial Synod of new South Wales has, by Ordinance, known as “Provincial Synod Constitution Amendment Ordinance, 1998” set out an amendment to its Constitution
- B. A copy of the said Ordinance is set out in the Schedule for the purposes of information only
- C. The said amendment requires to be ratified by the General Synod.

The General Synod prescribes as follows:

1. This Canon may be cited as the “NSW Provincial Synod Constitution Amendment Ratification Canon 2001.”
2. The amendment of the Constitution of the Provincial Synod of New South Wales made by the Provincial Synod Amendment Ordinance, 1998, by the Provincial Synod of New South Wales is hereby ratified.

THE SCHEDULE*PROVINCIAL SYNOD CONSTITUTION AMENDMENT ORDINANCE 1998*

An Ordinance to amend the Constitution of the Provincial Synod of New South Wales.

Whereas:

- a. By section 41 of the Constitution of the Anglican Church of Australia, the constitution of a Province may be altered with the consent of all the dioceses of the Province given by Ordinance of the Synod of each Diocese provided that the alteration is duly ratified by General Synod;

Canons, and Rules Passed by Synod

- b. It is appropriate to amend the Constitution of the Province of New South Wales by deleting the requirement of clause 9 of the Schedule to the Provincial Synod Constitution Ordinance 1907-1970 that the Provincial Synod may not make any rule ordinance or determination except in conformity with an alteration made by any competent authority of the Church of England in England.
1. Insofar as it is able, the Provincial Synod repeals clause 9 of the Schedule to the Provincial Synod Constitution Ordinance 1907-1970.
2. The assent of a diocese to this Ordinance by ordinance of its Synod shall have the effect that such diocese thereby signifies its consent to the alteration of the Constitution by the deletion of clause 9 from the schedule of the Provincial Synod Constitution Ordinance 1907-1970.
3. The said alteration to the Constitution shall take effect when all the dioceses of the Province have assented to this Ordinance and the alteration has been ratified by the General Synod.
4. (1) This Ordinance may be cited as the Provincial Synod Constitution Amendment Ordinance 1998.

(2) On and after the alteration referred to herein takes effect, the Provincial Synod Constitution Ordinance 1907-1970 may be cited as the Provincial Synod Constitution Ordinance 1907-1998 and clause 3 of that Ordinance is amended accordingly.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-first day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

**ALTERATION OF THE CONSTITUTION OF THE PROVINCE OF QUEENSLAND
RATIFICATION CANON 2001**

Canon No. 2, 2001

A Canon to ratify alteration of the Constitution of the Province of Queensland

The General Synod prescribes as follows –

Short Title

1. This canon may be cited as the "Alteration of the Constitution of the Province of Queensland Ratification Canon, 2001".

Ratification

2. The alteration of the Constitution of the Province of Queensland:
 - (a) by repealing all of the sections thereof; and
 - (b) by inserting in their place the new sections set out in the Second Schedule to this canon;

consented to by all the dioceses of the Province of Queensland, that consent having been given by ordinance of the synod of each diocese as set out in the First Schedule to this canon, is hereby ratified.

THE FIRST SCHEDULE

Diocese	Title of Ordinance	Date passed or in effect
Brisbane	Provincial Constitution Consenting Canon, 2000	24 June 2000
North Queensland	Provincial Constitution Consenting Canon, 2000	8 July 2000
Northern Territory	The Provincial Synod Constitution Consenting Ordinance 2000	12 June 2000
Rockhampton	Provincial Constitution Consenting Canon 2000	20 May 2000

**THE SECOND SCHEDULE
CONSTITUTION OF THE PROVINCE OF QUEENSLAND**

Interpretation

1. In this Constitution except so far as the contrary intention appears:

"Canon" means a canon of the Synod of the Province;

Canons, and Rules Passed by Synod

"Chancellor" means the Provincial Chancellor;

"Church" means The Anglican Church of Australia;

"Diocese" means a diocese of the Church within the Province;

"Diocesan" means the diocesan bishop of a Diocese;

"General Synod" means the General Synod of the Church;

"Province" means the Province of Queensland;

"Provincial Council" means a Provincial Council established in accordance with the provisions of this Constitution;

"Registrar" means the Registrar of the Province;

"Senior Diocesan" means the bishop of a diocese most senior in time of consecration.

"Synod" means the Synod of the Province.

Province

2. The Province as duly constituted on the day before this Constitution comes into effect shall continue in accordance with the provisions of this Constitution.

Provincial Synod

3. The Synod shall consist of the Diocesan of each Diocese, the Chancellor and the Registrar together with such clerical and lay representatives of each Diocese as prescribed by canon of the Province. Unless or until otherwise prescribed by Canon of the Province each Diocese shall be entitled to be represented in Synod by 8 clerical and 8 lay people. The representatives of each Diocese shall be elected or appointed in such manner as the Diocese determines.
4. Each Diocesan shall certify and transmit to the Registrar a list of the names and addresses of the clerical and lay representatives of the Diocese. In the event of any change in the representation of a Diocese its Diocesan shall certify and transmit to the Registrar a supplementary list showing the change. Any list or supplementary list so certified and received by the Registrar shall be evidence that the representatives indicated by such documentation are entitled to be such representatives.
5.
 - (1) There shall be separate Houses of the Diocesans of the Clergy and of the Laity which shall sit together in the Synod and transact business therein and vote together unless a vote by Houses is required by not less than two-thirds of the members present in any one of the Houses.
 - (2) In the event of a vote by Houses being required all questions shall be put firstly to the House of Laity secondly to the House of Clergy and thirdly to the House of

Canons, and Rules Passed by Synod

Diocesans and no question shall be deemed to be resolved in the affirmative by the Synod unless it is so resolved by a vote of the majority of those present in each of the Houses.

- (3) A House by majority of its members voting may decide to consider separately any matter in debate whereupon further discussion on the matter shall be postponed until there has been an opportunity of such separate consideration.
6. The Metropolitan of the Province shall be the Archbishop of the Diocese of Brisbane.
7. The Registrar shall be the Registrar of the Diocese of Brisbane who shall be an ex officio member of the Synod.
8. The Metropolitan may appoint a person to be the Chancellor who shall be an ex officio member of the Synod.
9. The Synod shall elect from amongst its members a Clerical Secretary and a Lay Secretary.
10. (1) The Synod may proceed to despatch business notwithstanding the failure of any Diocese to provide for its representation in the Synod and notwithstanding a vacancy in the office of the Metropolitan or of any of the Diocesans.

(2) No canon rule act or exercise of power of the Synod shall be invalidated by reason only of the fact that any person to be elected appointed or summoned to the Synod has not been elected appointed or summoned or by reason only of any informality with respect to the electing appointing or summoning.
11. The Metropolitan (or in his absence the Senior Diocesan present) shall be the President of the Synod and of the House of Diocesans.
12. The President may at any time during the Synod call upon another Diocesan present to preside temporarily whether or not the President is present.
13. The presence of more than one half of the members of each House (with each House having present representatives of more than one half of the Dioceses) shall be necessary to constitute a meeting of the Synod and for the exercise of its powers, provided that any number less than a quorum may adjourn the Synod from day to day.
14. The Synod shall meet at such time and place as may be determined by the Metropolitan. The Metropolitan shall convene a meeting of Synod at the request of at least two Diocesans or on a resolution of Provincial Council passed with at least a two thirds majority.
15. At least two months before any session of the Synod the President shall by mandate under his hand and seal (bearing the date upon which the mandate was signed and sealed) summon the Diocesans and require them and the clerical and lay representatives of their Dioceses to convene for the Synod session at an appointed time and place.

Canons, and Rules Passed by Synod

16. (1) The proceedings of the Synod shall be duly recorded and shall be authenticated by the signature of the President.
- (2) Every canon of the Synod shall be printed in duplicate and each duplicate shall be certified as correct by the President and the Secretaries of the Synod and filed in the records of the Synod.

The Powers of Synod

17. Subject to the terms firstly hereof secondly of the Constitution and canons of General Synod and thirdly the Constitution and canons of each of the Dioceses the Synod may make canons and rules relating to the order and good government of the Church within the Province. No canon of the Synod passed thereby after this Constitution comes into effect shall be binding on a Diocese unless and until that Diocese has adopted it by ordinance.
18. The Synod may prescribe Standing Orders for its conduct including the method by which a canon of the Synod may be duly passed.

Provincial Council and Committees of Synod

19. There shall be a Provincial Council of the Province which shall be constituted in such manner and shall have such powers as are prescribed by canon of the Synod.
20. The Synod may delegate to the Provincial Council any of its powers other than the power to pass and make canons of the Synod.
21. The Synod may appoint a committee for the purpose of carrying into effect any Canon or resolution passed by the Synod.

Standing Committee

22. The Synod may elect a Standing Committee for the purpose of carrying out the instructions of Synod and for such other purpose as may be delegated to it by the Synod. The Standing Committee shall consist of the Metropolitan, the Diocesans, the Chancellor, the Registrar, the Treasurer, and 2 clerical and 2 lay representatives.
23. If the Synod at any session resolves to elect a Standing Committee, it shall proceed to such election by ballot, and the persons so elected shall continue and remain in office until their successors are appointed. The Standing Committee or a Provincial Council may fill any vacancy in the office of an elected member of the Standing Committee.

Amendment of this Constitution

24. This Constitution may be amended by canon assented to by each Diocese by ordinance subject to the provisions of the Constitution of the General Synod.

Canons, and Rules Passed by Synod

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-first day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

GENERAL BOARD OF RELIGIOUS EDUCATION (REPEAL) CANON 2001**Canon No. 3, 2001****A Canon to repeal the General Board of Religious Education Canon 1962-1989.**

The General Synod prescribes as follows:

1. This Canon may be cited as the “General Board of Religious Education (repeal) Canon 2001”.
2. The General Board of Religious Education Canon 1962-1989 is repealed.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-first day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

CHANCELLORS CANON 2001**Canon No. 4, 2001****A canon to provide for the appointment of chancellors and for other purposes.**

The General Synod prescribes as follows:-

Title

1. This Canon may be cited as the “Chancellors Canon 2001”.

Office of Chancellor

2. (1) The chancellor of a diocese is the principal confidential adviser to the bishop of the diocese in legal and related matters.
- (2) Subject to the chancellor’s overriding duty to the bishop, the chancellor may provide advice to the synod and other agencies of the diocese.
- (3) The chancellor may preside in the diocesan tribunal as deputy president, if appointed so to do by the bishop pursuant to section 54(1) of the Constitution of the Anglican Church of Australia.
- (4) The chancellor has such other powers duties and responsibilities and holds such other positions as may be prescribed by the Constitution of the Anglican Church of Australia, the constitution of a diocese, canons or ordinances.

Qualifications

3. (1) A person to be appointed as a chancellor -
 - a) shall be a communicant member of the Anglican Church of Australia, and
 - b) shall be or shall have been
 - (i) a Justice of the High Court of Australia, a Justice of the Federal Court of Australia or the Family Court of Australia, a Justice of the Supreme Court of a State or Territory of Australia, a Judge of the Family Court of Western Australia, a Judge of a District or County Court of a State or Territory of Australia, or a Justice of a Court prescribed by canon of the General Synod; or
 - (ii) a barrister or solicitor of at least seven years standing of the Supreme Court of a State or Territory; or

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- (iii) a graduate in law and a teacher of law of at least seven years standing as such holding the position of Senior Lecturer or above in law at a University in Australia.
- (2) When making an appointment, the bishop of a diocese should, wherever possible, be satisfied that the person to be appointed has a sound working knowledge of the law and polity of the Anglican Church of Australia.

Appointment and Tenure

- 4. (1) Whenever a vacancy occurs, a chancellor may be appointed by the bishop of the diocese and the appointment shall be under seal in the form contained in the Schedule or in some other appropriate form.
- (2) A chancellor ceases to hold office at the end of the period for which he or she was appointed or at the end of six months after the installation of the successor to the appointing bishop, whichever occurs first, unless appointed to the position of chancellor by that successor within that period.
- (3) Notwithstanding the provisions of subsection (2), a chancellor -
 - (a) may resign the office by notice in writing to the bishop; and
 - (b) may be removed from office by the bishop.

Deputy chancellor

- 5. The Bishop may appoint a deputy chancellor, by whatever title, either as a continuing office or to act in the absence of the chancellor or during a vacancy in the office of chancellor. Sections 3 and 4 (2) and (3) shall apply to a deputy chancellor.

Oaths and declarations

- 6. A chancellor and a person appointed to act as deputy chancellor, before that person enters upon the execution of the office, is required to take and subscribe before the bishop of the diocese or a person nominated by the bishop entitled to administer an oath:
 - (a) the following oath or affirmation:
 - “I, AB, do swear that I will, to the utmost of my understanding, in all things deal uprightly and justly in my office: So help me God.”; or
 - “I, AB, do solemnly and sincerely affirm that I will, to the utmost of my understanding, in all things deal uprightly and justly in my office.”
 - and
 - (b) such other oaths and declarations as are usual in the diocese in the case of senior appointments.

Canons, and Rules Passed by Synod

LITURGY PUBLISHING CANON 2001

Canon No. 5, 2001

A canon to provide for the publishing of liturgical texts and other material

The General Synod prescribes as follows:

Part I: Introductory

Title

1. This Canon may be cited as the “Liturgy Publishing Canon 2001”.

Definitions

2. Except in so far as the context or subject matter otherwise requires or indicates:

“Committee” means the Committee established and constituted in accordance with the provisions of this Canon;

“Company” means the Company formed by the Committee in accordance with the provisions of this Canon;

“Liturgical Text” means the text of any liturgy or liturgical material approved for use in this Church in accordance with its Constitution and Canons and such material prepared by the General Synod Liturgy Panel approved for trial use;

“The Anglican Church of Australia Trust Corporation” means the body corporate referred to in the Constitution”

“Trust Deed” means the deed of trust by which the Trust is established;

“Trust” means the trust settled on the Company in accordance with the provisions of this Canon;

“Trustee” means the Company; and

a reference to publishing or publication includes the production and reproduction of material by writing or printing or electronic means.

Part II: The Committee

The Committee

3. For the purposes of this Canon there shall be a committee called the Broughton Publishing Committee.

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4. (i) The members of the Committee shall be members of this Church appointed by the Standing Committee for such term or terms and on such conditions as the Standing Committee may determine and shall hold office until their successors are appointed.
- (ii) However the office of a member shall become vacant when the member; notwithstanding subsection (1)
 - (a) dies; or
 - (b) resigns; or
 - (c) is removed by resolution of the Standing Committee, or
 - (d) is declared by the Standing Committee to have ceased to be a member of this Church.
5. It is the function of the Committee to facilitate, pursuant to the provisions of this canon, the publishing and distribution of material relating to the liturgical life and ministry of this Church and of any other material or document authorised by the Standing Committee.
6. The Committee shall comprise such number of members and with such quorum as may be determined by the Standing Committee and subject to this Canon and any rules of procedure determined by the Standing Committee may:

Part III : The Trustee Company

The Trustee

7. The Committee shall cause a company to be created and registered under the provisions of the Corporations Law having the name “Broughton Publishing Pty Ltd”, or such other name as is approved by the Standing Committee.
8. If the Company is a company having a share capital, the only member of the Company will be The Anglican Church of Australia Trust Corporation.
9. The Constitution of the Company must first be approved by the Standing Committee and should include provisions which:
 - (a) prohibit the transfer or allotment of shares without the consent of the Standing Committee;
 - (b) prohibit the amendment of the Constitution without the consent of the Standing Committee;
 - (c) require that the directors are the members of the Committee and that no other directors may be appointed otherwise than in accordance with the nomination of the Standing Committee;

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- (d) ensure that the sole function of the Company is to act as the Trustee of a trust in accordance with the provisions of this Canon;
- (e) require that the directors must provide to the Standing Committee at its direction such account of its activities as the Standing Committee may reasonably require.

Part IV : The Trust

- 10. The Committee shall cause a trust to be settled on the Company as trustee pursuant to a Trust Deed which must be first approved by the Standing Committee and in respect of which this Church shall be the only beneficiary.
- 11. The Trust Deed must include provisions which:
 - (a) empower the Trustee to carry on the business of the publication and sale of Liturgical Texts and of any other material or document authorized by the Standing Committee;
 - (b) allow the Trustee to accumulate income to the extent authorized by the Standing Committee and otherwise require that the income shall be paid to the Standing Committee in accordance with its directions on behalf of the beneficiary;
 - (c) require the Trustee to act only in accordance with business plans and budgets approved by the Standing Committee with such tolerance as may be approved by the Standing Committee;
 - (d) empower the Standing Committee or the Primate to terminate the appointment of the Trustee and to appoint a new Trustee;
 - (e) prevent amendment of the Trust Deed without consent of the Standing Committee;
 - (f) otherwise restrict the activities of the Trustee to those approved by the Standing Committee;
 - (g) require the Trustee to account to the Standing Committee at such times and in such manner as it shall reasonably require;
 - (h) require the Trustee to terminate the Trust and to pay the capital and accrued income thereof to the Standing Committee on behalf of the beneficiary at the direction of the Standing Committee.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-third day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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CANONS AMENDMENT (BISHOP TO THE DEFENCE FORCE) CANON 2001**Canon No. 6, 2001****A canon to amend the Defence Force Ministry Canon 1985 and the Defence Force Board Canon 1985**

The General Synod prescribes as follows:

1. This canon may be cited as the “Canons Amendment (Bishop to the Defence Force) Canon 2001”.
2. Section 2 of the Defence Force Ministry Canon 1985 is deleted and the following sections are inserted in lieu thereof:
 - “2. In this canon -
 - “Bishop to the Defence Force” means the bishop appointed and holding office from time to time under this canon;
 - “Defence Force Board” means the Defence Force Board constituted under the Defence Force Board Canon 1985.
 - “2A. (1) The Primate may, with the approval of a majority of the Metropolitans and of the Defence Force Board, appoint a person in Holy Orders to the office of Bishop to the Defence Force.
 - (2) If the person so appointed is not already a bishop, the person shall not be consecrated as bishop unless the canonical fitness of the appointee shall have been certified in writing by the Primate and the Metropolitans.
 - (3) A person appointed to the office of Bishop to the Defence Force shall not enter upon the office unless consecrated as bishop.
 - “2B. (1) Before making an appointment to the office of Bishop to the Defence Force, the Primate shall obtain from the Defence Force Board notification of the stipend and allowances to be paid or provided as the case may be to the Bishop to the Defence Force.
 - (2) No appointment as Bishop to the Defence Force shall be made by the Primate until a majority of the Metropolitans have informed him in writing that they are satisfied that sufficient stipend and allowances will be provided for the occupant of the office.”
3. Section 4 of the Defence Force Ministry Canon 1985 is amended by inserting after the word “provided” the words “that the Bishop to the Defence Force shall continue in office notwithstanding any vacancy in the office of Primate and provided further”.

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4. Section 4 of the Defence Force Board Canon 1985 is amended by

(a) deleting paragraph (c) and by inserting in lieu thereof the following new paragraph:

“(c) to consult with and to give advice to the Bishop to the Defence Force;” and

(b) adding at the end of paragraph (d) the words:

“and in providing for the Bishop to the Defence Force.”

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-third day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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PRIMATE CANON (AMENDMENT) CANON 2001

Canon No. 7, 2001

A Canon to amend the Primate Canon, 1985

The General Synod prescribes as follows:

Citation and Principal Canon

1. (1) This Canon may be cited as the "Primate Canon (Amendment) Canon 2001".
- (2) In this Canon, the Primate Canon, 1985 is called "the Principal Canon".

Board of Electors

2. In section 4 of the Principal Canon, for paragraphs (b) and (c) substitute–
 - "(b) 12 members who are, or who are eligible to be, members of the House of Clergy;
and
 - (c) 12 members who are, or who are eligible to be, members of the House of Laity."

Ceasing to be member of Board

3. In section 7 of the Principal Canon, for paragraph (a) substitute–
 - "(a) the person ceases to be eligible to be a member of the House of Clergy or the House of Laity of which the person was or was eligible to be a member at the time of election;"

Procedure for election

4. In section 12(b) and (c) of the Principal Canon, after "eight members who are" insert ", or who are eligible to be,".

Election meeting

5. (1) In section 14(1) of the Principal Canon in paragraphs (e) and (f), before "If" insert "Unless paragraph (g) applies".
- (2) In section 14(1) of the Principal Canon, after paragraph (f) insert–
 - "(g) If the list of candidates is reduced to two and if 3 ballots are held on that reduced list without a bishop receiving the votes of a requisite majority, the Board may, by a simple majority of the members present

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and voting, decide to revert to a ballot at which all diocesan bishops are candidates and this section then applies as if that ballot were a first ballot under this section."

- (3) In section 14(2) of the Principal Canon–
 - (a) for "be deemed elected" substitute "become"; and
 - (b) after "office" insert "within 14 days after receiving the votes of the requisite majority".
- (4) After section 14(2) of the Principal Canon insert–

"(2A) If a bishop does not signify acceptance within 14 days after receiving the votes of the requisite majority, those votes are of no effect and the Board shall revert to a ballot at which all diocesan bishops are candidates and this section then applies as if that ballot were a first ballot under this section."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-fourth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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CONSTITUTION ALTERATION (TRIBUNALS) AMENDMENT CANON 2001

Canon No. 8, 2001

A canon to amend the Constitution Alteration (Tribunals) Canon 1998.

The General Synod prescribes as follows:

Citation and Principal Canon

1. (1) This Canon may be cited as the “Constitution Alteration (Tribunals) Amendment Canon 2001”.
- (2) In this Canon, the Constitution Alteration (Tribunals) Canon is called “the Principal Canon”.

Additional jurisdiction of Tribunal

2. (1) In section 2 of the Principal Canon –
 - (a) for “as a new final sub-paragraph of section 54(2)” substitute “as new sub-sections (2A) and (2B) of section 54”;
 - (b) before “A diocesan tribunal” insert “(2A)”;
 - (c) for “to hear charges” substitute “to hear a charge relating to an offence of unchastity, an offence involving sexual misconduct or an offence relating to a conviction for a criminal offence that is punishable by imprisonment for twelve months or upwards”.
- (2) At the end of section 2 of the Principal Canon insert –

“(2B) Where a person has been found guilty of an offence by a diocesan tribunal in the exercise of its jurisdiction under sub-section (2A), the bishop of the diocese shall consult as to penalty with the bishop of the diocese by whom the person is licensed or in which the person resides at the time of the finding and no penalty may be imposed to which the latter bishop does not express concurrence.”

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-fourth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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ANGLICAN BOARD OF MISSION – AUSTRALIA CANON 2001

Canon No. 9, 2001

A Canon to repeal the Anglican Board of Mission – Australia Canon 1995-1998 and to make provision for the continued operation of the Anglican Board of Mission – Australia as an organisation incorporated under Corporations Law.

Determination I	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
Determination III	on November 28, 1950

Canon 13, 1966

Canon 8 , 1995

Canon 8, 1998

The General Synod prescribes as follows:

Title

1. This canon may be called the “Anglican Board of Mission – Australia Canon 2001”.

The Board

2. The Anglican Board of Mission – Australia established by the Anglican Board of Mission – Australia Canon 1995-1998 continues in existence under and subject to this canon.

Incorporation

3. The General Synod consents to the incorporation of the Anglican Board of Mission – Australia in accordance with the constitution set out in the Schedule to this canon.

Repeal

4. The Anglican Board of Mission – Australia Canon 1995-1998 is repealed when the incorporation authorised by this canon takes effect.

Standing Committee of General Synod

5. The Standing Committee of General Synod is authorised to do such things as the Schedule to this canon requires of it.

The Standing Committee is also authorised to give consent on behalf of the General Synod,

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- (a) to any alterations to the constitution set out in the Schedule to this canon or any alteration required by a public authority and
- (b) any amendment to such constitution that is in the view of the Corporate Trustee expedient to be made for the efficient management of the The Anglican Board of Mission - Australia.

Financial Protection Canon

6. The Financial Protection Canon 1998 applies as if the name of the Company referred to in the Schedule appeared in the Schedule to such canon

Transitional

7. Except as provided by this canon and its Schedule expressly or by necessary implication all people things and circumstances appointed or created by or under the former canon continue to have the same status operation and effect as they respectively would have had if the former canon had not been repealed.
8. The Schedule may be omitted in any reprint of this canon after 31 December 2001.

SCHEDULE

ANGLICAN BOARD OF MISSION - AUSTRALIA LIMITED

A Public Company Limited by Guarantee

1. Preliminary

Definitions

- 1.1 The following words have these meanings in this Constitution unless the contrary intention appears.

Article means an Article of this Constitution.

Church means the Anglican Church of Australia.

Company means Anglican Board of Mission - Australia Limited.

Constitution means this Constitution as amended from time to time, and a reference to a particular Article has a corresponding meaning.

Corporation means the Anglican Church of Australia Trust Corporation

Director means a person holding office as a Director of the Company.

Directors mean all or some of the Directors acting as a Board.

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National Director means a person appointed as the National Director under Article 6.2(d).

Meeting includes audio and video conferencing or data conferencing in which two or more people communicate and collaborate as a group over the internet or corporate intranet in real time.

Member means a member of the Company.

Part means a Part of this Constitution.

President means a person appointed as President under Article 6.2(a).

Register means the register of Members of the Company under the Corporations Law and if appropriate includes a branch register.

Registered Office means the registered office of the Company.

Resolution includes the situation where each person entitled to participate in a meeting has notice of the same and sends to the Secretary a memorandum, which may be by e-mail, assenting to a proposed resolution.

Rotating Directors means all Directors other than the President and the National Director.

Secretary means a person appointed under Article 9.1 as secretary of the Company; and where appropriate includes an acting secretary and a person appointed by the Directors to perform all or any of the duties of a secretary of the Company.

Section means a section of the Corporations Law.

Standing Committee means the Standing Committee of the General Synod of the Anglican Church of Australia or such other body as from time to time performs the functions currently performed by the Standing Committee.

State means the State or Territory in which the Company is for the time being registered.

Interpretation

1.2 In this Constitution unless the contrary intention appears:

- (a) words importing any gender include all other genders;
- (b) the word "person" includes a firm, a body corporate, a partnership, a joint venture, an unincorporated body or association or an authority;
- (c) the singular includes the plural and vice versa;

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- (d) a reference to a law includes regulations and instruments made under the law;
- (e) a reference to a law or a provision of a law includes amendments, re-enactments or replacements of that law or the provision, whether by the State or the Commonwealth of Australia or otherwise; and
- (f) a power, an authority or a discretion reposed in a Director, the Directors, the Company in general meeting or a Member may be exercised at any time and from time to time.

1.3 Unless the contrary intention appears in this Constitution, an expression has, in a provision of this Constitution that deals with a matter dealt with by a particular provision of the Corporations Law, the same meaning as in that provision of the Corporations Law.

1.4 Headings are inserted for convenience and are not to affect the interpretation of this Constitution.

Replaceable rules not to apply

1.5 The provisions of the Corporations Law that apply as replaceable rules are displaced by this Constitution and accordingly do not apply to the Company.

2. Objectives

2.1 The objectives of the Company shall be

- (a) 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 churches of the Anglican Communion;
 - (iii) providing assistance for activities such as would foster evangelism and church growth in member Churches of the Anglican Communion;
 - (iv) engaging in and providing assistance to ecumenical and other activities relevant to the objectives of the Company;
 - (v) engaging in and providing assistance to sustainable development activities, activities for the relief and eradication of poverty, and emergency relief operated under ecumenical auspices or in churches of the

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Anglican Communion or in partnership with such churches;

- (b) to raise, invest and administer funds;
- (c) to act as trustee for funds including funds for use for Community Development and overseas aid and related purposes; and
- (d) to make review and monitor policy relating to all aspects of its objectives.

3. Membership

Members

- 3.1 The members of the Company shall be The Corporation and such persons who are nominated from time to time by The Corporation and consent to be members.

Becoming a Member

- 3.2 A person may become a member upon notification in writing to the Secretary by the Corporation that he or she has been nominated as a Member and has consented to become a member.

Ceasing to be a Member

- 3.3 A person nominated as a Member under Article 3.1 shall cease to be a Member on the receipt by the Secretary of a notice in writing from the said Trust Corporation that such person has ceased to be a Member.

4. General meetings

Annual general meeting

- 4.1 Annual general meetings of the Company are to be held in accordance with the Corporations Law. The business of the annual general meeting shall include:-
- (a) the reception of the annual audited financial statements; and
 - (b) the appointment of the auditor of the Company at its first annual general meeting and at each subsequent annual general meeting if there is a vacancy in the office of auditor.

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General meeting

4.2 The Directors may convene and arrange to hold a general meeting of the Company whenever they think fit and must do so if required to do so under the Corporations Law.

Notice of general meeting

4.3 Notice of a meeting of Members must be given in accordance with the Corporations Law.

Calculation of period of notice

4.4 In computing the period of notice under article 4.3, both the day on which the notice is given or taken to be given and the day of the meeting convened by it are to be disregarded.

Cancellation or postponement of a meeting

4.5 Where a meeting of Members (including an annual general meeting) is convened by the Directors they may, whenever they think fit, cancel the meeting or postpone the holding of the meeting to a date and time determined by them. This article does not apply to a meeting convened in accordance with the Corporations Law by a single director, by Members or by the Directors on the request of Members.

Notice of cancellation or postponement of a meeting

4.6 Notice of cancellation or postponement of a general meeting must state the reason for cancellation or postponement and be given:

- (a) to each Member individually; and
- (b) to each other person entitled to be given notice of a meeting of the Company's Members under the Corporations Law.

Contents of notice of postponement of meeting

4.7 A notice of postponement of a general meeting must specify:

- (a) the postponed date and time for the holding of the meeting
- (b) a place for the holding of the meeting which may be either the same as or different from the place specified in the notice convening the meeting; and
- (c) if the meeting is to be held in two or more places, the technology that will be used to facilitate the holding of the meeting in that manner.

Number of clear days for postponement of meeting

4.8 The number of clear days from the giving of a notice postponing the holding of a general meeting to the date specified in that notice for the holding of the postponed meeting must not be less than the number of clear days notice of the general meeting required to be given by this Constitution or the Corporations Law.

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Business at postponed meeting

4.9 the only business that may be transacted at a general meeting the holding of which is postponed is the business specified in the notice convening the meeting.

Proxy or attorney at postponed meeting

4.10 Where

- (a) by the terms of an instrument appointing a proxy or attorney, a proxy or an attorney is authorised to attend and vote at a general meeting to be held on a specified date or at a general meeting or general meetings to be held on or before a specified date; and
- (b) the date for holding the meeting is postponed to a date later than the date specified in the instrument of proxy or power of attorney.

then, by force of this article, that later date is substituted for and applies to the exclusion of the date specified in the instrument of proxy or power of attorney unless the Member appointing the proxy or attorney gives to the Company at its registered office notice in writing to the contrary not less than 48 hours before the time to which the holding of the meeting has been postponed.

Non-receipt of notice

4.11 The non-receipt of notice of a general meeting or cancellation or postponement of a general meeting by, or the accidental omission to give notice of a general meeting or cancellation or postponement of a general meeting to, a person entitled to receive notice does not invalidate any resolution passed at the general meeting or at a postponed meeting or the cancellation or postponement of a meeting.

5. Proceedings at general meetings

Representation of Member

5.1 A Member may be present and vote in person or may be represented at any meeting of the Company by:

- (a) proxy; or
- (b) attorney.

5.2 Unless the contrary intention appears, a reference to a Member in Part 5 means a person who is a Member or who is a proxy or attorney of that Member.

Quorum

5.3 Subject to Articles 5.6 and 5.7, two Members present in person or by proxy or attorney are a quorum at a general meeting.

5.4 An item of business may not be transacted at a general meeting unless a quorum is present when the meeting proceeds to consider it. If a quorum is present at the beginning of a meeting it is to be deemed present throughout the meeting unless the chairman of the meeting on the chairman's own motion or at the instance of a Member, proxy or attorney who is present otherwise declares.

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- 5.5 If within 15 minutes after the time appointed for a meeting a quorum is not present, the meeting:
- (a) if convened by, or on requisition of, Members, is dissolved; and
 - (b) in any other case stands adjourned to the same day in the next week and the same time and place, or to such other day, time and place as the Directors appoint by notice to the Members and others entitled to notice of the meeting.
- 5.6 At a meeting adjourned under Article 5.5(b) two persons each being a Member or a proxy or attorney of a Member present at the meeting are a quorum and, if a quorum is not present within 15 minutes after the time appointed for the adjourned meeting, the meeting is dissolved.
- 5.7 At any General Meeting held before 1 July 2002, one member present in person or by proxy shall constitute a quorum.

Appointment and powers of chairman of general meeting

- 5.8 The President is entitled to preside as chairman at a general meeting.
- 5.9 If a general meeting is held and the President is not present within 15 minutes after the time appointed for the holding of the meeting or is unable or unwilling to act, the following may preside as chairman of the meeting (in order of precedence):
- (a) the deputy chairman;
 - (b) a Director chosen by a majority of the Directors present;
 - (c) the only Director present;
 - (d) a Member chosen by a majority of the members present in person or by proxy;
- 5.10 The chairman of a general meeting:
- (a) has charge of the general conduct of the meeting and of the procedure to be adopted at the meeting;
 - (b) may require the adoption of any procedure which is in the chairman's opinion necessary or desirable for proper and orderly debate or discussion and the proper and orderly casting or recording of votes at the general meeting; and
 - (c) may, having regard where necessary to the Corporations Law, terminate discussion or debate on any matter whenever the chairman considers it necessary or desirable for the proper conduct of the meeting.
 - (d) and a decision by the chairman under this Article is final.

Adjournment of general meetings

- 5.11 The chairman may, with the consent of any meeting at which a quorum is present, and

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must if so directed by the meeting, adjourn the meeting to a new day, time or place, but no business may be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place.

- 5.12 When a meeting is adjourned for 30 days or more, notice of the adjourned meeting must be given as in the case of an original meeting.
- 5.13 Except as provided by Article 5.12, it is not necessary to give any notice of an adjournment or of the business to be transacted at any adjourned meeting.
- 5.14 A resolution passed at a meeting resumed after an adjournment is passed on the day it was passed.

Voting on a resolution

- 5.15 When voting on any resolution or other matter put to a vote at a Members meeting, the person representing the Corporation shall have ninety five (95) votes and each other Member shall have one (1) vote.

Questions decided by majority

- 5.16 Subject to the requirements of the Corporations Law, a resolution is taken to be carried if a simple majority of the votes cast on the resolution are in favour of it.

Appointment of proxy

- 5.17 A Member entitled to attend and vote at a meeting of Members may appoint a person as the Member's proxy or proxies to attend and vote for the Member at the meeting.
- 5.18 An appointment of a proxy is valid if it is signed by the Member making the appointment and contains the following information:
- (a) the Member's name and address;
 - (b) the Company's name;
 - (c) the proxy's name or the name of the office held by the proxy; and
 - (d) the meetings at which the appointment may be used.

An appointment may be a standing one.

- 5.19 An undated appointment is to be taken to have been dated on the day it is given to the Company.
- 5.20 An appointment may specify the way the proxy is to vote on a particular resolution. In that event:
- (a) the proxy need not vote on a show of hands, but if the proxy does so, the proxy must vote that way;
 - (b) if the proxy has two or more appointments that specify different ways to vote on the resolution, the proxy must not vote on a show of hands.

This Article does not affect the way that the person can cast any vote which that person is entitled to exercise by virtue of being a Member themselves.

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- 5.21 Except to the extent that the appointment of a proxy expressly limits the exercise by the proxy of the power to vote at a meeting, a proxy has the same rights to attend, vote and otherwise act at the meeting as a Member attending the meeting in person.
- 5.22 An appointment of a proxy does not need to be witnessed.
- 5.23 A later appointment revokes an earlier one.

Receipt of proxy and other instruments

- 5.24 An instrument appointing a proxy may not be treated as valid unless the instrument and the power of attorney under which the instrument is signed or, in the case of an unregistered power, a copy of that power or authority certified as a true copy, is or are received by the Company not less than 48 hours before the time for holding the meeting or adjourned meeting at which the person named in the instrument proposes to vote at the Registered Office or at any other place specified for that purpose in the notice convening the meeting.

If the notice convening a general meeting specifies a facsimile number to which a proxy and related materials may be sent then receipt by the facsimile machine on that number of a complete and legible facsimile of the document will be taken as a receipt by the Company at a specified place for the purposes of this Article.

Validity of vote in certain circumstances

- 5.25 A vote given in accordance with the terms of an instrument of proxy or of a power of attorney is valid notwithstanding:
- (a) the previous death or unsoundness of mind of the principal; or
 - (b) the revocation of the instrument, or of the authority under which the instrument was executed, or of the power,

if notice in writing of the death, unsoundness of mind, revocation or transfer has not been received by the Company at the Registered Office before the commencement of the meeting or adjourned meeting at which the instrument is used or the power is exercised.

Director entitled to notice of meeting

- 5.26 A Director is entitled to receive notice of and to attend all general meetings and is entitled to speak at those meetings.

Auditor entitled to notice of meeting

- 5.27 The Company must give its auditor (if any):
- (a) notice of a general meeting in the same way that a Member is entitled to receive notice; and
 - (b) any other communications relating to the general meeting that a Member is entitled to receive.

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6. The Directors

Number of Directors

6.1 The Company must have twelve Directors. The Company in general meeting may with the consent of the Standing Committee by resolution increase or reduce the number of Directors and determine the rotation in which the increased or reduced number is to retire from office.

Appointment of Director

6.2 The Directors are to be appointed as follows:

- (a) The Primate of the Anglican Church of Australia is to be a Director and shall be the President of the Company;
- (b) The Standing Committee is to appoint six Directors, one from each Province of the Church and one from the Diocese of Tasmania; and
- (c) the Directors appointed under Articles 6.2(a) , (b) and (d) are to appoint an additional four Directors; and
- (d) a National Director appointed under Article 8.20.

One of the Directors appointed pursuant to Article 6.2 (b) or (c) shall be a member of the House of Bishops of the General Synod of the Church.

At least one of the Directors shall have expertise in Community Development programmes.

For the purpose of appointing Directors pursuant to Article 6.2 (c), the presence in person of six Directors appointed under articles 6.2 (a), (b) and (d) shall constitute a quorum.

Rotation of Directors

6.3 At each annual general meeting one-third of the Rotating Directors for the time being, or, if their number is not three nor a multiple of three, then the number nearest one-third, and any other Director who has held office for three years or more, must retire from office.

As amongst the Rotating Directors, rotation is to occur as follows:

- (a) two of the Directors appointed under Article 6.2(b) are to retire at each Annual General Meeting; and
- (b) at least one of the Directors appointed under Article 6.2(c) is to retire at each Annual General Meeting.

In determining the number of Directors to retire, no account is to be taken of a Director who only holds office until the conclusion of the meeting in accordance with

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article 6.7.

No Rotating Director shall serve more than two full terms of three years, not counting any service filling a casual vacancy under article 6.7

Office held until conclusion of meeting

6.4 A Director who is retiring under Article 6.3 holds office until the conclusion of the meeting at which that Director retires but is eligible for re-appointment.

Directors to retire

6.5 The Directors to retire at any annual general meeting must be those who have been longest in office since their last election, but, as between persons who were last elected as Directors on the same day, those to retire must be determined by lot, unless they otherwise agree among themselves.

Director elected at general meeting

6.6 At a General Meeting at which a Director retires or otherwise vacates office, the vacated office must be filled in accordance with these Articles.

Casual Vacancy

6.7 If at any time the position of a Rotating Director becomes vacant, the position must be filled in accordance with Articles 6.2(b) and (c). A Director appointed under this article holds office until the time when the Director they were appointed to replace would have retired in accordance with this Constitution, and is eligible for re-appointment.

Remuneration of Directors

6.8 No Director other than the National Director shall be paid remuneration for their services as Directors.

Travelling expenses

6.9 If the Directors so resolve, a Director is entitled to be reimbursed out of the funds of the Company for such reasonable travelling, accommodation and other expenses as the Director may incur when travelling to or from meetings of the Directors or a committee or when otherwise engaged on the business of the Company.

Director's interests

- 6.10 (a) Subject to complying with the Corporations Law regarding disclosure of and voting on matters involving material personal interests, a Director may:
- (i) subject to 6.8 hold any office or place of profit in the Company, except that of auditor;
 - (ii) enter into any contract or arrangement with the Company;
 - (iii) participate in any association, institution, fund, trust or scheme for past or present employees or Directors of the Company or persons dependent on or connected with them; and
 - (iv) act in a professional capacity (or be a member of a firm which acts in a professional capacity) for the Company, except as auditor.
- (b) A Director may do anything mentioned in Article 6.10(a) despite the fiduciary

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relationship of the Director's office:

- (i) without any liability to account to the Company for any direct or indirect benefit accruing to the Director; and
 - (ii) without affecting the validity of any contract or arrangement.
- (c) A Director shall make known to the Company any conflict of interest or any affiliation that the Director has with an actual or prospective supplier of goods or services to the Company or with an actual or prospective recipient of grant funds from the Company or with an organisation with competing or conflicting objectives.
- (d) A Director shall not be present or participate in, vote on or be counted in a quorum when any matter referred to in Article 6.10 (a) or (c) relating to or involving the Director is being considered or decided by the Directors.
- (e) A reference to the Company in this article is also a reference to each related body corporate of the Company.

Signing documents

6.11 A Director is not disqualified because of a material personal interest from signing or participating in the execution of a document by or on behalf of the Company.

Vacation of office of Director

6.12 In addition to the circumstances in which the office of a Director becomes vacant under the Corporations Law, the office of a Director becomes vacant if the Director:

- (a) becomes of unsound mind or a person whose person or estate is liable to be dealt with in any way under the law relating to mental health;
- (b) resigns from the office by notice in writing to the Company;
- (c) is not present personally or by a proxy at meetings of the Directors for a continuous period of three months without leave of absence from the Directors.
- (d) is the subject of a resolution of the Standing Committee of General Synod terminating his or her appointment as a Director of the Company.
- (e) is removed pursuant to the Corporations Law.

7. Powers and duties of Directors

Directors to manage Company

7.1 The business of the Company is to be managed by the Directors, who may exercise all

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such powers of the Company as are not, by the Corporations Law or by this Constitution, required to be exercised by the Company in General Meeting.

- 7.2 Without limiting the generality of Article 7.1, the Directors may exercise all the powers of the Company to borrow or raise money, to charge any property or business of the Company and to issue debentures or give any other security for a debt, liability or obligation of the Company or of any other person.

Appointment of attorney

- 7.3 The Directors may, by power of attorney, appoint any person or persons to be the attorney or attorneys of the Company for the purposes and with the powers, authorities and discretions vested in or exercisable by the Directors for such period and subject to such conditions as they think fit.

- 7.4 Any such power of attorney may contain such provisions for the protection and convenience of persons dealing with the attorney as the Directors think fit and may also authorise the attorney to delegate all or any of the powers, authorities and discretions vested in the attorney.

Minutes

- 7.5 The Directors must cause minutes of meetings to be made and kept in accordance with the Corporations Law.

Execution of Company cheques, etc

- 7.6 All cheques, promissory notes, bankers' drafts, bills of exchange and other negotiable instruments, and all receipts for money paid to the Company, must be signed, drawn, accepted, endorsed or otherwise executed, as the case may be, in such manner and by such persons as the Directors determine from time to time.

Incidental Administrative Powers

- 7.7 The Directors are empowered:
- (a) To make any initial appointment of auditors or officers pending the first Annual General Meeting;
 - (b) To fill any casual vacancy in any office in the Company for which no provision is made in this Constitution including that of auditor;
 - (c) To do all such matters and things expedient for the operation of the Company not expressly provided for in this Constitution.

8. Proceedings of Directors

Directors' meetings

- 8.1 The Directors may meet together for the dispatch of business and adjourn and otherwise regulate their meetings as they think fit. They shall hold at least two meetings each year.
- 8.2 A Director may at any time, and the Secretary must on the written request of a Director, convene a meeting of the Directors.

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Questions decided by majority

8.3 Questions arising at a meeting of Directors are to be decided by a majority of votes of Directors present and entitled to vote and any such decision is for all purposes to be deemed a decision of the Directors.

Chairman's casting vote

8.4 In the event of an equality of votes the chairman of the meeting has a casting vote.

Proxies

8.5 A Director may not attend or vote by proxy at a meeting of the Directors.

Quorum for Directors' meeting

8.6 At a meeting of Directors, the number of Directors whose presence is necessary to constitute a quorum is seven or any greater number determined by the Directors from time to time. For the purpose of this Article, a quorum is present during the consideration of a matter at a meeting of the Directors only if at least six Directors are present who are entitled to vote on any motion that may be moved at the meeting in relation to that matter.

Remaining Directors may act

8.7 The continuing Directors may act notwithstanding a vacancy in their number but, if and so long as their number is reduced below nine the continuing Directors may, except in an emergency, act only for the purpose of filling vacancies which the continuing Directors are able to fill to the extent necessary to bring their number up to that minimum or of convening a General Meeting.

Chairman of Directors

8.8 The President is entitled to preside as chairman of meetings of Directors.

8.9 The Directors must appoint one of the number (other than the National Director) to be the deputy chairman.

8.10 If a Directors' meeting is held and:

- (a) the President is not present within 10 minutes after the time appointed for the holding of the meeting or is unable or unwilling to act; or
- (b) the deputy chairman is entitled to preside as chairman, but if the deputy chairman is not present or is unable or unwilling to act,

the Directors present must elect one of their number to be a chairman of the meeting.

Directors' committees

8.11 The Directors may delegate any of their powers, other than powers required by law to be dealt with by the Directors as a board, to a committee or committees consisting of at least one of their number and such other persons as they think fit.

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- 8.12 The Directors shall appoint a committee (hereafter referred to as “The Development Committee”), which shall have responsibility for Community Development and Aid Programmes of the Company. The committee shall include the National Director, who shall be the chairman, and at least one of the other Directors and shall include persons who are representative of the constituency of the Company and who have appropriate expertise.
- 8.13 A committee to which any powers have been delegated under Articles 8.11 or 8.12 must exercise the powers delegated in accordance with any directions of the Directors and a power so exercised is deemed to have been exercised by the Directors.
- 8.14 The members of a committee (with the exception of the Development Committee) may elect one of their number as chairman of their meetings. If a meeting of a committee is held and:
- (a) a chairman has not been elected; or
 - (b) the chairman is not present within 10 minutes after the time appointed for the holding of the meeting or is unable or unwilling to act,
- the members involved may elect one of their number to be chairman of the meeting.
- 8.15 A committee may meet and adjourn as it thinks proper.
- 8.16 Questions arising at a meeting of a committee are to be determined by a majority of votes of the members involved and voting. The chairman, in addition to the chairman's deliberative vote, does not have a casting vote.

Written resolution by Directors

- 8.17 A resolution in writing signed by all the Directors who are then in Australia and are eligible to vote on the resolution (being at least a quorum) is as valid and effectual as if it had been passed at a meeting of the Directors held at the time when the written resolution was signed by the last eligible Director to sign it. A written resolution may consist of several documents in like form, each signed by one or more Directors.

Use of technology

- 8.18 A Directors' meeting may be called or held using any technology consented to by each Director. The consent may be a standing one. A Director may only withdraw consent within a reasonable period before the meeting.

Validity of acts of Directors

- 8.19 All acts of the Directors, or a person or committee or member of a committee are valid notwithstanding that it is afterwards discovered that there was some defect in the appointment, election or qualification of them or any of them or that they or any of them were disqualified or had vacated office.

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Appointment of National Director

8.20 The Directors appointed under Article 6.2(a), (b) and (c) must appoint a person to be the National Director of the Company for the period and on the terms they think fit. They may subject to the terms of any contract between the National Director and the Company and acting as the board of Directors, at any time remove or dismiss the National Director from that office and may appoint another National Director in their place.

Remuneration of National Director

8.21 The remuneration of the National Director may be fixed by the Directors.

Powers of National Director

8.22 The Directors may confer on the National Director any of the powers exercisable by them, on such terms and conditions and with such restrictions as they think fit. The Directors may at any time withdraw or vary any of the powers conferred on the National Director.

9. Secretary

Appointment of Secretary

9.1 There must be at least one secretary of the Company who is to be appointed by the Directors.

Suspension and removal of Secretary

9.2 The Directors may suspend or remove a Secretary from that office.

Powers, duties and authorities of Secretary

9.3 The Directors may vest in a Secretary such powers, duties and authorities as they may from time to time determine and the Secretary must exercise all such powers and authorities subject at all times to the control of the Directors.

10. Associates

10.1 The Directors may admit any individual person who is a member of the Church or a church in the Anglican Communion as an Associate.

10.2 Each Associate who is not a Director shall be obliged each calendar year to make a donation to the Company of at least \$100 or such greater sum as the Directors may determine.

10.3 The Directors shall in each calendar year notify Associates of the amount of donation which the Directors have determined shall be payable by Associates for the following calendar year.

10.4 A person shall cease to be an Associate if he or she resigns or dies or has not, by 1 April in any year donated at least the sum required under 10.2.

10.5 Each director while he or she holds office shall be an Associate whether or not he or

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she has made a monetary donation.

- 10.6 The secretary shall, at least once in each calendar year call a meeting of all Associates. This meeting shall be given a full account of the activities of the Company. The meeting may pass recommendations to be considered by the Directors.

11. Seal

Common and duplicate seal

11.1 The Company may have:

- (a) a common seal, and
- (b) a duplicate common seal, which must be a copy of the common seal with the words "duplicate seal" or "certificate seal" added.

11.2 The Directors must provide for the safe custody of each seal of the Company.

Use of common seal

11.3 If the Company has a common seal, it may be used only by the authority of the Directors, or of a committee of the Directors authorised by the Directors to authorise the use of the common seal. Every document to which the common seal is affixed must be signed by a Director and be countersigned by another Director, a Secretary or another person appointed by the Directors to countersign that document or a class of documents in which that document is included.

12. Inspection of records

Inspection by Members

Subject to the Corporations Law, the Directors may determine whether and to what extent, and at what time and places and under what conditions, the accounting records and other documents of the Company or any of them will be open to inspection by members.

13. Service of documents

Service of documents

13.1 This Part does not apply to a notice of a meeting of Members.

13.2 The Company may give a document to a Member:

- (a) personally;
- (b) by sending it by post to the address for the Member in the Register or an alternative address nominated by the Member; or
- (c) by sending it to a fax number or electronic address nominated by the Member.

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- 13.3 If a document is sent by post, delivery of the document is deemed to be effected by properly addressing, prepaying and posting a letter containing the document, and the document is deemed to have been delivered on the day after the date of its posting.
- 13.4 If a document is sent by facsimile or electronic transmission, delivery of the document is to be deemed:
- (a) to be effected by properly addressing and transmitting the facsimile or electronic transmission, and
 - (b) to have taken place on the day following its despatch.

14. Audit and accounts

Company to keep accounts

- 14.1 The Directors must cause the Company to keep accounts of the business of the Company in accordance with the requirements of the Corporations Law.

Company to audit accounts

- 14.2 The Directors must cause the accounts of the Company to be audited in accordance with the requirements of the Corporations Law.

15. Indemnity

Indemnity of officers

- 15.1 Every person who is or has been a director, secretary or executive officer of the Company is entitled to be indemnified, to the maximum extent permitted by law, out of the property of the Company against any liabilities for costs and expenses incurred by that person:
- (a) in defending any proceedings relating to that person's position with the Company, whether civil or criminal, in which judgment is given in that person's favour or in which that person is acquitted or which are withdrawn before judgment; or
 - (b) in connection with any administrative proceedings relating to that person's position with the Company, except proceedings which give rise to civil or criminal proceedings against that person in which judgment is not given in that person's favour or in which that person is not acquitted or which arise out of conduct involving a lack of good faith; or
 - (c) in connection with any application in relation to any proceedings relating to that person's position with the Company, whether civil or criminal, in which relief is granted to that person under the Corporations Law by the court.
- 15.2 Every person who is or has been a Director, Secretary or Executive Officer of the Company is entitled to be indemnified, to the maximum extent permitted by law, out of the property of the Company against any liability to another person (other than the

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Company or a related body corporate) as such an officer unless the liability arises out of conduct involving a lack of good faith.

Insurance

15.3 The Company may pay or agree to pay, whether directly or through an interposed entity, a premium for a contract insuring a person who is or has been a Director or Secretary or Executive Officer of the Company against liability incurred by the person in that capacity, including a liability for legal costs, unless

- (a) the Company is forbidden by statute to pay or agree to pay the premium; or
- (b) the contract would, if the Company paid the premium, be made void by statute.

16. Members Contributions and Benefits

16.1 Every Member undertakes to contribute to the Company's property if it is wound up while the Member is a member, or within one year after the Member ceases to be a member, for payment of the debts and liabilities of the Company contracted before the Member ceases to be a member and of the costs, charges and expenses of winding up and for adjustment of the rights of the contributors among themselves, any amount required not exceeding \$10.

16.2 No dividend shall be paid to Members and Members shall not share in any distribution of assets of the Company on a winding up or otherwise.

17. Reporting

The Company shall present a report of its activities at every ordinary session of the General Synod of the Church. In years when an ordinary session of the General Synod of the Church is not convened a report will be provided to the Standing Committee.

18. Winding Up

Any resolution to wind up the Company shall include a provision that any surplus assets shall pass to a body corporate or unincorporate with substantially similar objectives to the Company.

19. Amendment of this Constitution

19.1 This Constitution may be amended by Special Resolutions

19.2 No amendment of this Constitution shall take effect unless and until it is or has been approved by the Standing Committee, provided that the Standing Committee may give such approval in advance of the passing of the relevant Special Resolution.

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Signatures of Subscribers

Each of the undersigned, being a person specified in the application for registration of the Company, as a person who consents to become a member of the Company agrees to the terms of the foregoing constitution

SIGNATURE**WITNESS****DATED** this day of

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-fifth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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HOLY COMMUNION CANON 2001**Canon No. 10, 2001****A canon concerning the Holy Communion or the Lord's Supper**

The General Synod prescribes as follows:

1. This canon may be cited as the "Holy Communion Canon 2001".
2. Wherever possible, in the church or one of the churches in every parish, the Holy Communion or the Lord's Supper should be celebrated sufficiently frequently and at appropriate times so as to provide reasonable opportunity for every parishioner to communicate regularly and frequently and at Easter.
3. Every minister when celebrating the Holy Communion or the Lord's Supper must receive the sacrament, normally first.
4. The sacrament must normally be offered separately in both kinds to every communicant.
5. The bread offered must be wholesome and the wine must be of good quality.
6. (1) If a minister who has the cure of souls believes that anyone who intends to partake of the Holy Communion or the Lord's Supper ought not to be admitted thereto by reason of malicious and open contention with another or other grave sin without repentance, the minister must:
 - (a) inform the bishop of the diocese of the belief of that minister, and
 - (b) not refuse to admit that person to the Holy Communion or the Lord's Supper unless directed by the bishop so to do,

provided that in the case of grave and immediate scandal any ordained minister, in the discretion of that minister, may refuse to admit the person concerned pending receipt of a direction from the bishop. Before issuing a direction other than an interim direction or a direction that a person not be refused admission to the Holy Communion the bishop must afford that person an opportunity to be heard.
- (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 should likewise refuse to admit that person to the Holy Communion unless and until the bishop otherwise directs.
7. The canons numbered 20, 21, 22, 23, 26, 27 and 28 of the Canons of 1603, in so far as the same may have any force, have no operation or effect in a diocese which adopts this canon.

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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.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-fifth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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LONG SERVICE LEAVE (AMENDMENT) CANON 2001**Canon No. 11, 2001****A Canon to amend the Long Service Leave Canon 1992 as to supplementary allowance and payment in lieu on death**

The General Synod prescribes as follows:

1. (a) This Canon may be cited as the "Long Service Leave (Amendment) Canon 2001".
- (b) The Long Service Leave Canon 1992 is in this Canon referred to as "the principal Canon".
2. (a) 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.
- (b) When the General Secretary of General Synod has received the necessary notices of adoption for the purposes of sub-section 2(a), the General Secretary of General Synod shall notify each diocese of the date on which this Canon comes into operation.
3. The principal Canon is amended:
 - (a) at Section 45(1) by inserting the words "unless Section 45(d) applies," before the words "the Board" in Section 45(1)(c); and
 - (i) by inserting after Section 45(c):
 - "(d) where an eligible member takes long service leave which immediately precedes retirement or resignation or which in the opinion of the Board will do so, this clause applies. If this clause applies no supplementary allowance is payable in respect of that period of long service leave. In order to avoid the operation of this clause the member must intend to return to service for a period at least three times the duration of the intended leave."
 - (ii) By replacing the full stop at the end of Section 45(1)(c) with "; and" and by deleting the word "and" at the end of Section 45(1)(b)(ii); and
 - (b) at Section 47 by substituting for Section 47(2)(b):
 - "(b) is payable to the diocese in which the eligible member was serving, or the participating organisation by which the person was employed,

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immediately before the date of death and in turn it is then payable to such person or persons as the diocese or participating organisation determines."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-sixth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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STRATEGIC ISSUES, TASK FORCES AND OTHER BODIES CANON AMENDMENT CANON 2001

Canon No. 12, 2001

A Canon to amend the Strategic Issues, Task Forces and Other Bodies Canon 1998

The General Synod prescribes as follows:

Citation and Principal Canon

1. (1) This Canon may be cited as the “Strategic Issues, Task Forces and Other Bodies Canon Amendment Canon 2001”.
- (2) In this Canon, the Strategic Issues, Task Forces and Other Bodies Canon 1998 is called “the Principal Canon”.

Amendment to the Long Title and Part I

2. The long title of the Principal Canon is amended to read “A canon to enable the consideration of strategic issues and for the appointment of Task Forces, expert Reference Commissions and General Synod Networks.”
3. In section 1 and in the heading to Part II replace the words “Strategic Issues Advisory Panel” with the words “Strategic Issues”.

Strategic Issues

4. At the beginning of section 2 of the Principal Canon add the words, “The Standing Committee and”.
5. In Part II of the Principal Canon, for sections 3 – 5 substitute
 - “3. The Standing Committee shall consider issues of strategic importance to this Church and shall, at the first meeting of Standing Committee following each session of General Synod, ensure that steps are taken to identify the specific strategic issues to be addressed in the period prior to the next session.
 4. The General Secretary, the Primate, a member of the Standing Committee, the Bishops’ Conference, a Diocese, an organisation determined by the Standing Committee to be a national Anglican organisation and a General Synod Network may at any time propose to the Standing Committee strategic issues for consideration.
 5. The Standing Committee may seek voluntary or remunerated expert advice on strategic issues.”

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Additional Commissions

6. After section 8 of the Principal Canon insert –
 “Additional Commissions
- 8A The Standing Committee of General Synod may establish additional expert Reference Commissions and define the functions and term of such Commissions provided that the continuation of any such Commission be ratified by the next meeting of General Synod.”

Functions of the Ministry Commission

7. In place of section 10 of the Principal Canon substitute –
 “10. The functions of the Ministry Commission are:
- (a) to examine questions of mission in this church on all matters dealing with the competency of ordained and authorised lay ministry, referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and to the Standing Committee, and
- (b) to make recommendations to the Standing Committee on matters of mission and ministry which are of importance to this church.”

Determination of Commission Size

8. In section 14 of the Principal Canon add:
- (a) after the words “General Synod and” the words “, save in the case of a Commission established under section 8A,”; and
- (b) at the end of the section the words “The Standing Committee shall determine the number of members of an expert Reference Commission.”

Amendments to General Provisions

9. Section 18 of the Principal Canon is repealed.
10. In section 22 omit the words “The Strategic Issues Advisory Panel” and insert the words “, General Synod Network” after the words “Task Force”.
11. In section 23 omit the words “The Strategic Issues Advisory Panel” and insert the words “, General Synod Network” after the words “Task Force”.
12. In section 26 omit the words “Strategic Issues Advisory Panel”.
13. In section 27 repeal sub-section (2).
14. In section 27 designate sub-section (3) as subsection (2) and insert the following new subsection:
- “(3) This Canon will cease to have effect upon the conclusion of the 13th session of General Synod.”

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15. In section 28 substitute the words “Strategic Issues, Task Forces and other Bodies” with the words “Strategic Issues, Commissions, Task Forces and Networks”
16. Wherever they occur in the Principal Canon substitute:
 - (a) “Commissions” for “Panels”;
 - (b) “Commission” for “Panel”; and
 - (c) “Commission’s” for “Panel’s”.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-seventh day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

CONSTITUTION ALTERATION (SUSPENSION FROM DUTIES) CANON 2001

Canon No. 13, 2001

A Canon to clarify the powers of suspension from duties.

The General Synod prescribes as follows:-

Name

1. This Canon may be cited as the “Constitution Alteration (Suspension from Duties) Canon 2001”.

Amendments

2. Section 61 of the Constitution is amended by substituting “has been promoted” for “is pending”.
3. Section 61 of the Constitution is further amended by classifying the existing provision as 61(1) and by adding the following:-

“(2) The bishop of a diocese may suspend a person referred to in Section 54(2) from the duties of his office where –

- (a) the bishop or some other person authorised by ordinance proposes to promote a charge against the person;
- (b) the charge will not allege a breach of faith, ritual or ceremonial; and
- (c) the charge relates to an offence that is punishable by imprisonment for twelve months or upwards of which the person has been charged or convicted or in respect of which the bishop has received a report from a lay person qualified to be a member of the Appellate Tribunal stating that there is a prima facie case of the person having committed the offence.”

“(3) Suspension under subsection (2) must be by written instrument signed by the bishop, served on the person to be suspended, and which states –

- (a) the intention of the bishop or any other authorised person to promote the charge;
- (b) the conduct complained of; and
- (c) the period of suspension.

The period of suspension may not exceed 28 days from the date of service on the person to be suspended. Where –

- (d) a person has been suspended under subsection (2);

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- (e) the period of suspension has elapsed; and
- (f) a charge has not been promoted during the period of suspension;

no further suspension is possible under subsection (2) in relation to the conduct specified in the instrument.

- (4) If during the period of suspension referred to in subsection (2) the bishop or other authorised person promotes the charge the suspension of the person shall continue until the first meeting of the diocesan council thereafter;
- (5) The bishop of a diocese may revoke the suspension of a person suspended by him under this section and may do so at any time during the period of suspension.
- (6) Suspension of a person from the duties of office under this section does not deprive that person of the emoluments appertaining to that office.

- 4. Canon 9 of 1998 is repealed.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-seventh day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

CONSTITUTION ALTERATION (SPECIAL TRIBUNAL) CANON 2001

Canon No. 14, 2001

A Canon to amend the Constitution with respect to the Special Tribunal

The General Synod prescribes as follows:

1. This canon may be cited as the “Constitution Alteration (Special Tribunal) Canon 2001”.
2. Section 56 of the Constitution is amended as follows:-
 - (a) by substituting the following for subsections (1) and (2):

“(1) Subject to this section, the Special Tribunal shall consist of three persons being:

 - (a) a person qualified to be a lay member of the Appellate Tribunal who shall be the President of the Special Tribunal;
 - (b) a diocesan bishop; and
 - (c) a priest of at least seven years’ standing.

(2) No person by or against whom proceedings in the Tribunal are brought shall be a member of the Special Tribunal.

(3) Members of the Special Tribunal shall be elected by or shall be appointed from a panel of persons elected by General Synod as prescribed by canon.

(4) The period of office of members of the Tribunal shall be as prescribed by canon.

(5) Until the Synod shall by canon otherwise prescribe:

 - (a) the members of the Special Tribunal shall be appointed by the Primate on the nomination of the Standing Committee to hold office for up to five years;
 - (b) in the absence of a member from Australia or in the event of the inability of a member to act, the Primate may appoint a person eligible to be appointed as that member to act in place of that member during the absence or inability. Such acting member shall continue to act in respect of any charge whose hearing commences whilst he or she is Acting President or member.”;

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- (6) The Special Tribunal shall have jurisdiction to hear and determine charges against:
- (a) any member of the House of Bishops; and
 - (b) any bishop assistant to the Primate in his capacity as Primate
- of breaches of faith, ritual, ceremonial or discipline and of such offences as may be specified by canon.”
- (b) by deleting subsection (3);
 - (c) by renumbering subsection (4) as subsection (7) and by adding at the end:

“, subject to any limitation as may be prescribed by canon.”.
3. Section 60 of the Constitution is amended as follows:
- (a) by deleting from the first paragraph of subsection (1) all the words after “following” and by inserting in lieu thereof a colon and the following:
 - “(a) deposition from orders;
 - (b) prohibition from functioning;
 - (c) removal from office;
 - (d) rebuke.”
 - (b) by inserting in the last paragraph of subsection (1) immediately after the word “appeal” second occurring the words “or is disqualified from acting or considers that he should disqualify himself from acting”.
4. Section 61 of the Constitution is amended by adding after the word “charge” where secondly occurring, the words “or for some lesser time”.
5. A new section 61A is inserted in the Constitution as follows:
- “61A Where a charge has been promoted against the bishop of a diocese, the President of the Special Tribunal with the concurrence of the Diocesan Council, meeting when the bishop is not present, may, after considering any submission from the bishop, suspend the bishop from the duties of office until the determination of such charge or for some lesser time. If such suspension is made and is from a paid office, or if the person voluntarily stands aside from performing the duties of office, the person shall be deemed to be on paid leave and to be absent from the State or Territory in which the duties of office would otherwise be performed.”
6. Section 56 of the Constitution is further amended by inserting the following additional subsection:
- “(8) The provisions of this section and of sections 60 and 61 as in force before the date of the coming into effect of the Constitution Alteration (Special Tribunal) Canon

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2001 shall continue to apply to any proceedings commenced in the Special Tribunal before that date.”

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-seventh day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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SPECIAL TRIBUNAL PROCEDURE AMENDMENT AND REPEAL CANON 2001**Canon No. 15, 2001****A Canon to repeal the Special Tribunal Canon and the Board of Assessors 1962 and to amend the Special Tribunal Procedure Canon 1992**

The General Synod prescribes as follows:-

1. This Canon may be cited as the "Special Tribunal Procedure Amendment and Repeal Canon 2001".
2. The Special Tribunal Canon and the Board of Assessors 1962 is repealed.
3. The Special Tribunal Procedure Canon 1992 is amended as follows:
 - (a) by deleting from section 2 the definition of "Assessors";
 - (b) by deleting the definition of "Bishop" and substituting therefor the following:
" 'Bishop' means a Bishop over whom the Tribunal has jurisdiction.";
 - (c) by deleting subsection 3(1) and by substituting therefor the following:
"(1) A charge may be made against a Bishop by:
 - (a) 5 members resident in the diocese in which the Bishop resides; or
 - (b) a diocesan bishop."
 - (d) by deleting from section 4 (1) the expression " , the Tribunal or the Assessors" and by inserting in lieu thereof the words "or the Tribunal".
4. The repeal and amendments effected by sections 2 and 3 respectively:
 - (a) shall take effect as and from the coming into operation of the amendments to the Constitution effected by the Constitution Alteration (Special Tribunal) Canon 2001; and
 - (b) shall not affect any proceeding which has been commenced before the repeal and amendments take effect.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twenty-seventh day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Canons, and Rules Passed by Synod

Rule No. 1, 2001

A Rule to amend Rule I – Standing Orders

The General Synod resolves as follows:-

Rule I is amended by adding to sub-section 63(16) the following words at the end of the sub-section “unless the President determines otherwise”.

We certify that this rule was made by the General Synod of The Anglican Church of Australia this twenty-first day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

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Rule No. 2, 2001

**XXII – RULE WITH RESPECT TO INDIGENOUS MEMBERS
OF THE HOUSE OF BISHOPS**

The Indigenous members of the House of Bishops under Section 17(8)(a)(i) of the Constitution shall be known by the titles “National Aboriginal Bishop” and “National Torres Strait Islander Bishop”.

We certify that this rule was made by the General Synod of The Anglican Church of Australia this twenty-sixth day of July 2001.

ANN SKAMP
B.J. GREAVES
Secretaries of Synod

Elections

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 Seven vacancies

THE BOARD OF ASSESSORS (SPECIAL TRIBUNAL)

Bishops Jensen, P
One vacancy

Clergy *Three vacancies*

ANGLICAN SUPERANNUATION AUSTRALIA CANON

Bishop Stone, R

LONG SERVICE LEAVE BOARD

Bishop McCall, D
Clergy Veron, Z

ANGLICAN BOARD OF MISSION – AUSTRALIA

Bishops McCall, D
Four vacancies

New South Wales **Clergy** *One vacancy*
Laity *One vacancy*

Victoria **Clergy** *One vacancy*
Laity *One vacancy*

Queensland **Clergy** *One vacancy*
Laity *One vacancy*

South Australia **Clergy** *One vacancy*
Laity *One vacancy*

Western Australia **Clergy** *One vacancy*
Laity *One vacancy*

Elections

Tasmania

Clergy
Laity

One vacancy

One vacancy

I declare the foregoing persons to be elected without ballot.

P. Carnley
President
24 July 2001

Elections

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

STANDING COMMITTEE**Bishops**

Herft, R
Huggins, P
Silk, D

Clergy

Aspinall, P
Curnow, A
Farran, B
Forsyth, R
Goldsworthy, K
Lawrence, G
Minchin, J
Noble, J
Richardson, D

Laity

Anderssen, B
Criddle, E
Fordham, R
Mitchell, P
Norris, B
Porter, M
Rodgers, M
Tong, R
Young, P

THE BOARD OF ASSESSORS (SPECIAL TRIBUNAL)**Laity**

Blake, G
Walker, I

THE BOARD OF ASSESSORS (APPELLATE TRIBUNAL)**Clergy**

Cadwallader, A
Davies, G
Doyle, R
Free, M
Roffey, J
Sherlock, C
Thompson, M

Elections

THE BOARD OF ELECTORS OF THE PRIMATE**Clergy**

Appleby, R
 Aspinall, P
 Curnow, A
 Davis, J
 Harvey, T
 Jobbins, B
 Lawrence, G
 McElligott, A
 Minchin, J
 Noble, J
 O'Reilly, C
 Richardson, D

Supplementary

Farran, B
 Hale, S
 Crawford, P
 Forsyth, R

Laity

Anderssen, B
 Armstrong, R
 Bleby, D
 Carrig, H
 Greenwood, T
 Mitchell, P
 Porter, M
 Norris, B
 Rodgers, M
 Skamp, A
 Walker, I
 Young, P

Supplementary

Solomon, C
 Fordham, R
 Howells, S
 Tong, R

LONG SERVICE LEAVE BOARD**Laity**

Payne, M
 Thomson, A

Elections

COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY**Bishops**

Farrer, D
 Forsyth, R
 Freier, P
 Harrower, J
 Huggins, P
 Jensen, P
 Noble, J
 Rutherford, G

Clergy

Barraclough, R
 Davies, G
 Dunnill, J
 McPherson, J
 Powys, D

Laity

Helman, J
 Young, A

DEFENCE FORCE BOARD**Clergy**

Begbie, H
 Hurford, R
 Winterton, G

Laity

Glen, W
 Parkes, F
 Sauer, A

CORPORATE TRUSTEES

Anderssen, B

I declare the foregoing persons to be elected by ballot.

P. Carnley
 President
 26 July 2001

SUMMARY OF STANDING COMMITTEE BUSINESS

The General Synod last met in February 1998 in Adelaide and now will convene in Brisbane in July 2001. In between that period the Standing Committee of the General Synod has met on eight occasions. Normally the Standing Committee meets in April and October. The October meeting is held on Saturday and Sunday and the April meeting is held on Friday and Saturday. These arrangements are to accommodate the obligations of both lay and clerical members of the Standing Committee. Meetings are residential and in October 2000 the Standing Committee met for the first time in Melbourne and plans to do so again in October 2001. The Executive Committee met on nine occasions. Residential meetings have made it possible for worship to become a more integral part of the program of the Standing Committee.

In October, 1999 the Standing Committee farewelled Archbishop Keith Rayner as Primate at a function held at St. Paul's College, The University of Sydney. Archbishop Peter Carnley was elected as Primate on 3 February and on 30 April his ministry as Primate was inaugurated at a service in St. Andrew's Cathedral.

The business of the Standing Committee during this period has been taken up in large measure with responding to decisions made at the last meeting of the General Synod and a number of other matters of a church and public kind which have come before the Standing Committee.

1. Matters from the General Synod

Following the Adelaide General Synod working groups have been established by the Standing Committee in the following areas:

- Ordained Ministry (to report to this General Synod)
- Women Bishops (to report to this General Synod)
- Defence Force Board Liaison Group (has provided liaison between the Standing Committee and the Defence Force Board)
- Clergy discipline (Continuing its work)
- Future of the Primacy (reported to the Standing Committee which resolved to maintain in broad terms the present position)
- Human sexuality and the Kuala Lumpur Statement (reporting to the General Synod)
- Standing Committee Review Group (reporting to the General Synod)

Standing Committee also established panels and task forces under the Strategic Issues and Other Bodies Canon which was passed by the General Synod. Standing Committee has also encouraged the formation of networks under the terms of that canon and recognized the following:

- Anglicare Australia
- Australian Anglican Diaconal Association
- Australian Anglican Schools Network
- Australian Catechumenate Network
- Children's Ministry Network
- Examining Chaplains Network

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- Mission Agencies Network
- National Diocesan Social Issues Network
- Registrar's Network
- Supervised Theological Education Network
- Youth Officer's Network

The Standing Committee also considered important issues in the life of The Anglican Church of Australia including controversy in the Torres Strait, the future of ABMA, the demise of GBRE, and a meeting of The Special Tribunal. In regard to Indigenous matters the Standing Committee increased the General Synod grant to NATSIAC from \$12,000 to \$20,000 and in response to a donation from The Diocese of Melbourne of \$300,000 established an Indigenous Ministries Fund to support ministry amongst Indigenous people across Australia. The Standing Committee also set in train plans to hold a National Anglican Conference in July 2002. Provincial conferences were also encouraged and during the course of 1999 and 2000 conferences were held in all provinces.

2. Anglican Communion

The Standing Committee received reports from the Lambeth Conference and from the meeting of the Anglican Consultative Council (Panama, 1998, Dundee, 2000). The Standing Committee also considered the Virginia Report and has commended that report to the church through the dioceses and referred it also to the Doctrine Panel.

3. Ecumenical Matters

The Standing Committee continued to support the work of the National Council of Churches in Australia sending representatives to the biennial forum and nominating to the networks and committees of the NCCA. It welcomed the membership of the Lutheran Church of Australia into the NCCA. In order to clarify the relationship between various bilateral conversations which the church is conducting with others an Ecumenical Strategies Working Group was established which was responsible for the preparation of the document 'Steps to Unity'. The Standing Committee adopted this document as the basis upon which bilateral conversations were to be conducted. The Standing Committee also established an Ecumenical Advisory Group in order to provide liaison between the bilateral conversations and to advise the Standing Committee on ecumenical matters. Bishop Phillip Huggins chairs this group and was appointed the Provincial Ecumenical Officer. Bilateral dialogues have been conducted with the Uniting Church in Australia, the Lutheran Church of Australia and a conversation has been continued under the auspices of AUSTARC and also with the Orthodox community. A response was sent by the Standing Committee on the behalf of this church to the document of Pope John Paul II *Ut Unum Sint*. The Standing Committee has also established a process to prepare responses to recent documents from ARCIC. The Standing Committee also received a report of the meeting of the Anglican and Roman Catholic bishops held in Toronto in the year 2000. During the year 2000 the Primate and Miss Miranda Lee represented the church on The Pilgrimage to the Heart which was organized by the NCCA.

4. Women Clergy Careers

The Standing Committee prepared a summary of the action taken in dioceses following up the report of the Women's Commission to the last General Synod and has commissioned research into clergy careers. This report is separately presented to the General Synod.

5. Other Matters

The Standing Committee made arrangements for the continued publication of APBA. This process has been successfully achieved and the publication of related liturgical material has also been accomplished. A more appropriate structure has been agreed to by The Standing Committee for carrying out this publication activity.

6. Legal Committee

The Standing Committee agreed terms of reference for the Legal Committee of the Standing Committee as follows:

- to provide legal advice to the Standing Committee;
- to draft or review draft legislation which the Standing Committee agrees should be placed before General Synod, whether originating from the Standing Committee, a panel or a task force; and
- to act as a panel from any one or more of whom the Primate or the General Secretary may obtain legal advice between meetings of the General Synod.

7. Engaging Australia

The Standing Committee established the Engaging Australia Project, which disburses funds available from the Reserve Fund to creative and innovative projects to do with our church's engagement with the wider community. This has been a very successful project of encouraging and providing seed funding for innovation. The Standing Committee made representation to government proposals for tax reform, cloning and the Federal Government inquiry into the definition of religion and charities. The Standing Committee also made representations in regard to the restricted time available for making submissions of this kind.

8. Finances and Services

The Standing Committee entered into a contract with Telstra to provide reduced telephone costs for church entities nationally. A National Insurance purchasing arrangement has been established collaboratively from the General Synod Office and the dioceses. A GST education and training program was conducted collaboratively between the General Synod Office and Anglicare Australia. The Standing Committee reestablished the Diocesan Finance Advisory Group on different terms of reference and that group is now actively pursuing its agenda from the Standing Committee.

9. General Synod Office

Standing Committee established an Audit Committee in 1997 in order to oversee the systems of reporting and accounting for the General Synod. That committee has been chaired by Mr Michael Sharp, AO and has continued to function effectively during the current period. The terms of reference for this Audit Committee are as follows:

An Audit Committee is a committee of the Standing Committee of General Synod (SCGS) primarily established to give additional assurances regarding the quality and reliability of financial information used by and issued by SCGS.

Responsibilities of the Audit Committee should include appropriate procedures in respect of

Compliance with legal and other responsibilities relating to financial disclosure.

Assessment of the adequacy of internal controls.

Identification and monitoring of "Corporate Risk" profile.

Liaison with the external auditors.

Review of information derived from the external audit.

Review of interim financial information provided to the SCGS.

Review of financial information to be issued by SCGS.

Other matters delegated to the Committee from time to time.

The Audit Committee shall meet at least twice per year.

The Committee may invite officers of the Synod and the SCGS and representatives of the auditors to attend its meetings.

Audit Committee membership is to comprise three persons, at least one of whom shall be a member of the Standing Committee of General Synod, but none shall be a member of the SCGS Executive Committee.

At least one member of the Committee shall have financial expertise and another shall have knowledge of the legal framework of The Anglican Church of Australia, in particular its national structures.

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In the General Synod Office computerisation and the processing of information has been extended. This is particularly so in regard to the progress of Bills and Canons through dioceses. A web site has been established for the national church with hot links to all the diocesan sites as well as to the Anglican Communion and a separate web site has been designed for this meeting of the General Synod. Ms. Jill McKenzie joined the staff of the General Synod office as the secretary for the Finance and Administration Manager and Mrs. Sylvia Davey resigned in February 2001 after 11 years of service. In her place Ms Sylvia Murphy commenced work in the General Synod Office on 15 February 2001.

REPORT ON ACTION TAKEN ON THE RESOLUTIONS OF THE ELEVENTH GENERAL SYNOD.

Please refer to the Proceedings of the Eleventh General Synod, The Anglican Church of Australia 1998. (pp 31-55)

<i>RESOLUTION</i>	ACTION
1/98 SECRETARIES OF SYNOD That the Reverend Canon B.J. Greaves be elected as Clerical Secretary and Mrs A. Skamp be elected as Lay Secretary of Synod.	No action required
2/98 CHAIRMAN AND DEPUTY CHAIRMAN OF COMMITTEES That Justice D.J. Bleby be elected as Chairman of Committees and Mr Justice P.W. Young as Deputy Chairman of Committees.	No action required
3/98 COMMITTEE OF ELECTIONS AND QUALIFICATIONS That the following persons be elected to the Committee of Elections and Qualifications Miss R.M. Armstrong (Convenor) Mr G.T. Britton The Venerable Dr J.C. Davis The Right Reverend W.D.H. McCall Mr Justice W.P. Pidgeon The Right Reverend P.R. Watson	No action required
4/98 COMMITTEE TO ARRANGE THE ORDER OF BUSINESS That the following persons be elected to the Committee to arrange the Order of Business - The President The Chairman and Deputy Chairman of Committees The Clerical and Lay Secretaries of Synod The Venerable Dr P.J. Aspinall Mrs H.D. Carrig The Right Reverend P.R. Watson The General Secretary	No action required
5/98 ORDERLY ARRANGEMENT OF BUSINESS That so much of Standing Orders be suspended as would prevent motions 10(2)-10(6) relating to the orderly arrangement of the Synod's business being moved.	No action required
6/98 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,	No action required

REPORT ON ACTION ON RESOLUTIONS

	any two to certify - The Very Reverend B.A. Jobbins Mr B.J. Norris (Convenor) The Reverend R.A. Payne The Venerable M.J. Pennington Mr T.C. Reid Ms K.N. Sowada	
7/98	SEATS IN SYNOD	No action required
8/98	MEDIA ARRANGEMENTS	No action required
9/98	HOURS OF SITTING	No action required
10/98	VISITORS' GALLERY, IDENTIFICATION AND ACCESS	No action required
11/98	NOMINATIONS FOR ELECTIONS	No action required
12/98	LEAVE TO DISTRIBUTE LITERATURE	No action required
13/98	GROUP DISCUSSION OF RESOLUTIONS	No action required
14/98	GROUP DISCUSSION OF LEGISLATION	No action required
15/98	FUTURE ISSUES	No action required
16/98	CONSTITUTION REVIEW COMMISSION PRESENTATION	No action required
17/98	AUDITED FINANCIAL STATEMENTS That the audited financial statements of the General Synod for the year ended 31 December 1996, as adopted by Standing Committee, be received.	Referred to Finance & Administration Manager
18/98	SUMMARY FINANCIAL STATEMENT That the summary financial statement of the General Synod for the years 1995 and 1996 be received	No action required
19/98	REPORT OF THE HONORARY TREASURER [18(8)] That a report from the Hon Treasurer of the financial position of the General Synod at 31 December, 1997 (based on preliminary unaudited financial statements to that date) be received.	No action required
20/98	ANGLICAN SUPERANNUATION AUSTRALIA That General Synod resolves (i) that leave be granted to table a certified copy of the Deed of Variation of Trust which incorporates changes to the Trust Deed since the last General Synod and that consent to the Deed of Variation of Trust be granted, and that the Deed of Variation of Trust be received. (ii) that leave be granted to table a certified copy of the Trust Deed which incorporates the changes detailed in the Deed of Variation of Trust and that this document be received; and; (iii) that leave be granted to table a certified copy of the Fund Rules and that this document be received.	The General Secretary wrote to: the Secretary/Manager of Anglican Superannuation Australia

REPORT ON ACTION ON RESOLUTIONS

<p>21/98 LECTONARY TABLES That the General Synod authorises the Lectionary Tables for Daily Morning and Evening Prayers, with additional lessons and psalms for Sundays, for a further period of three years, to enable adequate trial use to take place.</p>	<p>The General Secretary wrote to: the Chair and the Secretary of the Liturgical Commission</p>
<p>22/98 NATIONAL SUPERANNUATION AND RETIREMENT COUNCIL That - The General Synod notes the report of the National Superannuation and Retirement Council and the recommendation that the work of the Council would now best be carried forward by means of a small informal working group. The Synod notes with appreciation the work of this Council in facilitating the coordination and development of superannuation for church workers. The Synod authorises the General Secretary to convene a working group at least once each two years to review benefits and contributions in the light of current community expectations and conditions. This group shall include the Secretary/Manager of the Anglican Superannuation Fund and the Secretary/Manager of the Sydney Diocesan Superannuation Fund, and others whom that group may judge will advance the review process. The Group will report to the Standing Committee after each of its meetings, and the most recent report of the working group shall constitute the basis of a report to the meeting of General Synod.</p>	<p>The General Secretary wrote to: Anglican Superannuation Australia and the Sydney Diocesan Superannuation Fund.</p> <p>The Finance and Administration Manager to convene meeting</p>
<p>23/98 DOCTRINE COMMISSION That this Synod receives the Report of the Doctrine Commission, commends the following publications to the Church for study, and invites comments upon them to be made to the Commission: ‘Who May Celebrate: Boundaries of Anglican Order’ ‘Is Confirmation necessary in Anglican Theology?’</p>	<p>No action required</p>
<p>24/98 AUSTRALIAN HYMN BOOK That this General Synod recognises the progress made towards the publication of a revised Australian Hymn Book in 1999 as set out in the report “Australian Hymn Book”. Synod reappoints the Anglican representatives on the Editorial Committee and encourages them to complete their work. Synod empowers Standing Committee to fill any vacancies that may arise among the Anglican representatives,</p>	<p>The General Secretary wrote to: the Secretary of the Australian Hymn Book Pty Ltd and to members of the Anglican Editorial Committee. The Revd Canon L. Bartlett</p>

REPORT ON ACTION ON RESOLUTIONS

	<p>it being understood that no expenses are to be charged to General Synod for this work. Synod encourages parishes to examine the revised Australian Hymn Book when it is published with a view to adopting it for use if they judge it to contain the balance of old and new material required to meet their needs.</p>
<p>25/98 CONSTITUTION REVIEW COMMISSION That this General Synod re-appoints the Constitution Review Commission and requests it to present a draft new Constitution for comment at the next session of General Synod</p>	<p>The Right Revd O. Dowling The Reverend Dr D. Cole Mrs E. Downie</p> <hr/> <p>The General Secretary wrote to: the Chair of the Constitution Review Commission - Mr Justice Young</p>
<p>26/98 ANNIVERSARY OF ORDINATION That this General Synod conveys greetings and good wishes to the Reverend Gumbuli Wurramara, the first Aboriginal priest in Australia to celebrate the 25th anniversary of ordination.</p>	<p>The General Secretary wrote to: the Revd Gumbuli Wurramara</p>
<p>27/98 “BRINGING THEM HOME” REPORT.</p> <p>(i) a The General Synod acknowledges the deep hurt and trauma suffered by our indigenous brothers and sisters by the unjustified removal of children from their families described in the Human Rights and Equal Opportunities Commission Report, “Bringing Them Home”.</p> <p>b On behalf of The Anglican Church of Australia the General Synod apologises unreservedly and seeks forgiveness for any part played, knowingly or unwittingly, by the Anglican Church that has ever contributed in any way to that hurt or trauma by the unjustified removal of Aboriginal or Torres Strait Islander children from their families, and for our past silence on the issue.</p> <p>(ii) The General Synod calls upon all Anglican Agencies and Anglicans to cooperate in the implementation, as far as practicable, of those recommendations in the Human Rights and Equal Opportunities Commission Report which relate to this Church.</p> <p>(iii) The General Synod calls upon the Commonwealth Government to offer an apology to the Aboriginal and Torres Strait Islander people for the unjustified removal of their children.</p> <p>(iv) The General Synod urges the</p>	<p>The General Secretary wrote to: The Prime Minister The Minister for Aboriginal Affairs The Chairperson Council for Aboriginal Reconciliation The Director Human Rights and Equal Opportunities Commission Father Frank Brennan Cardinal Clancy National Council of Churches in Australia Uniting Church in Australia Catholic Bishops’ Conference Bishop Arthur Malcolm Bishop Ted Mosby All Anglican Agencies</p>

<p>Commonwealth Government and its agencies seriously to consider the implementation of the other recommendations contained in the Report “Bringing Them Home” and to consult the Churches concerned and their agencies in the process of doing this.</p> <hr/> <p>28/98 COMMUNION WITH OTHER CHURCHES PROCESS</p> <p>That General Synod notes that section 6 of the Constitution appears to lay down a twofold test for this Church to be in communion with another church. The first test is that the church concerned is in communion with the Church of England, and the second is that communion is consistent with the fundamental declarations of the Constitution. Synod further notes that The Anglican Church of Australia, has by resolution of General Synod, established a relationship of communion with:</p> <ul style="list-style-type: none"> Old Catholic Churches Philippine Independent Catholic Church The Church of North India and the Church of Pakistan The Church of South India The Mar Thoma Church <p>Synod asks the Standing Committee to recommend a process whereby:</p> <ol style="list-style-type: none"> 1. This Church receives and collates information about churches in communion with the Church of England; 2. A mechanism for reporting to General Synod on whether communion in relation to each of those churches is consistent with the Fundamental Declarations; 3. A mechanism for determining whether, in respect of a church with which this church has been in communion, communion continues to be consistent with the Fundamental Declarations; 4. A process to be adopted in General Synod for the adoption or otherwise of any such reports; and 5. The maintenance of a register of churches with which this church is in communion. 	<p>Standing Committee Agenda Mrs Long will prepare a report</p>
<p>29/98 ANGLICAN/UNITING CHURCH DIALOGUE GROUP</p> <p>That</p> <ol style="list-style-type: none"> (i) This General Synod welcomes the resolution of the National Assembly of The Uniting Church in Australia in 1997 calling for Eucharistic sharing with The Anglican 	<p>The General Secretary wrote to: Uniting Church in Australia Standing Committee</p>

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<p>Church of Australia, and to this end, supports a suggested study of proposals in other parts of the world aimed at the mutual recognition of ministries. This General Synod also welcomes the call to explore common witness by our two churches through evangelism, service and the pursuit of justice.</p> <p>(ii) This General Synod accepts the invitation of The Uniting Church in Australia to further develop an intentional dialogue with that church giving particular consideration to mutual recognition of ministries as a step towards the unity that is Christ's will for his Church, and agrees to the setting-up of a special Joint Working Group for this purpose.</p> <p>(iii) General Synod requests Standing Committee to appoint a representative group of Anglican members to such a special Joint Working Group, and in consultation with the Anglican members of the present dialogue group to provide a brief for Anglican appointees setting out the history of the dialogue so far, and giving some account of proposals in other parts of the world towards the mutual recognition of ministries.</p> <p>(iv) General Synod would welcome a report by such a Joint Working Group together with recommendations, when General Synod meets again in 2001.</p>	<p>Agenda</p> <p>Referred to Nominations Committee</p>
<p>30/98 AUSTRALIAN - CONSTITUTIONAL CONVENTION: That- General Synod welcomes the conclusion of the Constitutional Convention in Canberra on 13 February 1998 and calls on the Australian Government, Opposition and all members of the Australian Parliament to ensure that there is the fullest possible information campaign and level of public participation in the Parliamentary inquiry and debate leading to the Referendum in 1999. Synod further calls on all Australian Christians to consider and pray for the outcome of the Referendum that Australia's integrity, unity, well being, peace and stability will be strengthened and enlivened. Synod recommends to all Australians that special days of prayer be the 13 August 1998, 13 February 1999 and 13 August 1999 to mark six-monthly intervals in the period leading to the Referendum.</p>	<p>The General Secretary wrote to: the Prime Minister National Council of Churches in Australia Uniting Church in Australia Catholic Bishops' Conference</p>

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<p>31/98 PRESIDENTIAL ADDRESS That –the sections of the Presidential Address dealing with the issues of the stolen generation and native title be forwarded to the Prime Minister.</p>	<p>Copy to: Prime Minister</p>
<p>32/98 TASK FORCE That the Primate be asked to appoint a Task Force to consider the matters raised in the debate on Bill No. 10. [Clergy Discipline (Disclosure of Confessions) Canon]</p>	<p>Referred to Primate Standing Committee appointed a Working Group. See report</p>
<p>33/98 NATIONAL ANGLICAN CONFERENCE That General Synod notes with appreciation and grateful thanks to God the success of the National Anglican Conference held in Canberra in February 1997, and the affirmation of Christian witness and fellowship and inter-dependence amongst Australian Anglicans shown at the Conference. The General Synod commends to the Church the proposal to hold similar provincial conferences in 1999 and a National Anglican Conference in 2002, and encourages all members of this church to support and contribute to these conferences</p>	<p>The General Secretary wrote to: the Metropolitan Provincial Conferences were held in: Adelaide Bathurst Melbourne Perth Townsville Standing Committee resolved to hold a National Anglican Conference in July 2002</p>
<p>34/98 HOLY PERSONS That this General Synod</p> <p>(i) endorses the principles, criteria and process for including holy persons in the calendars of the churches for remembrance, adopted by the Anglican Consultative Council at its meeting in 1993, namely:</p> <p>(a) those to be commemorated should have:</p> <ul style="list-style-type: none"> * borne witness with great generosity to Christ and the Gospel * exhibited in an exemplary way the fruit of the Spirit * participated actively in the Life of the Christian community and contributed to its sense of mission and to its life and growth * been commemorated spontaneously by those who knew them. <p>(b) the task of authority is to make sure that the criteria for these observances is holiness and witness to the Gospel. Calendars should not be developed to</p>	<p>The General Secretary wrote to: Diocesan Bishops Referred to Primate</p>

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<p>meet pedagogical, regional or sectionalist goals.</p> <p>(c) a lean calendar may have more meaning and greater impact than a full calendar. A process for trimming calendars may be as important as a process for developing them.</p> <p>(ii) encourages the dioceses and provinces of this Church to compile lists on the basis of the ACC criteria of those who might properly be commemorated locally and to suggest names for inclusion in a future national list.</p> <p>(iii) requests the Primate to appoint an advisory panel to work with the Liturgical Commission in reviewing these suggestions and in preparing and publishing accurate biographical material on those to be commemorated.</p> <hr/> <p>35/98 NIPPON SEI KO KAI STATEMENT That this General Synod receives with gratitude the Statement of War Responsibility made by the Nippon Sei Ko Kai General Synod in 1996. The response of our Primate in expression of goodwill to our sister church in Japan is affirmed. This General Synod acknowledges the graciousness of the NSKK in making this Statement in response to expressions of concern in many parts of Asia. The confession of our sister church that there was a failure to exercise a prophetic ministry in a period of imperialistic aggression is noted; and the General Synod is touched by the concern expressed for all those who suffered and were oppressed during the Asia-Pacific War 1937-1945. The willingness of the NSKK to encourage a reassessment of the history of that war in the light of the Gospel is welcomed and appreciated.</p> <p>The General Synod of The Anglican Church of Australia offers prayerful encouragement to our sisters and brothers of the NSKK as we all strive as the people of God to be vessels of peace, and to listen to the voices of the divisions, pains, cries and sufferings of the world. We ask that these sentiments be conveyed to the Primate and General Synod of our sister church.</p>	<p>The General Secretary wrote to: Nippon Sei Ko Kai</p>
<p>36/98 TWELFTH GENERAL SYNOD That the suggested date for the Twelfth General Synod be, mid-year 2001 and, if possible, during school/university holidays</p>	<p>Standing Committee agreed 21-27 July, 2001</p>

<p>37/98 THE CHURCH IN PAPUA NEW GUINEA That this General Synod:</p> <p>(a) noting the generous support given to drought relief in Papua New Guinea through the Anglican Board of Mission - Australia, and by the Diocese of Ballarat and others through AngliCORD, encourages Anglican Board of Mission - Australia to continue to contribute to drought relief as needed, and to work towards the provision of adequate water supply systems in the remote areas of Papua New Guinea, and calls upon the members of this Church to continue to support these projects; and,</p> <p>(b) asks that the President of this General Synod conveys to the Primate of the Anglican Church of Papua New Guinea the prayerful concern of this church for our brothers and sisters in Papua New Guinea as they work for peace, justice and dignity for all people in their nation; assuring the Primate of the continuing commitment of this Church to the Anglican Church in Papua New Guinea as initiatives are taken to proclaim the Gospel by word and deed.</p>	<p>Primate wrote to Primate of the Anglican Church of PNG</p> <p>The General Secretary wrote to: Anglican Board of Mission – Australia.</p>
<p>38/98 ANGLICARE That this General Synod:</p> <p>(i) Welcomes the formation of Anglicare Australia;</p> <p>(ii) affirms the mission of Anglicare Australia in providing a focus for the diverse ministries of Anglican caring organisations; and</p> <p>(iii) calls on bishops and synods to encourage Anglican caring organisations within their jurisdictions to participate fully in the work of Anglicare Australia to enable it to fulfill its mission.</p>	<p>The General Secretary wrote to: Anglicare Diocesan Bishops and Registrars</p>
<p>39/98 STATUS OF THE ANGLICAN CLERGY That Synod takes note of the Canon Law Commission’s report entitled “The Status of Anglican Clergy”, and urges the responsible authorities in all dioceses -</p> <p>(a) to review the position of parish clergy in their own diocese, &</p> <p>(b) to take steps to ensure that the status of parochial clergy is clearly defined, and</p> <p>(c) to ensure that it is defined in a manner which preserves the essential spiritual and pastoral relationship with members of the parish and within the organised structure of the Church.</p>	<p>The General Secretary wrote to: Diocesan Bishops and Registrars</p>

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40/48 SRI LANKA

That

We the members of the Eleventh General Synod of The Anglican Church of Australia draw the attention of the Church and the wider Australian community to the current situation in Sri Lanka. In making this statement we acknowledge:

- That Australia itself has been complicit with, as well as the economic beneficiary of colonialism in the island of Ceylon now known of as Sri Lanka;
- That Sri Lanka is engaged in a civil war, based on ethnic differences between the majority Sinhalese and minority Tamil Communities;

This General Synod

(a) Calls upon the United Nations General Assembly to:

- Urge the Sri Lankan Government and all those exercising leadership of the Tamil community in Sri Lanka, including the Liberation Tigers of Tamil Eelam, to find a political solution to the conflict which recognises the right of the Tamil people to determine their political status and the need to assure full human rights of all people in Sri Lanka.
- Direct nations and agencies supplying arms, ammunition, landmines and other forms of military support to both sides of the conflict, especially those wanting to sell off stockpiles of weapons, to cease such activities immediately
- To offer a service of mediation to Sri Lanka for the resolution of conflict

(b) Calls upon the Australian Government to: Seek support from the international community especially through the United Nations to be active in pressuring all parties to seek a resolution which provides safety, security, health, shelter and human dignity for all Sri Lankans

Initiate a multi-partisan motion in the parliament in support of achieving peace in Sri Lanka through international mediation.

(c) Calls upon the Sri Lanka Government and the Liberation Tigers of Tamil Eelam to:

- Cease immediately the armed conflict which has brought death and devastation to all Sri Lankans;
- Pursue a just and peaceful solution which

The General Secretary wrote to:
the Secretary of United Nations
the Prime Minister
the Minister for Foreign Affairs
Sri Lankan Ambassador
Copy to Church of Sri Lanka

	<p>will ensure the identity and dignity of all ethnic groups.</p> <p>We assure the people of Sri Lanka and particularly the Church in this Island of our support and prayers for a just and lasting settlement to the conflict.</p>	
41/98	<p>NETWORKING BY REGISTRARS</p> <p>That this Synod</p> <p>(a) Recognise the importance of the formation and continuation of networks within the administration arm of the Anglican Church;</p> <p>(b) Welcome the recognition of the Standing Committee of General Synod on Strategic issues (Volume 3 p.116) that the networking of Diocesan General Managers and Registrars, particularly in these changing times of constant changes in Commonwealth and State legislation,</p> <p>(c) recognise the encouragement by staff in General Synod Office in facilitating the networking referred to above.</p>	<p>The Standing Committee approved Guidelines for Networks Encouraged formation of Networks. Under Strategic Issues, Task Forces and Other Bodies Canon the following have been recognised as Networks:</p> <p>Anglicare Australia Australian Anglican Diaconal Association Australian Catechumenate Children's Ministry Examining Chaplains Mission Agencies National Anglican Schools National Diocesan Social Issues Network Registrars Supervised Theological Field Education Youth</p>
42/98	<p>ORDAINED MINISTRY</p> <p>That this General Synod requests the Standing Committee to undertake production of a report on the meaning and place of the three-fold ordained ministry in the life and mission of this church, the report to be prepared in time to be debated fully at the next meeting of the General Synod.</p> <p>As part of its brief, the report should specifically canvass the implications for ordained ministry of the Appellate Tribunal majority opinion on the constitutional status of lay and diaconal presidency at the Eucharist.</p>	<p>Standing Committee set up a Working Group See report</p>
43/98	<p>GENERAL BOARD OF RELIGIOUS EDUCATION</p> <p>That this General Synod expresses its deep regret at the decision of the Executive of the General Board of Religious Education to cease the operation of the</p>	<p>The General Secretary wrote to: Chair of General Board of Religious Education and the Director of</p>

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	Institute of Theological Education and requests that this Executive review the whole question in consultation with the full Board, so that the needs of the Church throughout Australia may be clearly known and widely discussed	General Board of Religious Education.
44/98	<p>YOUTH COMMISSION</p> <p>That this Synod receives with thanks the report of the General Synod Youth Commission and agrees that in a church with a demographic profile which is increasingly aging in a society with increasing problems for young people, fresh and more focused means should be sought to apply the limited resources of the national Church to youth issues in church and society.</p>	<p>The General Secretary wrote to: to the Chair of the Youth Commission</p> <p>Standing Committee referred resolution to Strategic Issues Advisory Panel</p>
45/98	<p>ANGLICAN SCHOOLS RESEARCH PROJECT</p> <p>That</p> <p>(a) Synod notes the Research Project on the roles of Anglican Schools prepared by the National Anglican Schools Committee (NASC) and commends the NASC upon its production.</p> <p>(b) General Synod requests the National Anglican Schools Committee to prepare further papers for consideration by the Standing Committee on the issues listed in the report.</p>	<p>The General Secretary wrote to: National Anglican Schools Council</p>
46/98	<p>MINIMUM REQUIREMENTS FOR ORDINATION</p> <p>That</p> <p>(a) the report of the Ministry and Training Commission be received and</p> <p>(b) the Guidelines for Minimum Requirements for Ordination be published as a separate document in an appropriate format for wider distribution.</p>	<p>Guidelines were published and are available from the General Synod Office</p>
47/98	<p>EPISCOPAL OVERSIGHT OF DEFENCE FORCE CHAPLAINS</p> <p>That this Synod acknowledges the concerns of the Defence Force Chaplains regarding episcopal oversight and their relationship to the wider church and requests the Standing Committee, after consultation with the Defence Force Board, to:</p> <p>(i) establish the most appropriate means of providing for and funding a full-time bishop to the Defence Forces;</p> <p>(ii) initiate a protocol providing for the participation of Chaplains in the life of the dioceses of the Church.</p>	<p>Standing Committee Agenda</p> <p>The General Secretary wrote to: Defence Force Board</p>

<p>48/98 RECONCILIATION</p> <p>That the General Synod supports the process of reconciliation which has recently been initiated in Australia and calls upon all Anglicans and Anglican Agencies, to support initiatives and to take initiatives on their own account in their own areas, which will forward the process of reconciliation between indigenous people and others in the community.</p> <p>That this General Synod supports the vision for reconciliation identified by the Council for Aboriginal Reconciliation and calls upon all Australians to support energetic steps to move towards this goal.</p> <p>“A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.”</p>	<p>The General Secretary wrote to:</p> <p>All Diocese The Prime Minister The Minister for Aboriginal Affairs The Chairperson Council for Aboriginal Reconciliation The Director Human Rights and Equal Opportunities Commission Father Frank Brennan Cardinal Clancy National Council of Churches in Australia Uniting Church in Australia Catholic Bishops’ Conference Bishop Arthur Malcolm Bishop Ted Mosby In 1999 Anglican Reconciliation Working Group set up under the auspices of Anglicare and ABM-A</p>
<p>49/98 NATIVE TITLE</p> <p>That the General Synod of The Anglican Church of Australia states:</p> <p>(a) It is deeply conscious of the long and close connection of indigenous people with this land of Australia.</p> <p>(b) That connection has been disrupted, profoundly disturbed and in many instances shattered during the past two hundred years, resulting in great suffering for indigenous people.</p> <p>(c) We welcome the recognition that Aboriginal people have rights to land with which they have a close connection.</p> <p>(d) We support the Primate's call in his Presidential Address for sensitive consultation rather than having an election on issues of race.</p> <p>(e) Such consultation will need to deal carefully with the expectations, aspirations, fears and insecurities of all parties -</p>	<p>The General Secretary wrote to:</p> <p>The Prime Minister The Minister for Aboriginal Affairs The Chairperson Council for Aboriginal Reconciliation The Director Human Rights and Equal Opportunities Commission Father Frank Brennan Cardinal Clancy National Council of Churches in Australia Uniting Church in Australia Catholic Bishops’ Conference Bishop Arthur Malcolm</p>

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<p>Aborigines, Torres Strait Islanders, Miners and Pastoralists.</p> <p>(f) We recognise our Christian obligation to speak out for the just rights of the disadvantaged and the poor.</p> <p>(g) We need to do all we can to repair the wrongs of the past, conscious of the obligation to be fair and just to all Australians.</p> <p>The General Synod urges all Australians to seek an honorable, decent and worthy compromise in the issue of native title and so further the cause of true reconciliation so that we might build a more secure, certain and prosperous Australia for all Australians.</p> <p>The General Synod calls on all parties to reconsider their own position and be prepared to modify current demands.</p> <p>The General Synod requests the Prime Minister:</p> <p>(i) to reconsider the issues raised by the Senate amendments to the Government's Native Title Legislation.</p> <p>(ii) to revisit these issues and hold urgent discussions with all stakeholders.</p>	<p>Bishop Ted Mosby All dioceses Leader of Opposition Leader of Democrats The Greens Senator Harradine Letter to Editors of Metropolitan Newspapers</p>
<p>50/98 REVIEW OF STANDING COMMITTEE That this meeting of General Synod request Standing Committee to: -</p> <p>(1) review its functions, way of operating and categories of membership to assist the mission of the national Church;</p> <p>(2) undertake a review of the operation of the Strategic Issues, Task Forces and Other Bodies Canon,</p> <p>and to report to the next meeting of General Synod</p>	<p>Standing Committee set up a Review Working Group. See report</p>
<p>51/98 WOMEN BISHOPS That -</p> <p>(1) General Synod notes the reports of the Doctrine Commission and the Canon Law Commission concerning the consecration of women to the episcopate.</p> <p>(2) Further, General Synod notes the undesirability of appointing a woman bishop until at least the next General Synod after 1998.</p> <p>(3) The Synod, recognising the significance of this issue for the ongoing unity and mission of the Church commends the matter for further discussion with dioceses across Australia, requests the Standing Committee to prepare a draft bill and a discussion paper</p>	<p>Standing Committee set up a Working Group – See report</p>

<p>on the implications of such a proposal, together with practical ways of addressing those implications, including forms of alternative episcopal oversight, for CIRCULATION AMONG THE DIOCESES BY DECEMBER 1999.</p> <p>52/98 CHRISTIAN CONSCIENCE</p> <p>That this synod affirms that a Christian conscience ought to be bound by Holy Scripture, as being the ultimate rule and standard of faith, and the creeds and articles of the scriptural faith of the Church. It also affirms that Anglicans who conscientiously believe that the ordination of women to the presbyterate and to the episcopate is inconsistent with the teaching of the New Testament along with those who conscientiously believe it is consistent stand within the Fundamental Declarations of the Constitution of The Anglican Church of Australia and the doctrine of the Book of Common Prayer and the Thirty-nine Articles.</p>	<p>No action required</p>
<p>53/98 FUTURE ISSUES</p> <p>That</p> <p>(1) This Synod notes the challenge and opportunity presented by changes in Australian society and consciousness for the effective mission of this church, as reflected in the results of the National Church Life Survey.</p> <p>(2) The Standing Committee of General Synod be requested to appoint a Task Force to advise on future issues, including a proposed definition of the mission of our church for today, with consequent strategies and priorities, and report to Standing Committee and the next session of General Synod as a matter of priority.</p> <p>(3) This Synod calls on all Agencies in this church to adopt strategies which will enable a more effective engagement with our fellow Australians and the Gospel of Christ. In particular this Synod affirms the importance, at this time, of:</p> <p>(i) the need for all Australians to hear the unique message of God's grace in Christ;</p> <p>(ii) more effective and relevant style of community life;</p> <p>(iii) more flexible terms for the appointment and deployment of clergy;</p>	<p>The General Secretary wrote to: Archbishop R.H. Goodhew Chair of Ministry and Training Commission All Agencies All Dioceses</p> <p>Referred to Strategic Issues Advisory Panel</p>

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<ul style="list-style-type: none"> (iv) the development of leadership skills and styles in our church which will move us to mission and enable the necessary changes that result; (v) the development of strategies to train clergy gifted in rescuing struggling parishes and in the planting of new churches; (vi) more effective support for the contribution of Christians as citizens in this society; and, (vii) more effective deployment of resources for the provision of theological education for lay and ordained. (viii) effectively affirming and encouraging laity in their life vocation by resourcing them from within church structures. (ix) The need for more effective theological reflection and apologetics engaging intellectual and cultural life. <p>(4) This Synod invites each diocese to develop indicators by which effectiveness in promoting the Gospel might be measured, such indicators to be the subject of a report to the next session of General Synod.</p> <p>(5) This Synod requests the Ministry and Training Commission to review their report to Synod in view of the recent NCLS report on church vitality and the possible need for additional training for minimum requirements for ordination to the Diaconate, Priesthood and the Episcopate. Such a review to take into account the seven indicators of vitality shown in the NCLS and the equipping of leaders to be outwardly focused and vision orientated.</p>	<p>See report</p>
<p>54/98 FUTURE ISSUES</p> <p>That this Synod recognises that the vision and strategy of the Church nationally, is carried substantially by the leadership and especially the Primate.</p> <p>It therefore requests Standing Committee to undertake the following tasks before the Primate Selection Committee commences its work:</p> <ul style="list-style-type: none"> (1) clarify the vision this national church has for its future; and, 	<p>Standing Committee appointed a Primacy Working Group. See report</p>

(2) identify the resources empowerment and support required by the Primate in the fulfillment of his tasks.	
55/98 YOUTH COMMISSION That this Synod expresses its gratitude to the nine Australian young Anglicans who, together with their delegation leader, represented the Anglican Church of Australia at the International Anglican Youth Network Conference in England and Wales in August 1997, and is excited by the contribution made by our delegates to the conference and subsequently to our various dioceses.	The General Secretary wrote to: Youth delegates Copy to Chair of Youth Commission
56/98 NATIONAL CENTRE FOR CHRISTIANITY That this Synod: (i) notes with gratitude the progress made towards the establishment of the National Centre for Christianity and Australian Culture and receives its vision statement; (ii) encourages the Diocese of Canberra and Goulburn to proceed with the proposal in partnership with the Charles Sturt University; (iii) acknowledges that the tent of Meeting has become a significant focus for Reconciliation in the National Capital; (iv) expresses the hope, that being a national ecumenical project, it will be accepted as a project celebrating the Centenary of Federation	General Secretary wrote to Diocese of Canberra & Goulburn
57/98 AUSTRALIAN COLLEGE OF THEOLOGY That this Synod (a) notes the report of the Australian College of Theology. It commends the work of the College in a rapidly changing tertiary environment; (b) encourages the Australian College of Theology to pursue its endeavors to secure academic accreditation for the future.	The General Secretary wrote to: Australian College of Theology
58/98 INDONESIA - OUR NEIGHBOUR IN CRISIS. That (i) This Synod notes with concern that, in the current crisis in Indonesia, there have been violent attacks against ethnic Chinese and Christians; (ii) We urge our churches to pray that Almighty God might grant to all citizens of that great nation to live in peace, dignity and security, and in particular that our brothers and sisters in Christ might be free to serve the Lord without fear.	The General Secretary wrote to: Ambassador for Indonesia Secretary of the Indonesian Communion of Churches

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<p>(iii) I further move that our concern and our prayers be reported to His Excellency the Indonesian Ambassador to Australia, and also to the Secretary General of the Indonesian Communion of Churches.</p>	
<p>59/98 CONSTITUTION ALTERATION (COMPOSITION OF GENERAL SYNOD) CANON- PREAMBLE That when the Constitution Alteration (Composition of General Synod) Canon 1998 comes into effect, the preamble to the canon be printed in the Constitution Canons and Rules of the General Synod as a footnote to section 17 of the Constitution.</p>	<p>Revised Constitution & Canons Book 2001</p>
<p>60/98 SERMON AND BIBLE STUDY MATERIAL That Bishop Yong Ping Chung's Synod Service sermon and Bishop and Mrs Yong's Bible Studies be printed and circulated to members.</p>	<p>The General Secretary wrote to: Bishop Yong Ping Chung</p>
<p>61/98 FACILITATION OF BUSINESS That this Synod request the Standing Committee: (i) to investigate the use of data projection and other electronic overhead equipment to facilitate debate on canons, motions and, in particular, amendments; and (ii) to place the "Questions on Notice" on each succeeding day's business paper until answered; at the next General Synod.</p>	<p>Standing Committee referred resolution to General Synod Process Working Group</p>
<p>62/98 FINANCE That the Financial projections for the periods from the year following the Synod (1999) to the year of the next expected Synod (2001) be received.</p>	<p>No action required</p>
<p>63/98 That Synod approves the aggregate of the estimate of the costs, charges and expenses for the subsequent year (1999) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution.</p>	<p>Referred to Finance & Administration Manager</p>
<p>64/98 TOWARDS A MORE VISIBLE UNITY That this General Synod welcomes the suggestions made by the National Council of Churches in Australia Faith and Unity Commission in encouraging member churches to take positive steps towards a more visible unity; and therefore urges The Anglican Church of Australia, as part of the whole Church of God, to adopt where appropriate the following: (i) that major decisions be made only after consulting other member churches of the National Council of Churches in Australia by seeking their wisdom, by involving them in the process of moving towards resolution of</p>	<p>The General Secretary wrote to: the National Council of Churches in Australia Diocesan Bishops Standing Committee referred resolution to Strategic Issues Advisory Panel</p>

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<p>such matters, and by inviting representation within the forums of our Church, such as General Synod, Standing Committee and pertinent commissions when such matters are under debate;</p> <p>(ii) that dioceses negotiate with other Churches for shared ministry where appropriate, and take the necessary action in their own life to make possible the appropriate recognition of such shared ministry;</p> <p>(iii) that dioceses devise a mechanism within their own structures whereby no new plant would be established without consulting with at least one member church of the National Council of Churches in Australia.</p>	
<p>65/98 THE COUNCIL OF THE CHURCH OF EAST ASIA That this General Synod,</p> <p>(i) affirms support for the Christian Conference of Asia and the Council of the Church of East Asia;</p> <p>(ii) affirms our sense of close relationship with the churches and the peoples of the Asia Pacific region;</p> <p>(iii) affirms that the racist views and attitudes recently aroused in Australian society are contrary to Christian teaching;</p> <p>(iv) notes the statement in the Federal Government's White Paper on Foreign Policy which says that "the Asia-Pacific is the region of highest foreign and trade policy priority for the Government"; and</p> <p>(v) encourages The Anglican Church of Australia to explore fully the implications of this national policy for its life, ministry and relationships.</p>	<p>The General Secretary wrote to: The Council of the Churches of East Asia</p>
<p>66/98 ALL IN ONE WORLD - GLOBAL CITIZENS? That this General Synod:</p> <p>(i) receives the International Affairs Commission's booklet 'All in One World - Global Citizens?';</p> <p>(ii) welcomes the booklet's publication with its timely treatment of such an important topic;</p> <p>(iii) commends it to Australian Anglicans for study and follow-up action; and</p> <p>(iv) asks the diocesan bishops to promote its use.</p>	<p>The General Secretary wrote to: Diocesan Bishops</p>
<p>67/98 PLANET EARTH STEWARDSHIP That this Synod affirms that human beings have a stewardship duty under God to enable planet earth to provide a decent and sustainable standard of living for all.</p>	<p>No action required</p>

REPORT ON ACTION ON RESOLUTIONS

<p>68/98 BILL FOR A CANON CONCERNING THE HOLY COMMUNION OR THE LORD'S SUPPER That General Synod encourages the Church Law Panel to circulate to all dioceses an amended form of Canon P4, 1992 so that it can be considered at the next General Synod.</p>	<p>To be referred to : the Church Law Panel</p>
<p>69/98 HOLY COMMUNION That this Synod, conscious of the imperative for Christian unity, affirms and resolves:</p> <ul style="list-style-type: none"> (i) that Christians are in communion with God through the self giving love of Christ; (ii) that through communion with Christ, we are drawn into communion with one another; (iii) that the sacrament of Holy Communion is a celebration of the communion we have in Christ; (iv) that we encourage all Anglicans to continue welcoming baptised Christians who are communicant members of another Church which professes the Apostolic faith to celebrations of Holy Communion and also to participate in the Holy Communion of other Christian denominations where invited; and (v) that we encourage all Christian denominations to welcome baptised Christians who are communicant members of their own denominations to celebrations of Holy Communion in their churches as a celebration of true catholicity. 	<p>No action required</p>
<p>70/98 KUALA LUMPUR STATEMENT That this General Synod</p> <ul style="list-style-type: none"> (a) notes the Kuala Lumpur Statement issued by Anglican delegates from Provinces in the Developing World who met at the Second Anglican Encounter held in Kuala Lumpur, Malaysia in 1997, and (b) takes seriously the concerns of Anglicans from developing nations in affirming a faithful assertion of Biblical and the long held traditional Anglican teaching on human sexuality, and (c) calls on the members of this Synod who will attend Lambeth 1998 to study and respond sympathetically and constructively to the Kuala Lumpur statement. (d) requests the Standing Committee to appoint a task force to prepare an Australian Anglican statement on human sexuality, with particular reference to discipline in this 	<p>General Secretary wrote to all bishops. Standing Committee referred the resolution to the Doctrine Panel See report</p>

REPORT ON ACTION ON RESOLUTIONS

	Church, for consideration by the next General Synod.
<p>71/98 MULTICULTURAL COMMITTEE</p> <p>(1) That General Synod adopt the Policy and Principles concerning the Anglican Church's mission and ministry in Australia's multicultural society, as outlined in the appendix to the Multicultural Committee Report, and commends them for adoption by each diocese.</p> <p>(2) That on the basis of:</p> <p>(a) the comparative statistical information to be made available by the General Synod Office from the 1996 National Census and the 1996 National Church Life Survey, and</p> <p>(b) the practical suggestions for action at parish level contained in the General Synod document Disciples of all Nations, and other resource material, each diocese develop appropriate responses in mission and evangelism.</p> <p>(3) That General Synod in making appointments to Committees, Networks and Task Groups which have a mission focus, ensure that people from Non – English - Speaking- Backgrounds are represented, and commends this policy for appropriate implementation by each diocese.</p>	<p>The General Secretary wrote to:</p> <p>Diocesan Bishops and Registrars</p> <p>Referred to Nominations Committee</p>
<p>72/98 MINISTRY AND TRAINING COMMISSION/ RURAL MINISTRY TASK GROUP</p> <p>That the General Synod request the Standing Committee to appoint a representative Task Force, to report within two years, and after consideration of the joint report of the Ministry and Training Commission and the Rural Ministry Task Group, to recommend how this Church may find a practical solution which is a tolerable plurality in unity, for the provision of Eucharistic ministry where a priest is unavailable.</p>	<p>Standing Committee referred the resolution to the Bishops' Conference</p>
<p>73/98 ANGLICAN-LUTHERAN CONVERSATIONS</p> <p>That this General Synod</p> <p>(i) Receive the Report of the Anglican-Lutheran Conversations</p> <p>(ii) Welcomes its hopes for a fuller communion between our churches in Australia, and</p>	<p>See report</p>

REPORT ON ACTION ON RESOLUTIONS

<p>(iii) Requests that particular priority be given to exploring the barriers</p> <p>to: (a) mutual Eucharistic hospitality, and</p> <p>(b) mutual recognition and reconciliation of ordained ministries.</p>	
<p>74/98 ITEMS FROM THE BUSINESS PAPER</p> <p>That the following items be referred to the Standing Committee:</p> <p>12(10) INFANT BAPTISM</p> <p>That the General Synod Liturgical Commission is requested to produce a simplified form of service for infant baptism. This service leaflet for infant baptism should be suitable to be used in a church service or at other times.</p> <p>12(14) IRAQ</p> <p>This Synod notes that:</p> <ol style="list-style-type: none"> 1. The Australian Government has announced its readiness to contribute military assistance in conjunction with the United States, the United Kingdom, Canada and possibly other countries in the event of direct action being taken against Iraq. This results from the failure of President Saddam Hussein to abide by United Nations resolutions relating to weapons inspections. 2. Arguments in favour of the Australian Government's decision include the need to enforce United Nations resolutions, the potential dangers to the world of deadly weapons being available to a ruthless and unpredictable autocratic rule, and the need for Australia to keep strong an alliance with the United States which is important for our national security. <p>And expresses its concern that there are in this situation elements which properly give rise to great concern in the Australian community. They include the following:</p> <p>The selectiveness with which the breach of United Nations resolutions</p>	<p>Standing Committee referred resolution to the Liturgy Panel</p>

is taken seriously.

The fact that the nations so far involved are all western powers by contrast with the involvement in the Gulf War of neighboring Arab States on the allied side.

Concern that American foreign policy may be largely influenced by a desire to divert attention from current domestic concerns in the United States

A lack of evidence as to the extent of arms accumulation in Iraq.

Anxiety lest military action should further worsen conditions for the innocent civilian population of Iraq who are the ones who suffered most from the Gulf War.

Lack of clarity as to the precise aims of military intervention.

It is difficult for ordinary citizens to make informed judgments on these matters because we are dependent on often biased sources for the information we receive. The possibility that military action might escalate into a far wider conflagration in the Middle East.

Accordingly, this Synod calls for greater caution on the part of governments. Appeasement of a dangerous dictator is to be avoided; but the wrong kind of military intervention could have unexpected and counterproductive effects.

Further, Synod asks the Australian Government to take all of these considerations seriously into account and to bring to bear whatever influence it possesses to ensure that the present crisis is settled without the need to resort to direct military action,

And that this motion to be referred to the Prime Minister and the Archbishop of Canterbury.

12(16) APOLOGY - STOLEN GENERATION

That the Acknowledgment and Apology to the Stolen Generation be published in "The Australian" newspaper (at an approximate

Standing Committee referred resolution to Primate and House of Bishops to prepare pastoral letter

REPORT ON ACTION ON RESOLUTIONS

<p>cost of \$5,125 for a quarter page advertisement with the cost being met from the Statutory Fund), and that each Diocese be asked to consider how best they can further advertise the Acknowledgement and Apology in their own area or territory.</p>	
<p>75/98 VOTE OF THANKS</p>	<p>Primate wrote letters of appreciation.</p>
<p>76/98 APPRECIATION TO THE PRIMATE</p>	<p>No action required</p>

REPORT ON ACTION TAKEN ON GENERAL SYNOD (1998) CANONS AND RULES

(1) Constitution Amendments

The canons for these alterations to the Constitution are as follows:

Constitution Alteration (Composition [Date in effect 1 March, 2000]
of General Synod) Canon 1998,
Canon No. 16

Revised Constitution Amendment [Date in effect 14 May 2001]
(Interpretation) Canon 1998

Details of this canon are set out in the General Synod Constitution and Canons, 1998 from page 263. The alterations to the Constitution are incorporated in the current Constitution supplied to Synod members in Preliminary Book 1, Synod Process.

(2) Canons and Rules passed by the Eleventh General Synod and the dates upon which they came into effect.

CANONS

No. 1, 1998	A Canon for a Bishop (Incapacity) (Amendment) Canon 1998	
No. 2, 1998	A Canon for a Revised Constitution Amendment (Interpretation) Canon 1998	[14 May 2001]
No. 3, 1998	A Canon for an Appellate Tribunal (Amendment) Canon 1998.	[1 March, 1998]
No. 4, 1998	A Canon for a Defence Force Board Canon Amendment Canon 1998	[14 February, 1998]
No. 5, 1998	Special Tribunal Procedure (Amendment) Canon 1998	[1 March, 1998]
No. 6, 1998	A Canon for a Constitution Alteration (Committees Appointment) Canon 1998	[1 March, 1998]
No. 7, 1998	A Canon for a National Superannuation and Retirement Council (Repeal) Canon 1998	[16 February, 1998]
No. 8, 1998	A Canon for a Anglican Board of Mission - Australia Canon (Amendment) 1998	[16 February, 1998]

REPORT ON ACTION TAKEN CANONS & RULES

- No. 9, 1998 A Canon for a Constitution Alteration (Suspension from Duties) Canon 1998
- No. 10, 1998 A Canon for a Constitution Alteration (Tribunals) Canon 1998
- No. 11, 1998 A Canon for a Anglican Superannuation Australia (Amendment) Canon 1998 [1 March, 1998]
- No. 12, 1998 A Canon for a New South Wales Constitution Ratification Canon 1998
- No. 13, 1998 A Canon for a Canon concerning Services 1992
- No. 14, 1998 A Canon for a Canon concerning Confirmation 1992
- No. 15, 1998 A Canon for a Canon concerning Oaths Affirmations Declarations and Assents 1992
- No. 16, 1998 Constitution Alteration (Composition of General Synod) Canon 1998
- No. 17, 1998 National Aboriginal and Torres Strait Islander Anglican Council Canon 1998 [1 March, 2000]
- No. 18, 1998 Constitution Alteration (Discipline Clarification) Canon 1998
- No. 19, 1998 Strategic Issues Task Forces and Other Bodies Canon 1998 [1 March, 1998]
- No. 20, 1998 Offences Canon Amendment Canon 1998
- No. 21, 1998 Canon concerning Baptism 1998

PROVISIONAL CANONS

- No. P1, 1998 Metropolitan Canon 1998

RULES

- No. 1, 1998 A Rule to amend Rule II

(3) Reports from Dioceses of Canons passed by the Eleventh General Synod and considered by the Diocese.

See attached schedule (2 pages)

Legislation Reports from Dioceses for 1998

	Canon	Adelaide	Armidale	Ballarat	Bendigo	Brisbane	Bathurst	Bunbury	Canberra & Goulburn	Gippsland	Grafton	Melbourne	Newcastle
1	<i>Bishop (Incapacity) Amendment Canon 1998</i>	Adopted 6/09/1998	Adopted 9/10/1999	Adopted 16/10/1998	Non Adopted 14/06/1998	Adopted 20/06/1998	Adopted 20/09/1998	Adopted 11/10/1998	Adopted 11/09/1998	Adopted 15/05/1999	Adopted 15/05/1999	Adopted 10/11/1998	Adopted 29/05/1998
10	<i>Constitution Alteration (Tribunals) Canon 1998</i>	Assented 6/09/1998		Assented 16/10/1998	Assented 14/06/1998	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998	Assented 11/09/1998	Assented 15/05/1999	Assented 15/05/1999	Assented 10/11/1998	Assented 29/05/1998
13	<i>Canon concerning Services 1992</i>	Adopted 6/09/1998	Adopted 9/10/1999	Adopted 16/10/1998	Adopted 14/06/1998	Adopted 20/06/1998	Adopted 20/09/1998	Adopted 11/10/1998			Adopted 16/05/1998	Adopted 18/10/1999	Adopted 29/05/1998
14	<i>Canon concerning Confirmation</i>	Adopted 6/09/1998	Adopted 9/10/1999	Adopted 16/10/1998	Adopted 14/06/1998	Adopted 20/06/1998	Adopted 20/09/1998	Adopted 11/10/1998	Adopted 7/08/1967		Adopted 16/05/1998	Adopted 18/10/1999	Adopted 13/08/1999
15	<i>Canon concerning Oaths Affirmations Declarations and Assents 1992</i>	Adopted 6/09/1998		Adopted 16/10/1998	Adopted 14/06/1998	Adopted 20/06/1998	Adopted 20/09/1998	Adopted 11/10/1998	Adopted 11/09/1998	Adopted 15/05/1999	Adopted 16/05/1998	Adopted 10/11/1998	Adopted 29/05/1998
16	<i>Constitution Alteration (Composition of General Synod) Canon 1998</i>	Assented 6/09/1998	Assented 24/09/1998	Assented 16/10/1998	Assented 14/06/1998	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998	Assented 11/09/1998	Assented 15/05/1999	Assented 16/05/1998	Assented 10/11/1998	Assented 29/05/1998
18	<i>Constitution Alteration (Discipline Clarification) Canon</i>	Assented 6/09/1998	Assented 9/10/1999	Assented 16/10/1998	Assented 14/06/1998	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998			Assented 16/05/1998	Assented 18/10/1998	Assented 29/05/1998
2	<i>Revised Constitution Amendment (Interpretation) Canon 1998</i>	Assented 6/09/1998	Assented 24/09/1998	Assented 16/10/1998	Assented 14/06/1998	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998	Assented 11/09/1998		Assented 16/05/1998	Assented 18/10/1999	Assented 29/05/1998
20	<i>Offences Canon Amendment Canon 1998</i>	Adopted 6/09/1998	Adopted 24/09/1998	Adopted 16/10/1998	Adopted 14/06/1998	Adopted 20/06/1998	Adopted 20/09/1998	Adopted 11/10/1998	Adopted 11/09/1998	Adopted 15/05/1999	Adopted 15/05/1999	Adopted 10/11/1998	Adopted 13/08/1999
21	<i>Canon concerning Baptism</i>	Adopted 6/09/1998	Adopted 24/09/1998		Adopted 14/06/1998	Adopted 20/06/1998	Adopted 30/09/1998	Adopted 11/10/1998			Adopted 16/05/1998	Adopted 18/10/1998	Adopted 29/05/1998
9	<i>Constitution Alteration (Suspension from Duties) Canon 1998</i>	Assented 6/09/1998		Assented 16/10/1998	Assented 14/06/1998	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998	Assented 11/09/1998		Assented 15/05/1999	Assented 18/10/1999	Assented 29/05/1998
P1	<i>Metropolitan Canon 1998</i>	Assented 28/05/1999	Assented 6/10/1998	Assented 16/10/1998	Assented 14/12/2000	Assented 20/06/1998	Assented 20/09/1998	Assented 11/10/1998	Assented 11/09/1998		Assented 16/05/1998	Rejected 25/11/990	Assented 29/05/1998

REPORT ON ACTION TAKEN CANONS & RULES

Canon	North Queensland	North West Australia	Northern Territory	Perth	Riverina	Rock-hampton	Sydney	Tasmania	The Murray	Wangaratta	Willochra
1 Bishop (Incapacity) Amendment Canon 1998	Adopted 12/06/1999	Non Adopted 10/10/1998	Adopted 12/06/1999	Adopted 17/10/1998	Adopted 19/06/1999	Adopted 22/05/1999	Adopted 13/10/1998	Adopted 9/05/1998	Adopted 31/08/1998	Adopted 2/10/1998	Adopted 3/05/1998
10 Constitution Alteration (Tribunals) Canon 1998	Assented 12/06/1999	Assented 10/10/1998	Non Assented 1/05/1999	Assented 17/10/1998	Assented 19/06/1999	Assented 22/05/1999	Non Assented 15/12/1998	Assented 9/05/1998	Assented 31/08/1998	Assented 2/10/1998	Assented 3/05/1998
13 Canon concerning Services 1992	Adopted 12/06/1999	Adopted 10/10/1998	Adopted 12/06/1999	Adopted 2/12/1998	Adopted 14/06/1998	Adopted 22/05/1999	Adopted 15/12/1998	Adopted 27/10/2000	Adopted 31/08/1998	Adopted 2/10/1998	Adopted 3/05/1998
14 Canon concerning Confirmation	Adopted 13/06/1999	Adopted 10/10/1998	Adopted 12/06/1999	Adopted 17/10/1998	Adopted 14/06/1998	Adopted 22/05/1999	Adopted 15/12/1998	Adopted 9/05/1998	Adopted 31/08/1998	Adopted 2/10/1998	Adopted 3/05/1998
15 Canon concerning Oaths Affirmations Declarations and Assents 1992	Adopted 13/06/1999	Adopted 10/10/1998	Adopted 12/06/1999	Adopted 17/10/1998	Adopted 14/06/1998	Adopted 22/05/1999		Adopted 2/05/1999	Adopted 31/08/1998	Adopted 2/10/1998	Adopted 3/05/1998
16 Constitution Alteration (Composition of General Synod) Canon 1998	Assented 29/04/1999	Assented 10/10/1998	Assented 12/06/1999	Assented 17/10/1998	Assented 14/06/1998	Assented 22/05/1999	Assented 12/10/1998	Assented 9/05/1998	Assented 31/08/1998	Assented 2/10/1998	Assented 3/05/1998
18 Constitution Alteration (Discipline Clarification) Canon	Assented 12/06/1999	Assented 10/10/1998	Assented 12/06/1999	Assented 17/10/1998	Assented 19/06/1999	Assented 22/05/1999	Assented 15/12/1998	Assented 2/05/1999	Assented 31/08/1998	Assented 2/10/1998	Assented 3/05/1998
2 Revised Constitution Amendment (Interpretation) Canon 1998	Assented 12/06/1999	Assented 10/10/1998	Assented 12/06/1999	Assented 17/10/1998	Assented 19/06/1999	Assented 22/05/1999	Assented 12/10/1998	Assented 2/05/1999	Assented 31/08/1998	Assented 26/10/1998	Assented 3/05/1998
20 Offences Canon Amendment Canon 1998	Adopted 13/06/1999	Adopted 10/10/1998	Adopted 12/06/1999	Adopted 17/10/1998	Adopted 19/06/1999	Adopted 22/05/1999	Adopted 15/12/1998	Adopted 10/05/1998	Adopted 31/08/1998	Adopted 1/10/1998	Adopted 3/05/1998
21 Canon concerning Baptism	Adopted 13/06/1999	Adopted 10/10/1998	Adopted 12/06/1999	Adopted 17/10/1998	Adopted 14/06/1998	Adopted 22/05/1999	Adopted 15/12/1998	Adopted 10/05/1998	Adopted 31/08/1998	Adopted 2/10/1998	Adopted 3/05/1998
9 Constitution Alteration (Suspension from Duties) Canon 1998	Assented 12/06/1999	Assented 10/10/1998		Assented 17/10/1998		Assented 22/05/1999	Non Assented 10/10/1998	Assented 9/05/1998	Assented 31/08/1998	Assented 2/10/1998	Assented 3/05/1998
P1 Metropolitan Canon 1998	Assented 13/06/1999	Assented 10/10/1998	Assented 10/06/2000	Assented 17/10/1998	Assented 19/06/1999	Assented 22/05/1999		Assented 2/05/1999	Assented 31/08/1998	Assented 2/10/1998	Assented 6/05/2000

TRUST CORPORATION REPORT

There have been two changes in the membership of the Trust Corporation. Archbishop Keith Rayner was replaced by Archbishop Peter Carnley upon his election as Primate on 3rd February, 2000; and Mr Bill Anderssen was appointed to replace Mr Norman Reid who resigned in March 2001.

The Trust Corporation has passed the following resolutions by post. Under the procedures for the Trust Corporation all these resolutions were passed unanimously and with the exception of those dated 21 May 1997 and 21 January, 1998 were dealt with consequent upon action by the Standing Committee

27 February 1996	Resolution by correspondence F & J Wood Trust
21 May 1997	Resolution by correspondence Revd Dr BN Kaye as proxy, EJ Dwyer Creditors Meeting
21 January, 1998	Resolution by correspondence Further proxy EJ Dwyer
9 October 1998	Resolution by correspondence Draft Deed of Agreement Anglican Insurance Ltd
30 April 1999	Resolution by correspondence Telstra Agreement
27 October 1999	Resolution by correspondence Investment of Funds
	\$100,000 Statutory
	\$200,000 Reserve
11 January 2000	Resolution by correspondence Variation to Telstra agreement
17 May 2000	Resolution by correspondence Variation to Telstra agreement (commencing 30 April 2000)
19 September 2000	Resolution by correspondence Restructure Australian Hymn Book Co
25 October 2000	Resolution by correspondence Investment of Funds – Indigenous Ministry Fund

THE APPELLATE TRIBUNAL

THE APPELLATE TRIBUNAL

No motion has been considered by The Appellate Tribunal since the last Ordinary Session of the General Synod. Bishops Bruce Wilson (elected by the House of Clergy) and Peter Chiswell (elected by the House of Laity) both ceased their membership of The Tribunal when they ceased to be Diocesan Bishops.

The vacancies were filled by postal ballot, Bishop A Nichols (by the House of Laity) and Bishop Peter Brain (by the House of Clergy).

THE APPELLATE TRIBUNAL