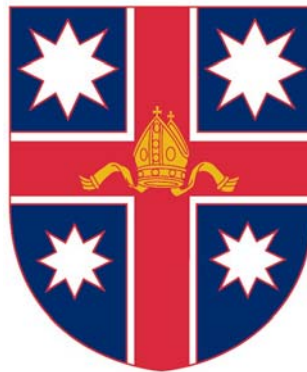


ANGLICAN CHURCH

OF

AUSTRALIA



PROCEEDINGS

OF THE

THIRTEENTH

GENERAL SYNOD

2004

Fremantle, Diocese of Perth

2 – 8 October 2004

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PREFACE

This volume contains the formal proceedings of the Thirteenth General Synod of the Anglican Church of Australia which was held in Fremantle in the Diocese of Perth from 2nd to 8th October 2004.

It is not possible to provide a record of debates or feedback from discussion groups in such a volume as this. However many of the stories behind the decisions of General Synod can be found on the web site at <http://www.anglican.org.au/gs2004.cfm>. The Synod was marked by several important and moving moments, the unanimous adoption of the code of conduct "Faithfulness in Service"; the retirement of the Reverend Dr Bruce Kaye and induction of the Reverend Canon Bruce McAteer as General Secretary; the presentation and debate of the Bill which, if passed, would enable women priests to be consecrated as bishops, and the presentation and discussion on Church Mission and Attendance – the responses of Synod to these items have been encapsulated in formal resolutions.

In addition to providing a record of the names of Members of General Synod and the names of those elected to various posts until the 14th General Synod, this volume gives the exact words recorded of resolutions agreed and the canons and rules as passed. You will also find the words of questions and answers before Synod and a copy of the Presidential Address.

This book is commended to the members of General Synod, the Anglican Church of Australia as well as the wider church and community, as a record of the Thirteenth General Synod of the Anglican Church of Australia, held in Fremantle in October 2004.

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SYNOD ARRANGEMENTS

The Thirteenth General Synod of the Anglican Church of Australia was hosted by the Diocese of Perth and held in Fremantle, Western Australia from 2 to 8 October 2004. This means that all of the metropolitan dioceses have now hosted a General Synod. Although the two preceding Synods were held in hotels, this Synod was fortunate in that the facilities of Notre Dame University, Fremantle Campus were made available during the mid-semester break. The unique setting of a town campus in a historical precinct but with easy access and modern audio-visual facilities proved ideal for the conduct of a General Synod. Synod members were able to stay in a variety of nearby accommodation most suited to their needs and enjoy fresh air and gentle exercise to reach the Synod Hall.

The organisation of the Synod timetable was essentially similar to that in past years but with some minor adjustments. The daily program was similar to the previous two Synods and Wednesday provided an evening off for Synod members following a Mayoral reception in the Fremantle Town Hall.

Some of the processes which had been developed and trialled so successfully over previous synods were formalised at this Synod. Legislation passed on the first day included a Rule to Amend Rule I – Standing Orders thus putting in place improved processes for handling amendments as well as group discussion. Even though there were clearly some very difficult and contentious issues debated during the Synod, these were handled with dignity and respect in large part reflecting the decision to make these amendments to Standing Orders.

Simplified roll call procedures were followed whereby members were invited to sign a printed house roll as they arrived and collected their welcome packs.

There were adjustments to some of the worship patterns from previous synods. In recognition of the very long business days of Synod, the morning Bible Studies commenced quarter of an hour later at 8.30am and were timed to last 40 minutes. The Bible Studies were co-ordinated by The Reverend Dr Andrew McGowan and were led each morning by one of a team from the Diocese of Melbourne. Feedback indicated that Synod Members appreciated the opportunity to view “one text through four pairs of eyes”.

The Synod opening and closing services were each distinctive and significant. The guest preacher at the opening service was Obispo Maximo of the Iglesia Filipina Independiente, His Eminence Tomas A Millamena, and more information about his church can be found in the Presidential Address. The service which was in the traditional Anglo-Catholic style was held in St George’s Cathedral and in a first for Synod, the members arrived there from Fremantle by ferry up the Swan River. Following this service members of Synod attended a Reception hosted by the Primate, Archbishop Peter Carnley, AO and Mrs Ann Carnley in the presence of His Excellency the Governor of Western Australia, Lt General John Sanderson AO and Mrs Sanderson.

In marked contrast the closing service was conducted in the round using a contemporary format in a re-configured synod hall.

Members of Synod were offered hospitality for Sunday morning worship at many of the parishes around Fremantle and Perth. The details of participating parishes were published in Book 5 of the preparatory material, to help members in their

planning. Following the introduction of a formal privacy policy by the General Synod Office, contact details of members were not published, but this was offset by the larger than previous number of biographical profiles offered for publication by members.

The visitors' gallery at Synod was well attended on most days, by visitors not only from the Diocese of Perth but from across the country and also from overseas. Amongst them were a number of ecumenical guests including The Reverend John Henderson, President of the NCCA who was given a seat on the floor of Synod and invited to speak to the motion concerning the Anglican/Lutheran dialogue. [Resolution 78/04].

The Synod and the two Synod services were presided over by the Most Reverend Peter Carnley, Archbishop of Perth.

OFFICERS OF GENERAL SYNOD

THE THIRTEENTH GENERAL SYNOD OF THE ANGLICAN CHURCH OF AUSTRALIA 2 - 8 OCTOBER 2004

PRESIDENT

The Most Reverend P F Carnley, AO, Primate

CHAPLAIN TO THE PRIMATE

The Reverend S Hubner

CHAIRMAN OF COMMITTEES

The Hon Justice D J Bleby

DEPUTY CHAIRMAN OF COMMITTEES

The Hon Mr Justice P W Young

HONORARY SECRETARIES

Clerical Secretary

The Reverend C Moroney

Lay Secretary

Mrs A Skamp

HOUSE OF BISHOPS

Chair: The Primate

Deputy Chair: Archbishop P Watson

HOUSE OF CLERGY

Chair: Dean D J L Richardson,

HOUSE OF LAITY

Chair: The Hon Justice D J Bleby

Deputy Chair: The Hon Mr Justice P W Young

Secretary: Mrs A Skamp

GENERAL SECRETARY

The Reverend Dr B N Kaye

The Reverend Canon B J McAteer

MEMBERS OF SYNOD

HOUSE OF BISHOPS

The Most Reverend Peter Carnley, AO – Archbishop of Perth,
Metropolitan of the Province of Western Australia and Primate

The Most Reverend Peter Watson – Archbishop of Melbourne and
Metropolitan of the Province of Victoria

The Most Reverend Phillip Aspinall – Archbishop of Brisbane and
Metropolitan of the Province of Queensland

The Most Reverend Peter Jensen – Archbishop of Sydney and
Metropolitan of the Province of New South Wales

The Right Reverend Peter Brain – Bishop of Armidale

The Right Reverend Michael Hough - Bishop of Ballarat

The Right Reverend Richard Hurford - Bishop of Bathurst

The Right Reverend Andrew Curnow - Bishop of Bendigo

The Right Reverend David McCall - Bishop of Bunbury

The Right Reverend George Browning – Bishop of Canberra & Goulburn

The Right Reverend Jeffrey Driver - Bishop of Gippsland

The Right Reverend Keith Slater - Bishop of Grafton

The Right Reverend Roger Herft - Bishop of Newcastle

The Right Reverend John Noble – Bishop of North Queensland

The Right Reverend David Mulready – Bishop of North West Australia

The Right Reverend Philip Freier – Bishop of Northern Territory

The Right Reverend Godfrey Fryar - Bishop of Rockhampton

The Right Reverend John Harrower - Bishop of Tasmania

The Right Reverend Ross Davies – Bishop of The Murray

The Right Reverend David Farrer - Bishop of Wangaratta

The Right Reverend Garry Weatherill - Bishop of Willochra

The Right Reverend James Leftwich – National Aboriginal Bishop

The Right Reverend Saibo Mabo – National Torres Strait Islander Bishop

DIOCESE OF ADELAIDE

House of Clergy

The Reverend Stuart Langshaw
The Very Reverend Steven Ogden
The Venerable Peter Stuart
The Venerable Cathy Thomson
The Venerable David Thornton-
Wakeford

House of Laity

The Hon Justice David Bleby
Mrs Dianne Bradley
Mr Peter Burke
Mrs Helen Carrig
Ms Anne Hywood

DIOCESE OF ARMIDALE

House of Clergy

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The Very Reverend Stephen Williams

House of Laity

Mr James Levingston
Mr Stephen Millar

DIOCESE OF BALLARAT

House of Clergy

The Reverend Robert Newton
The Reverend Phillip Turnbull

House of Laity

Miss Alice Knight
Mr Robin Mitchell

DIOCESE OF BATHURST

House of Clergy

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The Very Reverend Andrew Sempell

House of Laity

Ms Leigh Haywood
Mr Geoff Spring

DIOCESE OF BENDIGO

House of Clergy

The Venerable John Geldart
The Venerable Colin Tett

House of Laity

Mr Ian Dallas
Mrs Ruth Murphy

DIOCESE OF BRISBANE

House of Clergy

The Right Reverend Richard Appleby
The Reverend Marian Free
The Venerable Richard Gowty
The Venerable Jonathan Holland
The Reverend Alan Moore
The Right Reverend Robert Nolan
The Very Reverend John Parkes
The Venerable Stephen Redhead
The Reverend Sue Robertson
The Reverend Canon Gary Smith
The Reverend Richard Tutin

House of Laity

Mr Ray Anderson
Mr Bill Anderssen
Mrs Barbara Brice
Mrs Suzanne Brooks
Mr Alan Gallimore
Ms Aileen Knowles
Mr Tim Reid
Mr Allan Sauer
Mrs Lorraine Stafford
Mr Allan Thomson
Mr Ian Walker

DIOCESE OF BUNBURY

House of Clergy

The Venerable Joe Hopkins

House of Laity

Mr Stephan Biggar

DIOCESE OF CANBERRA & GOULBURN

House of Clergy

The Right Reverend Trevor Edwards
The Right Reverend Alan Ewing
The Venerable Dr Sarah Macneil
The Venerable John Stead
The Venerable Jill Varcoe

House of Laity

Commodore Alan Brecht
Dr Beth Heyde
Mr David Holmesby
Mr Richard Refshauge
Mrs Margaret Wheelwright

DIOCESE OF GIPPSLAND

House of Clergy

The Venerable Heather Marten
The Very Reverend Brian Turner

House of Laity

Mr John Delzoppo
Mr Brian Norris

DIOCESE OF GRAFTON

House of Clergy

The Reverend Dr Peter Catt
The Reverend Greg Ezzy

House of Laity

Mr Terry Shorten
Mrs Ann Skamp

DIOCESE OF MELBOURNE

House of Clergy

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The Reverend Canon Dr Ray Cleary
The Reverend Dr Peter Crawford
The Reverend Canon Barbara Darling
The Right Reverend Stephen Hale
The Reverend Ken Hewlett
The Reverend Andrew Livingstone
The Reverend Dr Andrew McGowan
The Reverend James Minchin
The Venerable Diane Nicolios
The Venerable Andrew Oddy
The Reverend Canon Colleen O'Reilly
The Reverend Dr David Powys
The Very Reverend David Richardson
The Reverend Dr Charles Sherlock
The Reverend Dr Elizabeth Smith
The Reverend Canon John Stewart
The Right Reverend John Wilson

House of Laity

Miss Rowena Armstrong
Ms Sue Bazzana
Ms Leanne Beagley
Dr Graeme Blackman
Mr Paul Brothie
Mr Nathanael Clarke
Mrs Beryl Coombe
Mrs Megan Curlis-Gibson
Mr Robert Fordham
Mrs Olga Forsyth
Mr Tony Greenwood
Mr Peter Hooper
Mr Stephen Howells
Ms Leigh Mackay
Mr Hans Paas
Dr Muriel Porter
Mr Colin Reilly
Dr Alan Smith

DIOCESE OF NEWCASTLE

House of Clergy

The Reverend Arthur Copeman
The Venerable Colvin Ford
The Very Reverend Graeme Lawrence
The Venerable Beatrice Pate
The Right Reverend Graeme Rutherford

House of Laity

Mrs Beryl Fenwick
Mr Jim Helman
Mr John Price
Mr Paul Rosser
Mr Cec Shevels

DIOCESE OF NORTH QUEENSLAND

House of Clergy

The Venerable Kevin Bourke
The Reverend Canon Wayne Connolly
The Reverend Barbara Oudt

House of Laity

Mrs Deane Bray
Mr Michael Fellows
Mr Matthew Hodge

DIOCESE OF NORTH WEST AUSTRALIA

House of Clergy

The Venerable Neil Walthew

House of Laity

Mr Wayne Sutton

DIOCESE OF THE NORTHERN TERRITORY

House of Clergy

The Reverend Rob Haynes

House of Laity

Mr Max Horton

DIOCESE OF PERTH

House of Clergy

The Reverend Greg Davies
The Right Reverend Brian Farran
The Reverend Kay Goldsworthy
The Reverend Canon Theresa Harvey
The Right Reverend David Murray
The Reverend Canon Richard Pangelley
The Very Reverend Dr John Shepherd
The Reverend Angela Webb
The Venerable Michael Wood

House of Laity

Mrs Anne Annear
Mr Ian Carter
Dr Cynthia Dixon
Mr Tony Evans
Mr Matthew Hughes
Mr John Kollosche
Mr Theo Mackaay
Ms Jane Pitcher
Mr Eric Ross-Adjie

DIOCESE OF RIVERINA

House of Clergy

The Venerable John Gibson

House of Laity

Mr Clive Jones

DIOCESE OF ROCKHAMPTON

House of Clergy

House of Laity

The Very Reverend Chris Whittall

His Hon. Judge Judge Grant
Britton

DIOCESE OF SYDNEY

House of Clergy

The Reverend Colin Bale
The Reverend Canon Bruce Ballantine-
Jones
The Reverend Dr Peter Bolt
The Reverend Andrew Cameron
The Reverend Canon John Cornford
The Reverend Dane Courtney
The Right Reverend Glenn Davies
The Reverend Canon Terry Dein
The Reverend Neil Flower
The Right Reverend Robert Forsyth
The Reverend Stephen Gibson
The Reverend Sandy Grant
The Reverend Philip Griffin
The Reverend Bruce Hall
The Venerable Deryck Howell
The Reverend Narelle Jarrett
The Right Reverend Ivan Lee
The Reverend Chris Moroney
The Reverend Ross Nicholson
The Right Reverend Reg Piper
The Reverend Canon Jim Ramsay
The Reverend Stephen Semenchuk
The Right Reverend Peter Tasker
The Reverend Mark Thompson
The Reverend Zac Veron
The Reverend Dr John Woodhouse

House of Laity

Mr Garth Blake
Mr Neil Cameron
Dr Marcia Cameron
Miss Stephanie Cole
Mrs Wendy Colquhoun
Mr Clive Ellis
Miss Jennifer Flower
Mr Philip Gerber
Mr Geoff Kyngdon
Mr Graeme Marks
Mr Doug Marr
Mr Ian Miller
Dr Barry Newman
Mr Michael Orpwood
Mr Malcolm Purvis
Mrs Lesley Ramsay
Ms Margaret Rodgers
Dr Laurie Scandrett
Dr Philip Selden
Dr Karin Sowada
Mr Robert Tong
Mr Andrew Tong
Miss Jane Tooher
Mr Robert Wicks
The Hon Justice Peter Young
Dr Ann Young

DIOCESE OF TASMANIA

House of Clergy

The Reverend Noel Bowditch
The Reverend Canon Chris Jones
The Reverend Canon Robert Legg

House of Laity

Mrs Audrey Mills
Mr David Plumridge
Mr Michael Walsh

DIOCESE OF THE MURRAY

House of Clergy

The Venerable Peter Coote

House of Laity

Mr Robert Dewell

DIOCESE OF WANGARATTA

House of Clergy

The Venerable Keith Brice
The Very Reverend Michael O'Brien

House of Laity

Dr David Mitchell
Mr David Parsons

DIOCESE OF WILLOCHRA

House of Clergy

The Venerable Michael Hillier

House of Laity

Ms Ruth Robinson

INDIGENOUS

House of Clergy

The Reverend Salatelu Joe - Torres
Strait
The Reverend Gloria Shipp – Aboriginal

House of Laity

Ms Rose Elu - Torres Strait
Mrs Vivienne Sahanna -
Aboriginal

PRESIDENTIAL ADDRESS
OF THE MOST REVEREND DR PETER CARNLEY, AO
ANGLICAN ARCHBISHOP OF PERTH
AND PRIMATE OF AUSTRALIA
DELIVERED AT THE OPENING OF THE GENERAL SYNOD
OF THE ANGLICAN CHURCH OF AUSTRALIA
AT NOTRE DAME UNIVERSITY, FREMANTLE,
ON SATURDAY, 2 OCTOBER 2004 AT 2PM

HISTORY AND HOPE

Welcome everyone to our 13th General Synod. Tomorrow we will be extending a special welcome to our international guest, my very good friend, His Eminence Tomas Millamena DD, who is en route to Perth, but today is taking the opportunity of making contact with the Filipino community in Sydney. Tomas Millamena is the Obispado Maximo of the Iglesia Filipina Independiente, the Philippine Independent Church. Tomas will preach to us at our commencement Eucharist and we will welcome him at the reception at Government House Ballroom.

The acronym for Iglesia Filipina Independiente is I-F-I and the Church is thus popularly known as IFI. There is nothing 'iffy' or tentative about this Church, however, which came into independent existence out of a cauldron of struggle against oppression on 3 August 1902 following the first general strike ever in the Philippines and a meeting of the General Council of the Union Obrera Democratica. At that time Filipinos who felt culturally, religiously, and economically oppressed, in one fell swoop, threw off the colonial domination of Spain and the ecclesial domination of Rome in a socio-religious reformation which from the very first drew inspiration from the Anglican Reformation of the sixteenth century. The memory of the social and religious leadership of the first Obispo Maximo, Gregorio Aglipay, is revered in the Philippines to this day, and those acquainted with the current life of the Church, now into the second century of its history as an autonomously governed institution, cannot fail to be impressed by its very determined strategic planning for mission in the context of the Philippines, its ten year plans, and three year rolling plans, which are being so energetically pursued by its present Supreme Bishop Tomas.

In 1963 the Anglican Church of Australia signed a concordat of full communion with this vibrant Church of possibly some 8 million Filipino members. I was myself present in Manila to join in the exuberant centenary celebrations of Iglesia Filipina Independiente in 2002, and it is lovely to be able to return the wonderful hospitality of that occasion and to cement our relationship with this Church as a lively representative of all our companion Churches of our South East Asian region. We are certainly pleased to have Obispado Maximo Tomas with us, along with his Ecumenical Officer Father Wilfredo.

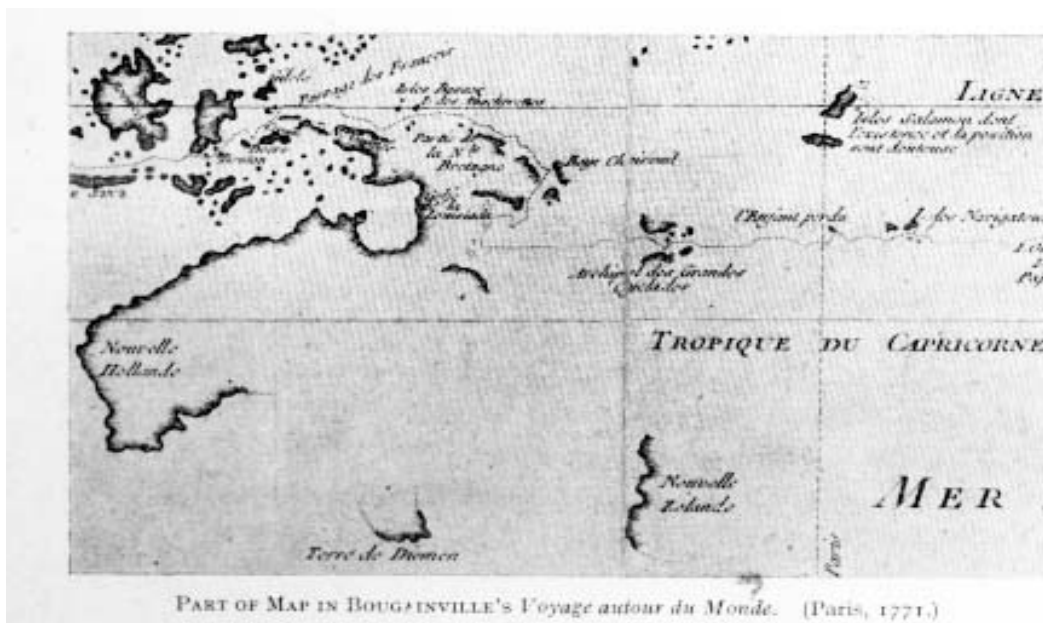
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This is a history making General Synod in the sense that, while General Synods have now been held outside of Sydney, in Melbourne, Adelaide and Brisbane,

this is the first time that this national decision making body has met on this side of the continent. I should mention that the holding of this General Synod here in Fremantle in this particular year is also of some local significance, because we are this year celebrating the one hundred and seventy-fifth anniversary of the establishment of the Swan River Colony in 1829; so you honour the State of Western Australia by coming here for General Synod at this particular time.

I am sure that many of you who have travelled enormous distances from across the continent to come to Western Australia, perhaps for the first time, will be taking the opportunity to take a few extra days so as to visit either the breathtaking Pilbara or Kimberley to the north, or the beautiful South West corner of the State, which has become so renowned the world over for its wines, or to the Spanish Benedictine community of New Norcia in the wheatbelt to the north of Perth to see the spectacular wildflowers of the region many of which will still be in bloom, or out to the Eastern Goldfields to experience something of the vibrant character and charm of Kalgoorlie.

My own first impressions, when Ann and I first came with our children to Western Australia in 1981, however, had not so much to do with the State's geography or natural environment and beauty as its history. I had been brought up on a brand of Australian history which focused almost exclusively on the story of European settlement on the eastern side of Australia – the voyage of Captain Cook in the *Endeavour*, the First Settlement of 1788, the crossing of the Blue Mountains by Blaxland, Lawson and Wentworth, the discovery of the inland river system by a succession of pioneering explorers, and so on. All this was regular fare. But, apart from the overland trek of Edward John Eyre to Albany, not much interest was shown in Western Australia. It was really an eye opener to me to read of the setting up of the Swan River Colony by Captain James Stirling in 1829 or of the engineering feats of C Y O'Connor in the construction of Fremantle harbour and the water pipeline from Mundaring right out to Kalgoorlie. To learn something of the extraordinary history of the early European exploration of this Indian Ocean shore, long before Captain Cook's visit to the east coast in 1770, was a new revelation. Indeed, this ancient map is my favourite map of Australia:



In the absence of any positive proof that the Chinese or Portuguese came here, the first non-indigenous people to touch these shores were probably the Dutch who came in the Dutch East India Company's *Duyfken* (*Little Dove*) in 1606. A full size replica of this vessel may sometimes be seen floating on the Swan or tied up in Fremantle harbour. Given its very tiny size, the extraordinary maritime feats achieved in it cannot have been accomplished without an awesome sense of the precariousness of life, suspended over 70,000 fathoms and far away from home, and probably therefore not without some recourse to prayer. It is therefore entirely reasonable for us to conjecture that Dutch adventurers may have been the first to offer Christian prayers on this side of the continent as early as 1606.

The first Christian service in Australia of which we have a clear and definite record, however, occurred in 1629. We know with certainty that the Reverend Bastiansz led divine worship on this western shore after the wreck of the *Batavia* up on the Abrolhos Islands near Geraldton in 1629. The unceremonious arrival of the shipwrecked passengers and crew of the *Batavia* under Captain Pelsaert, thus occurred a full two hundred years before Governor Stirling arrived to claim this place for the British and to set up the Swan River Colony. Indeed, the local Western Australian history not only boasts the first Christian Service in Australia in 1629, but some other Australian first-time events as well. After the wreck of the *Batavia*, Captain Pelsaert sailed up to Indonesia in a small vessel to get help; meanwhile, during his temporary absence, a mutiny broke out amongst those who remained behind. This rising was led by a man named Jeronimus Cornelisz who belonged to some kind of sect which appears not to have recognized the clear distinction between good and evil. With provisions salvaged from the wreck in limited supply, this eventually led to the gruesome story of the massacre of 120 of the original survivors of the *Batavia*. You can learn all about the *Batavia* saga by visiting the neighbouring Maritime Museum, perhaps during a General Synod lunch recess.

This mutinous rising was only put down on Pelsaert's return. As part of the mopping up operation, Pelsaert presided over divine worship on these shores and then conducted Australia's first heresy trial; Cornelisz was found guilty and

sentenced to death by hanging for mutiny, but not before having one hand cut off for the heresy and the other cut off for adultery. At the same trial of the mutineers Pelsaert had mercy on two blubbing youths who had been led into involvement in the mutiny. They avoided the scaffold in view of their age; instead, their punishment was to be put ashore and left behind. The fate of the two youths is unknown, but there is speculation that they may have integrated with local indigenous people. Technically, this was thus the first European settlement of Australia!

Just as interesting as the story of the Dutch who came aboard the *Batavia* is our early Anglican history. The first Englishman to reach the Western Australian shore was almost certainly William Dampier who is variously described, in descending order of moral rectitude, as a hydrographer, a buccaneer, and a pirate. He first came aboard the *Cygnets* and remained in Western Australian waters for six weeks from 4 January 1688 to 12 February of that year. Though even pirates and privateers of that period were sometimes 'God-fearing men' who were well aware of their dependence on the God of grace to withstand the perils of the sea, it is probably too much to conjecture that Dampier actually used the *Book of Common Prayer* on that voyage, though by 1688 it had already been in use in England for a quarter of a century, so it is possible.

However, after this first excursion as a privateer and his return to England, Dampier underwent some kind of conversion; this is documented. And certainly, on his return visit in 1699 in His Majesty's ship the *Roebuck*, he actually held a very respectable Royal appointment. As it turns out, twenty five years earlier, in 1673, just eleven years after the publication of the 1662 *Book of Common Prayer*, the diarist Samuel Pepys, who was then Secretary to the Admiralty, being 'concerned for the state of religion in the Navy', steered an Act through Parliament *For the Regulation and Better Government of His Majesty's Ships at Sea*. The Act provides that:

'First, all Commanders, Captains and other Officers at Sea, shall cause the Public Worship of Almighty God according to the Liturgy of the Church of England, to be solemnly, orderly and reverently performed in their respective ships: and that Prayers and Preaching by the respective Chaplains in Holy Orders of the respective ships be performed diligently; and that the Lord's Day be observed according to Law.'

(Gordon Taylor, *The Sea Chaplains: a History of the Chaplains of the Royal Navy*, OUP, 1978, pp90-91)

It was decreed four years later in 1677 that 'care be taken as much as may be, that no ship or vessel of his Majesty's do go to sea without a chaplain'. I am sure Bishop Frame will be quick to note that this effectively secured the first formal ordering of Royal Navy chaplains. By 1689 real progress was being made as chaplains began to filter down from 1st and 2nd rated ships to lower rating ships. A chaplain was to be found on one 4th rated ship by 1699. The *Roebuck* on which Dampier set sail in that same year was a 5th rated ship, and probably therefore still without a chaplain, but there is nothing to suggest that the ship's captain would not have dutifully ensured the observance of the Lord's Day according to the standard requirements of the Pepys inspired naval law of 1673. We can therefore with reasonable confidence imagine that Dampier observed the Sabbath in accordance with naval regulation on the Sundays he was anchored in Shark Bay and La Grange Bay south of Broome. In this case, on this

side of the country we can thus lay claim not only to the celebration of the first Christian worship in Australia, and Australia's first heresy trial, but almost certainly, the first eminently orthodox Anglican worship according to forms prescribed in the *Book of Common Prayer*. At least, this is my best shot at establishing this as the originative event of Australian Anglican history!

When Captain Stirling set up the Swan River Colony in 1829 as a way of heading off the increasingly inquisitive French, the ministry of the Anglican Church was an integral part of that initial British settlement. The first colonial chaplain, Mr Wittenoom, a person of somewhat unsmiling disposition, held a similar kind of office to that occupied by Samuel Marsden in New South Wales at around the same time. In addition to his benign ministry of attending to the spiritual needs of the colony, he operated with severity as a magistrate with responsibility for the enforcement of morals.

The real institutional foundations of our Church in this part of the country, however, were laid twelve years later by the great and pious John Ramsden Wollaston who ministered with exemplary faithfulness from 1841. As Archdeacon of Western Australia, Wollaston led the small band of colonial clergy to the point where they petitioned for the appointment of their own Bishop, and Mathew Hale, who had been Augustus Short's Archdeacon in Adelaide, assumed the office in 1856. Blessed John Ramsden Wollaston was solemnly declared to be a Local Saint and Hero of the Anglican Church in the Province of Western Australia in 1984. It is appropriate that this General Synod marks the twentieth anniversary of his entry into the canon of local saints and heroes of the Anglican Communion. Those of you who travel to the South West should not miss a pilgrimage visit to the original Church of St Mark at Picton on the outskirts of Bunbury, which Wollaston built with the help of his sons and a carpenter named Withers, as a prerequisite for Wollaston's receiving of a stipend. In those days the rule was clear: No Church building within which to conduct divine service: no stipend.

* * * * *

Well, so much for the local history of the Church in this part of Australia. What are we to say of the National Church of the present?

The more recent history of our Church has hardly been glorious. Indeed, some notably sad events of the years since our last General Synod rank in our minds with those things we would most prefer to forget, rather than with things to be historically remembered. However, as the philosopher George Santayana once observed, those who are unaware of the history of the past 'are condemned to repeat it'. We must spend a few moments reflecting upon the traumatic journey over which we have recently come.

Though in Australia the incidence of child abuse involving clergy and church workers accounts for only 6% or 7% of recorded cases, we have been both traumatized and shamed particularly by some highly publicized cases, involving multiple offences, in some parts of the country. The handling of such difficult matters, particularly when the atmosphere is charged with the fear of legal proceedings, and complicated by the intrusive advice of some insurance companies, and probably also by the naive hope that the nightmare might simply go away, has often left the victims feeling uncared for and devalued at the expense of institutional protection. Often there have been delays in the handling of complaints, something we now recognize to be an entirely unacceptable secondary form of abuse. We are also now well alert to the often long-term psychological damage done to victims of abuse and to the difficulty

of achieving a measure of healing so as to bring about some form of closure. We rightly and honestly, and with sincere regret, own the mistakes of the past in a spirit of profound repentance. On a number of occasions now an offer of apology has been made in specific dioceses to those who unfortunately and tragically have been victimized. We re-affirm that apology now in the name of the National Church, for we are all members one of another, and must share the blame for the development of a culture in which shortcomings in the handling of complaints have been endemic.

We also now know only too well that once an offence of this kind has been committed there is a high likelihood that it will be repeated. Indeed, the multiplicity of offences, in some cases committed by people who were held in high esteem in the Church, including in addition to some clergy, school teachers and boys' club leaders with a specific duty of care for children, is what we often find most shocking and difficult to come to terms with. We not only naturally feel personally let down, but lament that the credibility of the Christian Gospel has been so grievously damaged.

Given the difficulty of handling media attention in an already shameful situation, I think we all need to be aware that there is always a danger of imagining that by shuffling the blame on to an individual scapegoat and by personally distancing ourselves from what has been going on, we somehow not only preserve our own basic integrity with the illusion of all righteousness, but at the same time do something that will be of help to victims. Thus, not only the just punishment of offenders, but some form of selective punishment for the procedural shortcomings that have been only too readily exposed in the way complaints were handled in the past, is sometimes also imagined to be of help to victims. Whether that is the case or not I have no way of judging. But victims themselves often tell us that, apart from really being heard and having their complaint taken seriously and handled promptly, their most keenly felt desire is that perpetrators of abuse should at least be prevented from offending again so that the world becomes a safer place for children. Clearly, something more is required than recrimination and hand-wringing for the mistakes of the past. The single most important issue facing us right now at this General Synod is to ensure that the mistakes of the past are never again repeated.

Since 2001 we have been working at the development of a truly national approach to the handling of complaints in a uniform and coherent way right across the nation, and in a way that will be more victim-centred and thus more pastoral and less adversarial than the inherited tribunals and disciplinary procedures of our Constitution and Canons. We also seek to implement a process that will be less drawn out and less expensive, and more user-friendly for victims, who in the past often experienced the inherited tribunal procedure as an additional trauma. Sometimes victims have been reluctant to put themselves through it, preferring to live with unresolved pain. Clearly, this has to change.

I am personally very indebted to Mr Justice David Bleby and the members of the **Church Law Commission**, Mr Bill Anderssen, Ms Rowena Armstrong, Mr Robert Tong, Mr Ian Walker, Mr Justice Peter Young, Mr Mark Payne, Canon James McPherson, Judge Grant Britton, and Mr Richard Dennis, for bringing their legal expertise to this work, and especially for the huge amount of time, energy and sheer dedication to the task that they have voluntarily put into the development of the model legislation. Their colleagues on the **Sexual Abuse Working Group**, Mr Philip Gerber, Mr Garth Blake, Dean Graeme Lawrence, Canon Barbara Howard, and Dr Susan Gribben (Consultant), and in an earlier incarnation of the group, Bishop Richard Appleby and Dr Jane Hendtlass, are also to be thanked

for the development of the National Protocol that is designed to provide the framework for dealing with complaints of sexual abuse. We recognize that we have only made a beginning, and that the legislation and protocols will be developed and improved upon in future years. But it is a very good start. Diocesan or, as here in Western Australia, Provincial Professional Standards Committees for the receiving and handling of complaints are already in place, as are Professional Standards Boards for hearing complaints and determining advice to Bishops in relation to outcomes. An embryonic national network of Directors of Professional Standards has also begun to meet, both for the refining of their own skills and for the development of standardised national procedures that are so important given the possibility that perpetrators of abuse may sometimes be active in a number of dioceses.

At the same time we are equally indebted to Mr Garth Blake and members of the **Child Protection Committee**, Ms Helen Carrig, Bishop David Farrer, Mr Philip Gerber, and Ms Marilyn Redlich; we thank them for the really prodigious amount of time and energy that has been put into the development of the proposed national Code of Professional Behaviour entitled *Faithfulness in Service*, and the set of suggested procedures covering screening and selection, and ministry training protocols, for clergy and Church workers.

Amongst other things, as you know, at this General Synod we will be considering the setting up of a national **Professional Standards Commission** to oversee this whole aspect of the life of our National Church so as to ensure that standards of best practice are achieved and maintained. The Olsson Inquiry in South Australia suggested that diocesan ombudsmen be appointed to fulfil the role of standard setting and maintenance and, very importantly, to require accountability. However, this seems entirely unrealistic, expensive and unnecessarily duplicative of both resources and effort; a single national Professional Standards Commission, such as is proposed in the recommendations which will come before this General Synod, seems a much wiser option.

In all this we are as a Church determined to set a bench mark of best practice, not just for our Church in the context of Australia but around the world. The work locally done by our Church Law Commission and Child Protection Committee and Sexual Abuse Working Group is being commended to the Churches of the entire Anglican Communion, and I shall myself personally be pursuing this at what will be my last Primates' Meeting in Northern Ireland next February.

Meanwhile, we cannot successfully handle the problems that have affected our Church life so traumatically over recent years all by ourselves, and given that only a small percentage of instances of child abuse involve clergy and church workers, there is clearly a problem of great magnitude in society at large. In most States of the Commonwealth we still await legislation in relation to the implementation of mandatory working with children checks, similar to those already in place in New South Wales and Queensland. The tardiness of some State Governments in this regard is very disappointing. Sometimes it is said that the mandatory accrediting of all those who will have dealings with children, whether in a paid capacity or as volunteers, will bring about a false sense of security. A check, it is argued, is in no way a guarantee that a particular instance of misbehaviour will be prevented. However, we might draw an analogy with the issue of a motor vehicle driver's license. The holding of a driver's license does not automatically prevent or eliminate the possibility of an accident. However, a driver's license at least acts as a warrant for being on the road in the first place. Likewise a working with children check will not necessarily mean that instances of child abuse will automatically be entirely eliminated in

Church and society, but they will help isolate those who should not be in charge of children in the first place. The cost of setting up and managing a system for issuing working with children checks is admittedly not insignificant; but surely, the economic costs to government of implementing working with children checks cannot be more of a consideration than the wellbeing of our children. Also, the value of a system of checks for the raising of consciousness in the community generally cannot be underestimated. It will underline the need to be vigilant and to take decisive, sustained, and positive action so as to make our society a safer and more loving and caring place for children. This should be a priority for all State Governments and for the whole community. Certainly, the Church itself feels the need of the assistance of government. We all need to encourage our respective State Governments to act with a resolve similar to that to which we ourselves feel so clearly called right now. Meanwhile, the raft of measures relating to Child Protection and designed to make the Church a safer place for children will surely stand in the judgment of history as the single most important business that we will transact at this Synod.

The Anglican Communion

If the immediate history of the Church in this country has been marred by disfiguring difficulties relating to the handling of complaints of child abuse, there has also been serious international turmoil across the Anglican Communion. This has focused on the Church's teaching and practice concerning homosexuality. In May 2003, as I am sure you will recall, the diocese of New Westminster in Canada authorized a rite of blessing for same sex couples. Shortly after, in the Episcopal Church of the United States of America, the diocese of New Hampshire elected Canon Gene Robinson, an openly gay priest living in a long term homosexual relationship, to be its diocesan bishop. Reactions to the unilateral action in New Westminster and the episcopal election in New Hampshire have been strongly expressed and incisive. In early June 2003 the Primate of Nigeria, Archbishop Peter Akinola, indicated that the Anglican Church in Nigeria had severed relations with the Diocese of New Westminster; in response to the episcopal election in New Hampshire, the Primate of West Africa, Archbishop Bernard Malango, roundly declared that the Anglican Communion had been shattered.

In the case of the developments in New Westminster, the General Synod of the Church in Canada has more recently refused to authorize other dioceses to take action of the kind already taken unilaterally in New Westminster. Indeed, the Church in Canada has announced that it does not intend to revisit this matter until 2006 at the earliest, and possibly not before 2010. This has left the Diocese of New Westminster somewhat isolated.

I should mention that successive annual meetings of the 38 Primates of the Anglican Communion have consistently argued that, as we Anglicans tend to express our doctrine through liturgy rather than by formal dogmatic definition, and as there is no clarity in relation to what theology might be expressed in rites of blessing of same sex couples, the unilateral development of such rites is inappropriate. I have myself argued that the category of 'marriage' is best reserved for monogamous heterosexual unions which we understand to include, as one intended purpose of such unions amongst others, the procreation of children. The concept of marriage therefore necessarily implies sexual activity. By contrast same sex relationships are best spoken of by using the category of friendship, which does not so much as raise an implication, let alone the logical necessity and thus the expectation, of sexual activity. Also, as Christians we should not allow ourselves to be browbeaten by the permissive society into the

view that chastity and abstinence from sexual activity is an entirely unrealistic impossibility amongst adults. The civil registration of a relationship for the purpose of property inheritance and the sharing of superannuation benefits, or legislative action to allow recognition of same sex partners as next of kin in time of serious illness or death, is another matter again. The unilateral development of rites of blessing of same sex couples as quasi-marriages cannot but pre-empt and confuse the consideration of these important matters.

Meanwhile, I am persuaded that this General Synod acted rightly and prudently in receiving the Doctrine Commission Report *Faithfulness in Fellowship* at our meeting in Brisbane in 2001 and in asking for study materials to be prepared for parish use on the basis of it. The study materials were produced as requested during the course of this last year and are available from Broughton Publishing. They now need to be vigorously and effectively promoted, something which we as a Church are not good at.

In relation to the developments in New Hampshire the situation is somewhat more complex. Whereas in Canada the Church at large has refused to sanction developments of the kind that occurred unilaterally in New Westminster, in the United States the New Hampshire diocesan convention's election of Gene Robinson was actually confirmed at ECUSA's General Convention in August 2003. Effectively this meant that the National Church as a whole in the United States formally endorsed the election, if only by a slender majority. This entailed that the Presiding Bishop was obliged to follow through with the constitutional requirements of his office and, as you know, Bishop Robinson was duly consecrated.

I ask myself, could this kind of development, even theoretically speaking, happen here in the Anglican Church of Australia? The role of provincial bishops, once a diocesan synod or electoral committee has elected a candidate to be consecrated as a bishop, is to signal their assent to the canonical fitness of the elected candidate. But canonical fitness is explicitly defined in our Constitution (Section 74) as meaning that a person has attained at least 30 years of age, has been baptized, and is in priest's orders. That is all. No mention is made of the assessment of moral worthiness of a candidate. I think, in our system, it is simply assumed that such judgments would be made in the course of the deliberations of the appropriate electoral body. That certainly appears to have been what happened in New Hampshire, where the elected candidate was deemed by the people of God in the diocesan electoral convention to be morally acceptable. I ask myself if the provincial bishops of this Church who are regularly asked to signal their assent to canonical fitness might one day find themselves in a similar situation to that of the Presiding Bishop and General Convention of the United States? Perhaps that is an issue for our Church Law Commission to address.

Meanwhile, the lively debate triggered by the 1998 Lambeth Resolution on human sexuality continues. Our Church's teaching is consistently clear in relation to sexual promiscuity, which is so clearly inimical to the kind of inter-personal faithfulness that is grounded in the faithfulness of God, who promises to be unwaveringly true to his promise. But it is too much to argue that the debate about homosexuality and the best way to deal pastorally with people in long term committed relationships has been resolved. Everybody knows that the Biblical material that is said to bear upon this specific issue is currently subject to a great deal of theological debate all around the world and in most Christian Churches.

However, apart from the admitted current unresolved debate in Church and society about the best way of dealing pastorally with homosexual people, particularly those in long term committed relationships, there has been a spirited debate in the Anglican Communion about the lack of consultation and the manner in which the Canadian and North American actions were taken, especially in the face of calls for the exercise of a more prudent restraint. My experience of debates about these issues at successive Primates' Meetings is that African, Asian and Southern American Anglicans, represented by the Primates of the Global South, many of whom seek to minister in an Islamic context which is culturally very hostile to homosexuality, feel that the developments in New Westminster and New Hampshire are inimical to the way in which a Communion of Churches should operate. They understandably complain that they were not properly consulted, and that their own views are not taken seriously and do not so much as count in North America. It was even said especially clearly by the Primate of the Southern Cone of America, that the unilateral action of ECUSA in endorsing the election of an openly homosexual bishop, was analogous to George Bush's unilateral invasion of Iraq without United Nations approval!

At the September 2002 meeting of the Anglican Consultative Council, a resolution was passed that called for 'dioceses and individual bishops not to undertake unilateral actions or adopt policies which would strain our communion with one another without reference to their provincial authorities' and for 'provincial authorities to have in mind the impact of their decisions within the wider Communion'. Immediately prior to the ECUSA General Convention, the Archbishop of Canterbury wrote to the Primates, noting that our theological insights about the nature of communion entail 'that we have ways of being accountable to each other, so that decisions in any one local church are not taken without consultation and awareness of the consequences a decision may have for other churches'.

Up till now the Anglican Communion has been grounded in the baptismal and spiritual reality of bonds of affection, and united by a shared history and a common theological and liturgical tradition. Formal structures at an international level for the resolution of the conflict of ideas, or even for defining issues that are potentially communion-breaking, let alone for applying sanctions to check maverick innovations remain very undeveloped.

The *Virginia Report* of the Inter-Anglican Theological and Doctrinal Commission of 1997 already identified four instruments that have been evolved for the facilitation and maintenance of our international communion. The development of these instruments has been informed by, though of course, not entailed by, some fundamental theological insights about the nature of the communion of the Church, based upon the theological reality of the triune identity of God as a communion in love of three identifiably distinguishable but equal Persons in one Unity of Being. This is the communion of God into which we are incorporated by Baptism and in which we share as partakers of the divine nature. The four instruments that have been developed within the Anglican Communion to facilitate its common life and minister to its unity are: the Archbishop of Canterbury as the personal focus of unity, the collegial gathering of all bishops at the Lambeth Conference every ten years, and of the Primates who now meet annually, and the more communally representative three yearly meeting of the Anglican Consultative Council.

We must acknowledge, however, that within the Anglican Communion the Archbishop of Canterbury has no legislative power to override a decision of a

local diocesan synod or of the General Synod of an autonomous member Church, and that the resolutions of the Lambeth Conference are advisory not legislatively binding, the role of the international college of bishops assembled at Lambeth being to lead rather than to govern. The same authoritative but non-legislative quality attaches to the exhortations of the Meeting of Primates. Likewise the resolutions of the Anglican Consultative Council are exhortatory and advisory. Moreover, these four instruments of unity have all emerged at different times of our Communion's history and thus in isolation from one another. As a result, if I may use the semantic distinctions of Article XX, when the moral authority (*auctoritas*) of exhortation and persuasion fails, the residual deficit in terms of decision making power (*ius statuendi*) becomes patently apparent at the international level.

In receiving the *Virginia Report*, the Lambeth Conference of 1998 already saw something of the difficulty that the Communion could face should some potentially communion-breaking issue arise, and recommended that the four instruments should be reformed and more coherently related to one another so as to minister to the development of one heart and one mind, and thus to make for one clear living voice at the international level.

At Lambeth 98 the reform of the Anglican Consultative Council into a more clearly synodical body was proposed. It was suggested that the annual Primates' Meeting become a House of Primates which every third year would meet along with equal numbers of lay and clerical members, as three mutually accountable houses in a single international decision making body. It was suggested that this body could be re-named as the Anglican Communion Council. It is thinkable that in relation to possibly communion breaking issues such a body could give authoritative advice, and even formulate provisional Canons for national General Synods to adopt, in much the same way that this General Synod passes provisional Canons for adoption or otherwise in local diocesan synods. It was also proposed, that there would be equal representation of each member Church of the Communion rather than the present quota system based on numerical strength of baptized members and capacity to provide financial support.

Though this resolution (Lambeth 98, Resolution III:6) passed at the plenary of the 1998 Lambeth Conference with only about 15 dissenting votes in a house of over 800, the Anglican Consultative Council has at two successive meetings demonstrated a remarkable reluctance to reform itself. Indeed, it has declined seriously to engage with the all but unanimous recommendation of the Lambeth Bishops. I think this amply demonstrates the hopeless incoherence of the four so-called instruments of unity.

Since the Lambeth Conference of 1998 a fifth instrument of communion has been identified. This is the empirically identifiable similarity and even commonality of the law that is found throughout all Churches of the Anglican Communion, the *ius communione*, or common law of the Anglican Communion embedded in amongst the actual constitutional and canon law of the various autonomous Churches of the Communion. A network of legal experts of the various member Churches of the Communion has begun to pursue the possibility of strengthening the legal underpinning of our common life; whether the development of a common canon law will provide a further possibility for helping to maintain the unity of our shared life at an international level remains to be seen.

In the face of the need to address obvious deficits in the international decision

making structures of our Communion and in the face of the threat that the Communion might degenerate into a kind of loose-knit federation of a merely contractual kind, lacking theological grounding in the Communion of God the Holy Trinity, an extraordinary meeting of Primates in October 2003 requested the Archbishop of Canterbury to set up a Commission to suggest ways in which the highest degree of communion might be maintained in the face of divisive unilateral developments such as those that had occurred at New Westminster and New Hampshire.

As a consequence the Lambeth Commission under the Chairmanship of Archbishop Robin Eames of Armagh has been working on this problem during this last year. Its report is due to be completed around this present time. It is to be received and considered by the Primates' Standing Committee, which will meet from 17-20 October, and its recommendations will go to the next Meeting of Primates which has been scheduled for Northern Ireland at the end of February 2005. Just as soon as the Report of Archbishop Eames' Commission is to hand and available for local study I hope to devise some way of receiving diocesan reactions to it. Hopefully this can be attended to during November and December so that I can be in a position to articulate an Australian perspective on its recommendations at the February 2005 Primates' Meeting. Presumably the next Lambeth Conference, which is scheduled for 2008, will also address this matter of the international coherence and unity of the Anglican Communion, and I think we can anticipate that preparatory material for that Conference will probably come before the next General Synod of this Church. There will be ample opportunity, therefore, to address ways in which in the future we may help the Communion to maintain the highest degree of unity possible and to avoid the fractures and tensions that we have experienced since the unilateral decisions of New Westminster and New Hampshire. For the moment, we must simply await the outcome of Archbishop Eames' Lambeth Commission.

Meanwhile, there is an abiding lesson in all this. It is to discourage any diocese from acting unilaterally in relation to any innovative matter of a potentially divisive nature in the absence of widespread conversation, debate, and a high level of agreement. By acting unilaterally, without a provincial warrant relating to the theological propriety and acceptability of a measure within a national Church as a whole, or without regard to the impact it might have overseas in relation to the proclamation of the Gospel at the international level, we quite simply fail to respond to the fundamental Gospel imperative to love, respect and have concern for our neighbour.

Ecumenism

While we struggle to be faithful to the Gospel's call to Christian unity *ad intra*, within the Anglican Communion, we are engaged in ecumenical dialogue *ad extra*, with various partner Churches with whom we are not yet in full communion and with which we seek eventually to achieve full visible unity signalled by sacramental inter-communion and the interchangeability of ministries. There is no doubt, however, that the recent difficulties that we have experienced within the common life of the Anglican Communion have impacted negatively also on our dialogues, particularly with the Roman Catholic Church and the Eastern and Oriental Orthodox Churches. Such unilateral developments as those of New Westminster and New Hampshire thus pose a threat not only to the internal unity of the Anglican Communion, but to the harmony of our ecumenical relationships with partner Churches.

It is also sometimes said that the ecumenical movement is in any event in the

doldrums. The initial promise of the first flush of ecumenical excitement in the immediate post World War II period, marked by the initial thawing of inter-Church relationships and the formation of the World Council of Churches and then the calling of the Second Vatican Council, has not been fulfilled. This has been a disappointment to many, even though I think few were foolish enough to think that the ecumenical journey would not be arduous, and we all knew anyway that the unity of the Church would not be achieved by some kind of human quick fix, but only in God's own way and in God's own time.

Nevertheless, a mood of despondency and impatience sometimes naturally overtakes us; sometimes we even hear talk that a kind of ecumenical winter has closed in around us. We thus yearn prayerfully for the blessing of unity and peace amongst all Christian people, in accordance with the clear expression of the will of Jesus himself, who prayed that his disciples might be one in the Communion of God, just as He and the Father are one (John 17:20-21).

Though the recent developments in New Westminster and New Hampshire have had a retarding negative impact on our ecumenical relationships, I venture the hope that this may be only a temporary setback. Certainly, as I review my own personal experience of the history of ecumenism of the last forty years, I find little cause for despondency, and I think talk of an 'ecumenical winter' is far too melodramatic. Indeed, if anything I find myself entertaining a renewed sense of hope right now.

This year happens to be the fortieth anniversary of the Decree *Unitatis Redintegratio* which passed at the end of the third session of the Second Vatican Council, on 23 November 1964. From 11-13 November this year I have been asked by the Archbishop of Canterbury to represent the Anglican Communion at a special symposium at Mondo Migliore near Rome to commemorate the adoption of this Decree and to celebrate the enormous change for good that it initiated. I think it is undeniable that an entire transformation of relationships within the Christian world has resulted from the subsequent entry of the Roman Catholic Church into serious ecumenical dialogue with other Christian Churches and ecclesial families. The Decree *Unitatis Redintegratio* heralded the establishment of what is now the Pontifical Council for Promoting Christian Unity. The Decree's explicit mention (in *para* 13) that 'the Anglican Communion occupies a special place' among those Communion in which Catholic traditions and institutions continue to exist, but which 'at the time of the Reformation separated from the Roman See', led to the appointment of a full-time representative of the Anglican Communion in Rome and the establishment of the Anglican Centre in Rome; the Anglican-Roman Catholic International Commission for tackling the theological issues that in the past have been so divisive then started its work in 1969; and more recently a grouping of Anglican and Roman Catholic bishops to promote initiatives of practical co-operation on the basis of the degree of theological consensus and convergence that has already been achieved, has been established. This is the Commission known as IARCCUM, the International Anglican Roman Catholic Commission on Unity and Mission.

This General Synod has on two separate occasions endorsed the Final Report of ARCIC I, including agreed statements on the Eucharist and Ministry as 'consonant with the faith of Anglicans', and a resolution worded in similar terms was passed at the Lambeth Conference of 1988 (as I clearly recall, with only two negative votes in a gathering of over 500 bishops). In recent times it has become common to measure the degree of authority attaching to the celebrated resolution of the 1998 Lambeth Conference concerning human

sexuality by reference to the large majority of bishops who supported it; by the same reckoning, the all-but-unanimous assent of the Lambeth Bishops indicates a very significant level of Anglican commitment to the ARCIC Final Report as a significant bench mark on the journey to unity to which we are called.

This kind of ecumenical resolve amongst us Anglicans and the awareness that what divides us from Roman Catholics is not to be compared with all that we hold in common, also inspires us to hope for the overcoming of occasional difficulties that present themselves along the road, such as for example, those being posed at present by the recent developments in the Dioceses of New Westminster and New Hampshire. We need to remember that the ordination of women to ministerial priesthood by some member Churches of the Anglican Communion in the late 1970s was initially spoken of in Rome as a 'new and grave obstacle' to unity, but it has not been a conversation stopper. Despite occasional new difficulties and disagreements along the arduous ecumenical journey, the dialogue goes on in search of the unity desired by Christ and for which he so earnestly prayed.

As most of you will already know, in November 2003 I was asked by the Archbishop of Canterbury to accept appointment as Anglican Co-Chair of ARCIC II which was at the time nearing the end of its work. In February of this year at Seattle, ARCIC completed a five year project on the place of Mary in the life and devotion of the Church. This agreed statement is based upon a fresh reading of the relevant scriptures and a renewed study of the devotional and liturgical traditions about Mary in the thought and worshipping life of the Church.

This in turn provides a new context within which to assess what the Roman Catholic Dogmas of the Immaculate Conception (1854) and of the Bodily Assumption (1950) might today be understood to mean. The ARCIC method is always to go behind language which in the past has triggered disagreement and even animosity and hostility. In this case the task has been to find by a process of re-reception a new formulation of what the Marian dogmas really seek to express and defend. The document also contains a new consideration of the scriptural tradition of the prayerful intercession of the saints. I anticipate that the Seattle Statement, which is to be entitled *Mary: Grace and Hope in Christ*, will be published early in 2005. Given all this, you will appreciate that I find it difficult to accept the view that the ecumenical movement is in the doldrums.

This conviction is confirmed by another aspect of my ecumenical experience over the last quarter century. At the Lambeth Conference of 1988 I found myself in the ecumenical section with the task of drafting a resolution for the plenary of the Conference on Anglican-Lutheran relations. I had had little first hand experience of Lutheranism so this was quite a learning curve. Despite an over-helpful drafting committee's attempt to simplify and reduce the first draft to a motherhood statement of general good intent, the final text of the resolution was a quite long and detailed one outlining positive steps that could be taken, given the degree of consensus that had at that stage been reached with Lutherans, which included agreement about episcopacy (The Niagara Report of 1987). Amongst other things, this Lambeth resolution codified the proposal for interim Eucharistic sharing, for example, which provided that, as a step on the way to full communion, Anglican priests might preach at Eucharists presided over by a Lutheran pastor and Lutheran pastors might preach at Eucharists presided over by Anglican priests. The resolution duly passed (it is Resolution No 4 of 1988) and I remember well asking the representative of the World Lutheran

Federation whether he was happy with the outcome. In registering his delight he actually said 'This will give us a good agenda to work with for the next ten years'. I did not dream at the time how fruitful the next ten years of work on that agenda would turn out to be. By Lambeth 1998 the Porvoo Agreement had been signed, establishing full communion with the Scandinavian and Baltic Lutheran Churches; the Meissen agreement had been signed with the non-episcopal Lutheran Churches of Middle Europe, and the Concordat between the Episcopal Church of the United States and the Evangelical Lutheran Church of the United States was about to be concluded. Then in 1999 came the signing of the Agreement on Justification between the Roman Catholic Church and the Lutheran Churches. We celebrate the fifth anniversary of the agreed statement on Justification this year. This has been a real help in our own developing theological agreement with the Lutheran Church in this country.

Given further reflection on the document *Common Ground* since our last General Synod in Brisbane in 2001, and some revised wording of some paragraphs, I think we are justified in entertaining the hope that we have reached the point where it is clear that what we share in common with the Lutheran Church of Australia may be sufficient for us to take the next steps towards full communion by endorsing an agreement for interim pastoral care which will allow Anglicans in isolated places to be ministered to by Lutherans and Lutherans in similarly isolated places to be ministered to by Anglicans. That is a decision we will have to make at this General Synod.

Our dialogue with the Uniting Church is not quite so well advanced. However, we are currently engaged in a very fertile tri-partite discussion with both the Lutheran Church and the Uniting Church, on the personal nature of the ministry of the episcopate, given that we all agree about episcopate and the importance of some form of episcopal oversight. However, before we address the specific form of the shepherding ministry of episcopal oversight, there is a prior question to be addressed about the nature of ordained ministry and the relationship between those ordained to ministerial office in the Church and the priestly ministry of the whole people of God, expressed both in the community gathered for the worship of God and in the active work of the community as it serves God as his priestly people in the world. A paper by Professor Christiaan Mostert of the Uniting Church which is sympathetic to much of the agreement reached amongst Anglicans and Lutherans in relation to ministerial office in the Church has now also been endorsed by the Standing Committee of the General Assembly of the Uniting Church.

All this is a good basis for a continuing discussion about the episcopate and good ground of hope for the future.

But let me return to ecumenism *ad intra*. You may already be aware that on 3 June this year a group of clergy of our Church associated together as *Forward in Faith*, and acting in association with the Most Reverend John Hepworth, the Primate of the Traditional Anglican Communion, resolved themselves into an electoral college and elected a candidate to be consecrated as a bishop. Clearly, this development signals that some kind of a bridge is emerging between the *Forward in Faith* clergy of our Church and the Churches of the Traditional Anglican Communion. The name of the bishop-elect is currently 'on the table'. It is not yet entirely clear, however, whether *Forward in Faith* wishes to pursue the idea of forming a kind of religious order of like-minded people within our own Church, with their own designated bishop as a kind of episcopal visitor,

or whether what is in mind is something more like the proposal for a so-called Third Province such as has been suggested from time to time within the Church of England in addition to the Provinces of Canterbury and York, as a way of accommodating the pastoral needs of traditionally minded Anglicans.

Despite the fact that public statements by the Council of *Forward in Faith* make it clear that what is desired is a pastoral rather than a canonical approach to extended episcopal oversight for members of *Forward in Faith*, some constitutional and canonical, and even disciplinary questions have already been raised with respect to members of our own Church and I have been busily formulating some questions to be referred to the Appellate Tribunal for its opinion. Meanwhile, a commitment to the spirit of ecumenism leads me to the view that we must preserve the most friendly and creative relationship possible with Archbishop Hepworth and the member Churches of the Traditional Anglican Communion.

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In relation to the **Appellate Tribunal**, I also need to alert you to the fact that, by virtue of the limitations on age specified in Section 4 of the Appellate Tribunal Canon 1981-1998, the membership of the Tribunal of the Hon. Clive Tadgell became vacant at the commencement of the ordinary session of this General Synod. Justice Tadgell has been President of the Tribunal. Likewise Mr Justice Ken Handley also completed his membership of the Tribunal at the same time for the same reason. Justice Handley has been Deputy President of the Tribunal. A third vacancy has already been caused by the retirement of Archbishop Ian George. All three of these vacancies will therefore need to be filled before the Tribunal will be reconstituted and in a position to address any questions which may be put to it.

I should mention that Mr Justice Tadgell has been a member of the Appellate Tribunal since 1981 and its President since 1996. Mr Handley joined the Tribunal also in 1981 and has been its Deputy President since 1996. Archbishop George was elected by the House of Bishops in 1992. We appreciate enormously the commitment of time and mental energy that all three have made to the deliberations of the Tribunal, and we naturally express our thanks to them for their dedicated service of our Church in this important work.

This General Synod also marks a significant point in the history of our National Church insofar as the Reverend Dr Bruce Kaye, who has served as our General Secretary for the last decade, will resign from that position effectively from the end of this General Synod. We thank Bruce simply for being himself in this role, for his gentle and always courteous disposition, for his meticulous attention to the detail of National Church administration. We are also grateful for his painstaking work in ironing out anomalies in National Church governance, of which the resolution of some confusion about the precise role of the Corporate Trustees is but one recent example. And we are indebted to him for taking the initiative in drawing our attention to some procedural difficulties in the general life of our Church which may need to be addressed. For example, most recently Bruce has drawn our attention to some deficits in the various ways in which we appoint bishops. In addition Bruce as a scholar has brought his own passion for Church History to bear upon his work. His own publications on Anglicanism and his facilitation of the emergence of the network of Church Historians led to the publication in 2002 of *Anglicanism in Australia* of which he was General Editor. More recently the very enterprising *Journal of Anglican Studies* has been launched on the world stage to fill a gap in relation to the serious discussion of

contemporary Anglicanism. This has been very much Bruce's baby. He has also facilitated the formation of national networks of theologians and Diocesan Registrars and Secretaries. In addition Bruce currently serves as a member of the Inter-Anglican Theological and Doctrinal Commission which is making a significant contribution to an on-going ten year study of the nature and governance of the Anglican Communion initiated by the Lambeth Conference of 1998 on the basis of the *Virginia Report*. All this means that Bruce has made a very positive and lasting contribution to the life both of our National Church and of the Anglican Communion. Indeed, he will be greatly missed as a significant contributor to world Anglicanism. There will be an opportunity during the course of General Synod for us to recognize Bruce's contribution to our common life and to thank him for it.

We welcome the Revd Canon Bruce McAteer to this General Synod as our new General Secretary designate. Bruce, as you know has come to us from the Diocese of Grafton and is already well settled in Sydney. Bruce will be assisting the General Secretary in the work of this General Synod and we will formally commission him for this important new role in the life of the National Church in the context of the closing Eucharist.

At this General Synod we will also say farewell to Adrian Scarra who has been our Treasurer, and a member of the Standing Committee following the General Synod of 1985. At that time the finances of General Synod were poised somewhat precariously. Adrian addressed the recurrent deficit by a courageous recommendation to double the assessment for the following year and establish more adequate rates of assessment in subsequent years. This strategy combined with tight expenditure control, careful budgeting and wise management of funds, stabilized and improved the financial position of General Synod. Adrian has overseen the outsourcing of investment funds management, contributed to the establishment of Broughton Publishing, and generally brought his professional skill and prudent judgment, not to mention his meticulous attention to detail, to the last nineteen years of financial management of the affairs of the National Church. We are all most appreciative of his wonderful contribution to our common life.

Bill Anderssen has served for two terms as a member of the Standing Committee of General Synod following his election at the 1998 General Synod. Also, as a member of the Church Law Commission he has devoted a huge amount of time and energy to the drafting of Bills, and to the legal processes leading to the establishment of Broughton Publishing. More recently he has contributed significantly to the revised arrangements relating to the clarification of the role of the Trust Corporation. In all this he has brought his legal expertise, his friendly disposition and wise counsel to the service of the National Church. Bill will be completing this particular commitment at this General Synod, so we take the opportunity sincerely to thank him for it.

Needless to say, to find appropriate replacements for both Adrian and Bill will not be easy.

Finally, The World

Since we last met as a General Synod the history of the world itself has taken a disturbing turn for the worse. In and through this difficult period we have had to face the challenge of preserving our integrity as Christians in the context of a nation hell-bent on a course of disturbingly questionable morality.

Two questions trouble us in particular: The first is our nation's unwelcoming and,

indeed, often hostile and cruel treatment of refugees and asylum seekers, including those fleeing from the Taliban in Afghanistan or from repressive regimes and situations elsewhere in the Middle East, who have travelled here in hope of re-building their lives in peace and freedom. Our keeping of them in mandatory detention behind razor wire in hot and inhospitable and remote parts of Australia, or at arm's length from access to legal processes to redress their grievances, in Nauru or elsewhere in the Pacific, has naturally disturbed us. The political justification of this inhumane treatment of other human beings is found in the concept of deterrence: We are told that this harsh way of treating even women and children has 'stopped the boats coming'. We are invited to be congratulatory of this result.

We may sigh with relief that at least fewer are at present coming into our detention centres. And to give credit where credit is due, significant numbers of children have now been released into the community, though others remain in detention. Other asylum seekers on Temporary Protection Visas have at last been granted the opportunity to apply for permanent residence. But, for us Christians, the moral question that will continue to gnaw at our minds is: Is it ever right to mistreat some human beings in the hope of discouraging others from drawing near? Some form of mistreatment seems implicit if a strategy of deterrence is going to work, but is it ever right to mistreat some human beings in the hope of discouraging others from drawing near?

Then there is the war in Iraq and its disastrous aftermath. The newspaper record will show that the current saga started way back in the middle of 2002. It was then that George Bush articulated the doctrine of the alleged rightness of pre-emptive first strikes. Baldly put: If you think somebody else possesses some means of doing you harm, it is best to get in first and do harm to them. The historical record will also show that on 8 August 2002 I wrote to the Prime Minister on behalf of the college of Australian Bishops discouraging unilateral entry into a war by pre-emptive first strike and without UN support, and questioning whether Australia really had the resources to enter upon another military commitment given our existing and transparently noble peace keeping role in East Timor and Bougainville. To this we can also add the Solomon Islands. Along with the street marches that expressed the disagreement of 60% of the Australian people who were not in favour of war in Iraq, our episcopal cries went unheeded.

Since then for months the news headlines have been dominated by the question of Iraq and weapons of mass destruction. The nightmare of a so-called war on terrorism was graphically portrayed in the media almost from day one. The anomaly of it did not escape us: we were supposed to be eliminating terrorism; but the forces of the coalition of the willing were themselves pursuing the terrorist tactic of coming by night in Stealth Bombers with the explicit aim of creating 'shock and awe' even in amongst civilian populations. Inevitably there were the botched bombings of civilian targets despite the initial assurance that this would not happen this time round because of the increased sophistication of weaponry since 1991. Add to this the many tragic deaths by friendly fire, the wiping out of whole families as they sped away in their cars, imagining that they were fleeing from the conflict, the inevitable mistakes of nervous troops firing upon the wrong target, the horrible maiming of little children by relentless bombing, and the loss of innocent human lives by the mass use of weapons of conventional destruction and we are left shaking our heads. The toll already includes 1,000 US troops, and who knows how many Iraqi troops and insurgents. Much worse, we are party to a war that has cost the lives of an estimated 10,000 innocent Iraqi civilians. It is easy to speak of collateral damage; not so easy if it is

your life, or your wife, or the life of one of your own dearly loved children. We may well be satisfied with the end result in terms of the removal of a cruel dictator; indeed, I am sure we are all relieved that Saddam Hussein is to be brought to justice.

But for us Christians the nagging question remains: Can we really convince ourselves of the morality that would have us believe that this single end result justifies the horrible means?

Even as an abstract matter of principle, this is surely not a morally acceptable maxim for civilized people to live by. That is what weighs upon our consciences right now. So, how can we begin to climb out of the dust and destruction of war and begin to process the lingering trauma of the tragic events of this long night through which the world has come since our last General Synod?

One avenue of approach is denial. We can take the advice of our politicians and forget about the past; focus on the future. Or, we can shuffle the responsibility for the dark and sinister side of the recent war on to somebody else. Our political leaders themselves are the obvious sitting candidates, or perhaps even one or two world leaders a long way off, overseas. But, unfortunately that is not how a liberal democracy works. Our leaders are elected by us in our kind of democracy. Those who are elected by us represent nobody but us, and their actions are taken in our behalf. It is our taxes that have paid for the prosecution of war. Whether we like it or not we are all implicated. Just as in the crucifixion of Jesus, the blame cannot be sheeted home to any one culprit in particular. Jesus was not just crucified by the Roman soldiers alone who drove in the nails. It was not Pilate, the soldiers, or Jewish leaders, but the crowd that Peter addressed in one of those first Easter sermons we have in Acts, when he said 'this Jesus whom you crucified, God has raised from the dead'. That crowd was probably very mixed. It included those baying for blood, but also those who passively stood by.

This reminds us that we are all implicated. Wars are not just fought by our politicians in detachment from us; and our brave soldiers, even reluctantly doing their duty, are not independent of those whom they serve. We may seek refuge in denial or we may try to forget the past, but images of destruction and of little children injured and maimed by bombing will continue to haunt us. In the long run it may be a better strategy from a Christian point of view simply and honestly to acknowledge our part in the invasion of Iraq; we must ourselves own the horrible mistakes and seek the mercy and the forgiveness of God.

Secondly, we can seek to set the present destructive horrors of war to one side, and quickly talk of mending the damage done, reparation for Iraq. We can talk of training Iraqi police and building and equipping hospitals for those maimed by coalition bombs. Talk of reparation and the rebuilding of Iraq, even the wishful dream of setting up a liberal democratic state like ours there, may go some way towards helping make us feel better. At the end of the initial phase of hostilities in Iraq the National Council of Churches called upon our government to invest in peace and to put double the amount it has spent on the war into the alleviation of suffering and the rebuilding of Iraq. I wonder how much we are actually contributing to the reconstruction of Iraq? We talk of a continuing Australian presence in Iraq, and we admire and applaud those who work in a situation of such danger, but is our contribution in numerical terms so meagre as barely to count as a presence at all? And is there any real ground for hope in what we currently see happening in Iraq?

Nevertheless, these are two ways of processing the recent trauma of war - either

by denial or by calling down the mercy and forgiveness of God on ourselves as well as on Iraq, and then actively doing something about mending the situation. Even so, as we reflect upon the news coverage of the last year or two, we will probably be left with a lingering sense that the human community is in a hole right now. There are still too many unanswered questions hanging awkwardly in the air. Given that no weapons of mass destruction have been found, we continue to wonder exactly why the war was fought at all, and hope against hope that the stated goal of the elimination of such weapons was not just a terrible deception: The image of the Iraqi Oil Ministry still standing in central Iraq, and indeed guarded by coalition troops, while so much else was wrecked and burning is etched upon our memory.

And if our troubled consciences about the immediate past is not enough, we grapple with anxiety about the future. Even if the short term goal of regime change in Iraq has been accomplished, how now do we view the future prospects, not just of Iraq but of the entire world?

Going to war, possibly illegally, certainly without UN Security Council backing, has raised a question about the role of the United Nations in the future of the world as a peace keeping force. It is facile to argue, as the US originally did in self-justification of the invasion, that the Security Council is weak. The UN Security Council can only be strong if member countries abide by the Council's determinations. We rightly fear that it may be that the UN is now weakened beyond repair . . . and to the ultimate disadvantage of us all in the world to come.

And what has the war in Iraq done to diminish the threat of terrorism? An ethical principle of prudence, of doing unto others as we would have them do to us, might suggest to us that, if you deliberately poke a stick into a bull ants' nest, you are likely to get bitten. The possible long term damage done in terms of entrenched hatred of the United States and its allies, and of western culture generally, means that we Australians are amongst those who rightly fear for our children's children and what they may reap in the generation to come. Originally our politicians told us that the removal of Saddam Hussein had made the world a safer place. Today those same politicians are telling us that the world has become more dangerous and that we need to elect them and only them to protect us!

The shockingly brutal tragedy at Beslan, which we found so heart wrenching, simply underlines what we already knew: Humanity is in a hole right now. I think we can anticipate that there will naturally be a lingering sense of dispirited hopelessness about the present state of the world, anxiety, perplexity, even a perfectly justified residual fear about what the future may hold. We cannot pretend that things are otherwise.

But as Christians in the context of this present historical circumstance we at least remember that this was exactly the situation the first Christians were in on the first Good Friday. In a sense their short mission with Jesus had ended in utter hopelessness and despair. Bereft of their leader, in anguish and dispirited, they scattered in all directions, probably feeling not a little guilty for having deserted him. Even when the women discovered the empty tomb it did not precipitate faith or the formation of a community of faith, but just the opposite: St Mark explicitly says they ran away 'for they were afraid'. In John's Gospel Mary Magdalene is reported to have concluded that somebody had taken the body away - 'we know not where they have laid him.' Peter departs the scene 'wondering at that which had come to pass'. When those on the road to

Emmaus reflected on the report of the women about the tomb, 'they were perplexed'. Scattered, dispirited, fearful and perplexed; that is the way they were. The empty hole that they found as they looked into the tomb does not somehow itself precipitate faith; rather, it just leaves dispirited humanity with an unexplained emptiness on its hands.

But the miracle of Easter is that we who are present here at this General Synod today are here at all. As you know, in all the letters written by St Paul that are now collected in the New Testament, while there is not one explicit reference to the story of the empty tomb, for that story is found in the Gospels which were written much later, St Paul does give us some clear directions about where to go to find the Body of Christ. Briefly put, the Body of Christ is to be found in two places which are really the same place: St Paul clearly says that the Body of Christ is to be found on the table of community gathering and in the community gathered around it. 'The bread which we break, is it not a sharing of the Body of Christ.' And he goes on to say that the Church itself of which we are members, which shares the bread, is the Body of Christ.

As I have said elsewhere, to understand what Paul is getting at, we have to understand that he is speaking of the body in an instrumental sense. It is through the presence of a person's body that we have access to that person; the removal of a person's body, overseas or wherever, means that the person is no longer available to us. Likewise the breaking and sharing of the loaf of the Eucharist is the medium through which Christ becomes available to us, present to us, and we ourselves become the Body of Christ through which Christ in turn is made available in the world.

They were scattered and dispirited, even fearful and perplexed by news of the emptiness of the tomb. The miracle of Easter is that even after two thousand years, we are here today as Easter people, all mystically knit together as one body animated by the Spirit of the Raised Christ and struggling, even in an alien secularized environment, traumatized by terrorism, to live by the values of the Gospel. As one recent religious commentator has said, 'The role of true religion in this new scenario is becoming more sharply defined, even as attempts are being made to harness false religion to the logic of violence'. It is when we become aware of our powerlessness, our empty handedness, when we are bereft of any clear sense of where our world is going, when we feel disenchanting with world leaders, let down and dispirited, perplexed and fearful, in other words, when we feel the dreadful emptiness of the hole humanity is in, that we come face to face in a living encounter with the presence of the love of Christ, audibly and visibly, in Word and Sacrament, as the only real ground of hope we have.

The miracle of Easter is that we are here today at all, wrestling to discern Christ's will for us as people who break bread in memory of him and who know ourselves in the process to be the Body of Christ, animated by the Spirit, the medium of his raised presence amongst us. This alone is what re-ignites our hope: the love of Christ - the hope of the world.

QUESTIONS & ANSWERS FROM GENERAL SYNOD 2004

Q01/04 Re: Standing Committee Consultation – Resolution 15/01

The Revd Zac Veron asked:

With respect to Resolution 15/01 of the Twelfth General Synod requesting the 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 five 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.

- 1 Page 79 of the Standing Committee report, Book 3a, states that the SCGS and the General Secretary held consultations,
 - a) Where were those consultations held?
 - b) When were they held?
 - c) Who attended?
- 2 Were the consultations in the form of:
 - a) Meetings with experts in the relevant field in order to obtain advice, or
 - b) a survey/questionnaire?

The President gave the following answer:

Date 4/10/04

- 1a) All incumbents were consulted initially by survey with participants meeting in Sydney and in Perth by teleconference.
- 1b) The initial written consultation was provided to 27 incumbents on 10 January 2003. Respondents participated in further consultative meetings in Sydney on 17 June 2003. Teleconferences were arranged for West Australian and South Australian respondents on 9 and then 14 July 2003 but cancelled due to low participation.
- 1c) Of the 27 incumbents identified, only 14 incumbents or their nominated representatives responded to the initial written consultation, namely:

The Revd Mara Di Francesco	Hawker, Canberra & Goulburn
The Revd Paul Mitchell	Guildford, Perth
The Revd Malcolm Richards	Gungahlin, Canberra & Goulburn
The Revd Stephen Warren	High Wycombe, Perth
The Revd Warryn Stuckey	Denham Court, Sydney
The Revd Bartholomew O'Donovan	Salisbury, Adelaide
The Revd John Woo	Strathfield, Sydney
The Revd Robert Witten	Furneaux Islands, Tasmania
The Revd Gael Donaldson-Stiff	Lakelands, Perth
Brother Lionel Peiris	Annerley, Brisbane
The Revd David Bradbury	Serpentine, Perth
The Revd Ian Barnett	Shellharbour, Sydney
The Revd Alfred Humphris	Beaconsfield, Perth
The Revd Rick Smith	Naremburn/Cammeray, Sydney

Those who participated in Sydney meeting were:

The Revd Rick Smith	Naremburn/Cammeray, Sydney
The Revd Malcolm Richards	Gungahlin, Canberra & Goulburn
Bishop Robert Forsyth	Project Steering Group
Ms Ann Skamp	Strategic Issues Sub-Committee, Standing Committee of General Synod
Mr Wayne Brighton	General Synod Office

2a) & b) Both methods were employed.

Q02/04 Re: Ordained Ministry Working Group

Bishop Trevor Edwards asked:

With respect to the summary of Standing Committee Business (Book 3a) 'ministry' and the line 'The Ordained Ministry Working Group was closed down by the Standing Committee on the advice received from the group that its work was complete'

- 1 *Who gave the advice?*
- 2 *Were the members of the Working Group consulted?*
- 3 *If not, why not?*
- 4 *In view of the fact that there is an order of the day for Friday re Lay Presidency, how did the Standing Committee forward theological and missional reflection on the subject in the absence of a specific working group?*

The President gave the following answer:

Date 4/10/04

- 1 The Reverend James Minchin provided oral advice to the November 2002 meeting of Standing Committee. Written advice was then provided by Bishop David McCall on 9 December 2002.
- 2 It appeared from Bishop David McCall's advice that members were in agreement.
- 3 Not applicable.
- 4 As the Working Group appeared unable to resolve certain issues, the Standing Committee requested a conferencing session with theological and missiological reflections to be provided by the nominated speakers.

Q03/04 Re: Annual Reports

Neil Cameron asked:

- 1 *Under the Financial Protection Canon 1995 has the Standing Committee prescribed a form of annual report?*
- 2 *Where can a copy of the form be found?*
- 3 *What procedure does the Standing Committee have to deal with the annual reports from the bodies listed in the schedule to the Canon?*

- 4 *Did each of the bodies listed in the schedule to the Canon lodge an annual report for each of the last three years?*

The President gave the following answer:

Date 2/10/04

- 1 An attempt to define the form of reporting specified in S3 of the Canon was made but agreement was not possible at that time.
- 2 No form exists currently.
- 3 Each body listed in the Canon submits a report and its financial statements to Standing Committee on a rotation basis.
- 4 Information is not available to answer this question for years 2001 and 2002. Most of the entities have reported in Book 4 for the period 2001-2003.

Q04/04 Re: Strategic Issues

Malcolm Purvis asked:

- 1 *What did the Standing Committee do to fulfil the mandate given to it by the last General Synod to be responsible for Strategic Issues?*
- 2 *How did the Standing Committee measure its success in fulfilling its mandate?*
- 3 *What outcomes have been documented?*

The President gave the following answer:

Date 2/10/04

- 1 The Standing Committee established a Ginger Group from amongst its members to bring a strategic issue to each meeting of the Standing Committee.
- 2 & 3 The success and outcomes of this initiative are contained in the Report to Standing Committee contained on Page 4, Book 3A of the Standing Committee Report.

Q05/04 Re: Ethical Investments

Karin Sowada asked:

Does Anglican Superannuation Australia and the Long Service Leave Fund:

- a) *have policies on ethical investments?*
- b) *hold shares either directly or indirectly, in James Hardie Industries Ltd?*
- c) *If so, what steps have been taken by these organisations to help ensure that the Management and Board of James Hardie Industries fulfil their obligations to the victims of asbestos related diseases?*

The President gave the following answer:

4/10/04

With reference to Anglican Superannuation Australia:

- a) ASA does have an ethical investments policy.
- b) ASA does not have any direct share investments. It does hold units in various managed funds, but as of today ASA Management is not aware of any exposure to James Hardie Industries.

With reference to Long Service Leave Fund:

- a) The Long Service Leave Board does have an ethical investments policy.

- b) The Long Service Leave Board does not have any direct investment in James Hardie Industries Ltd. The Long Service Leave Board is not aware of any indirect link to James Hardie Industries.

Q06/04 Re: Large Financial Surpluses

Doug Marr asked:

In relation to the graph on page 51 of the Book 3(a):

- a) *What was the amount of the combined funds' net surplus or deficit for each of the years 1995 to 2003?*
- b) *What was the total net surplus for these combined funds for the period 1995 to 2003?*
- c) *How have these surpluses been reflected in the estimated assessments for future years?*

The President gave the following answer:

Date 4/10/04

The information sought in (a) and (b) is the detail behind the chart on p51 of Book 3a. The detail of capital payments over the period has been estimated as the information required is not available here. A copy of the answer in tabular form is available from the Business Manager, Dr Vern Harvey.

a)	1995	Deficit	\$ 19,938
	1996	Surplus	\$269,850 (primarily from sales of APBA)
	1997	Surplus	\$ 93,245
	1998	Surplus	\$212,140
	1999	Surplus	\$136,145
	2000	Surplus	\$201,871
	2001	Surplus	\$ 89,784
	2002	Deficit	\$ 82,326
	2003	Surplus	\$147,141

b)	1995-2003	
	Statutory Fund	\$190,496
	Special Fund	\$ 25,723
	Indigenous Endowment	\$ 26,410
	Reserve Fund	\$805,283
	Total	\$1,047,912

- c) Surpluses in the Statutory Fund up to 1996 were redistributed back to Dioceses over a number of years through the Assessment Equalisation Scheme which completed in 2002 when the surpluses were exhausted.

Surpluses in the Reserve Fund have accumulated through surpluses from publishing and, in recent years, the Telstra Anglican Plan. The surpluses in the Reserve Fund have not been taken into account in estimating future Statutory Fund Assessments.

Q07/04 Re: Number of Members of Synod

Doug Marr asked:

How many members are there in each house for this session of General Synod?

The President gave the following answer:

Date 2/10/04

House of Bishops	23
House of Clergy	108
House of Laity	108
TOTAL	239

Q08/04 Re: Financial Assistance to Primate's Diocese

Doug Marr asked:

In relation to:

- (1) *The statement on page 168 of book 3(a) that "General Synod has provided financial assistance to the Primate's diocese" and*
- (2) *Page 52 of book 3(a) showing that over \$150,000 has been spent by the Statutory Fund for this purpose over the years 2001-2003*
 - (a) *How was the amount paid in each of these years determined?*
 - (b) *What subsection of section 32 of the constitution or what other section of the constitution authorises the Statutory Fund to help finance the normal activities of a particular diocese?*
 - (c) *Have the auditors of the financial statements provided any written advice that such payments are an appropriate charge on the Statutory Fund?*

The President gave the following answer:

Date 2/10/04

- (a) The amount paid during 2001 to 2003 as financial assistance to the Primate's Diocese has been paid by way of a monthly cheque equivalent to one twelfth (1/12th) of the amount provided in the budget estimates for the respective years.

The amount budgeted and paid in each year is intended to offset (in part) the **abnormal** costs incurred by the Primate's Diocese in supporting the Primate **acting in that capacity**. These costs include priestly or episcopal assistance either directly in relation to Primatial duties, or indirectly for assistance with the Primate's diocesan responsibilities. Secretarial costs and media costs are also involved.

In a formal sense (and in brief) the assistance has been expressed in the audited financial statements and in budgets and forecasts as "Primate's expenses" or "Primate's expenses and assistance".

- (b) No section of the constitution (section 32 or any other section) authorises the Statutory Fund to help finance the **normal activities** of a particular diocese (and it should be noted that no such financial help has been provided by the General Synod).
- (c) The auditors have not been asked to provide any written advice concerning the provision of financial assistance to the Primate's diocese, as referred to in part (a) of the question. It is noted however that the auditors have never qualified their report in relation to this matter and so it is assumed that they are satisfied that relevant payments have been made properly.

There is of course no written advice from the auditors on a hypothetical payment of the type referred to in part (b) of the question, since no such payment has been paid, nor proposed to be paid.

The foregoing answers the question as asked. However I must question the way in which part (b) of the question has been framed.

To imply in part (b) of the question that the payments referred to by the questioner are “to help finance the **normal activities** of a particular diocese” is not sustainable. It could even suggest that there is a lack of understanding or of responsibility of those who authorise General Synod expenditure, including the Standing Committee and its Executive, the Senior Staff of the General Synod office and the Honorary Treasurer.

The implication that the independent auditors of accounts (and the Audit Committee which oversees their audit function) do not carry out their responsibilities well, is also not sustainable.

Had part (b) of the question been based on a factual statement, and framed accordingly, to ask whether section 32 of the constitution authorises the Statutory Fund to provide financial assistance to the Primate’s Diocese to offset (in part) the **abnormal costs** incurred by the Primate’s diocese – in supporting the Primate **in that capacity**, my answer would be YES.

Clause 10 of the Constitution states that “there shall be a Primate of this Church”.

Clause 32 (2) of the Constitution states that the Synod may provide for the costs, charges and expenses in, or in consideration with (a) the carrying into effect of this Constitution.....

Q09/04 Re: Children & Young People’s Ministry

Dr Andrew Tong asked:

In its deliberations on strategic issues over the last three years, approximately how much time was given by the Standing Committee of General Synod specifically to ministry to those aged under 30 years? What conclusions were reached, strategies initiated and how will outcomes be measured?

The President gave the following answer:

Date 4/10/04

As is shown in the report of the Standing Committee (Book 3a, p.4) the main way in which the Committee responded to strategic issues was through various conference sessions.

Whilst there was not a conference on ministry to those aged under 30 years, several of the conferences made reference to ministry with those aged 30 years. These conferences were:

- the issues before the rural and remote church
- spirituality in its Australian complexion
- the cultural appropriateness of the Anglican Church of Australia.

In addition to these conferences the Committee received regular reports from the Children’s and Young People’s Ministry Task Force. This Task Force initiated activities which are outlined in its reports to the General Synod Book 4 pp.38ff. The Task Force has undertaken a survey of the national church and is looking forward to developing strategies in response to that survey.

The Committee also received regular reports from the Children’s Network (C-Net). This network has provided a report to the General Synod Book 4, pp.94-5.

Some of the actions taken by the Committee including:

- suggested conferencing between theological educators and the Australian Spiritual Directors' Network on the issue of ministry with those aged under 30 years;
- giving emphatic support to the National Anglican Youth Gathering (NAYG) as a formative, inspirational experience in discipleship, and
- receiving reports on diocesan youth pilgrimages.

Most significantly the Committee gave attention to developing protocols, policies and procedures that will make the Church safe for children.

Q10/04 Re: Cost of General Synod

Neil Flower asked:

- 1) *What has been the actual, total cost of staging this session of General Synod?*
- 2) *What was the final cost of staging the previous General Synod session in Brisbane?*
- 3) *Are there any hidden or future costs to be added onto the cost of staging this Synod? If so, what are they and how much?*
- 4) *In view of the Primate's listing of sponsors for this General Synod*
 - *How many sponsors are there?*
 - *Who are they?*
 - *What has been the amount contributed by them either in a) cash or b) value in kind?*
- 5) *Did Standing Committee seek the sponsorship? If not, on whose initiative were they sought?*
- 6) *What criteria did the chooser(s) use in appointing the sponsors?*
- 7) *And finally, for the sake of the mathematically challenged, what percentages of the total cost of this Synod come from sponsors.*

The President gave the following answer:

Date 6/10/04

- 1) Estimated total cost for the 2004 General Synod is \$315,000. Contributions by sponsors and the Perth Diocese are budgeted to be \$54,000 which will reduce the estimated net cost to General Synod to \$261,000.
- 2) Total cost for the 2001 General Synod was \$250,000. Contributions by sponsors and the Brisbane Diocese was \$34,000 which reduced the net cost to General Synod to \$216,000.
- 3) All known costs are included in the answer to the first question.
- 4) The sponsors are listed in the "Welcome to Members" booklet distributed to Synod members upon registration. The estimated amount contributed by the sponsors and the Perth Diocese is included in the answer to the first question. Also, the Notre Dame University facility has been provided free of charge to General Synod.
- 5) The submission from the Diocese of Perth to host the 2004 General Synod, which was approved by Standing Committee in December 2002,

contained the intention to seek sponsorship, as occurred in 2001 in Brisbane.

- 6) Sponsorships were sought from those companies and organisations who have a supporting relationship with the Diocese of Perth and/or many other dioceses.
- 7) Applying the information included in the answer to the first question, the requested percentage for the 2004 General Synod is 17%.

Q11/04 Re: House of Bishops' Discussion

Peter Bolt asked:

Has the House of Bishops discussed the matters, as requested by General Synod resolution 24/01, as a matter of some urgency, namely,

- i) *that the House of Bishops identify appropriate teaching resources and develop pastoral guidelines for the hearing of private confessions,*
- ii) *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.*

If the House of Bishops has discussed these matters, when and how will the results of their discussion be made known?

If the House of Bishops has not discussed these matters, when will this discussion take place?

The President gave the following answer:

Date 4/10/04

The House of Bishops has discussed the matters requested by General Synod resolution 24/01 and a working group has gathered materials and circulated a paper by the Bishop of Ballarat. The working group will be bringing their findings to the next Bishops' Conference in February 2005.

The bishops apologise to General Synod for this delay.

Q12/04 Re: Future Issues

Bishop Stephen Hale asked:

The Standing Committee Report on page 79 under the title Future Issues 11/01 indicates that the Standing Committee addressed these issues at its meetings.

What were the issues and how were they addressed?

The President gave the following answer:

Date 4/10/04

The list of strategic issues developed following the small group meetings at the 2001 General Synod was referred to the Standing Committee. At its meeting in October 2001 the Standing Committee established a Strategic Issues Sub-committee tasked "to monitor the management of strategic issues". In the limited time available to the Standing Committee the Sub-committee recommended the use of "conferencing sessions" to respond to strategic issues.

The issues considered by the Standing Committee in conferencing mode are listed in the Standing Committee Report – Book 3a, p.4.

In addition to this activity the Standing Committee referred a number of issues to the General Synod Commissions, Task Forces, Working Groups and Networks. For example, Working Groups were formed to address issues related to the environment and refugees. The reports of the various bodies are contained in Book 4.

Q13/04 Re: Primate's Mandate

Dr Philip Selden asked:

What was the date of the Primates' mandate under Section 23 (c) of the Constitution, and the date of the first day of sitting for the

- (a) 10th General Synod in 1995
- (b) 11th General Synod in 1998
- (c) 12th General Synod in 2001
- (d) 13th General Synod in 2004?

The President gave the following answer:

Date 4/10/04

- (a) 1 February, 1995 3 July, 1995
- (b) 1 August, 1997 15 February, 1998
- (c) 8 November, 2000 21 July, 2001
- (d) 11 February, 2004 2 October, 2004

Q14/04 Re: Ministry Working Group & Lay Presidency Agenda Item

Bishop Trevor Edwards asked:

- 1) *When did the Standing Committee decide that a conferencing session on Lay Presidency at this General Synod was the way to advance theological and missional reflection on the subject?*
- 2) *In view of the fact that no written material has been supplied to Synod members, what does the Standing Committee envisage will be the outcome of the conferencing session?*

The President gave the following answer:

Date 5/10/04

- 1) At its meeting 30 April to 2 May 2004.
- 2) The outcomes expected by the Standing Committee are expressed in Clauses 1 and 3 of the motion on the Business Paper at the request of the Standing Committee.

Q15/04 Re: General Synod Elections

The Reverend David Powys asked:

Under the present General Synod 'first past the post' electoral system, could an organised coalition of General Synod members, of whatever persuasion, which enjoyed a bare majority in each house, conceivably secure every available position in a particular election, with other members gaining no representation?

The President gave the following answer:

Date 6/10/04

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

Q16/04 Re: Qualifications

Ms Jennifer Flower asked:

Church Law Commission

- 1) Who are the members of the Church Law Commission?
- 2) Does each member hold a degree in law or have a professional qualification which would satisfy the academic requirements to practice law in a State or Territory of Australia?
- 3) If the answer to Question 2 above is in the negative, then in respect to each such member what advice was given by the Standing Committee to the Primate (under clause 14 of the Strategic Issues, Commissions, Task Forces and Networks Canon 1998) as to the qualifications of that person to be a member of the "expert reference Commission" called the Church Law Commission?

Doctrine Commission

- 1) Who are the members of the Doctrine Commission?
- 2) Does each member have at least one degree wholly in theology?
- 3) If the answer to Question 2 above is in the negative, then in respect to each such member what advice was given by the Standing Committee to the Primate (under clause 14 of the Strategic Issues, Commissions, Task Forces and Network Canon 1998) as to the qualifications of that person to be a member of the "expert reference Commission" called the Doctrine Commission?

The President gave the following answer:

Date 6/10/04

Church Law Commission

- 1) The members of the Church Law Commission are listed in the Report of The Church Law Commission on Page 1 of Book 4 of the General Synod Preparatory material.
- 2) One member does not. This member has a higher degree qualification in Theology.
- 3) The advice was that the member's theological qualifications would make a valuable contribution to the work of the Commission.

Doctrine Commission

- 1) The members of the Doctrine Commission are listed in the Report of The Doctrine Commission on Page 4 of Book 4 of the General Synod Preparatory material.
- 2) One does not. This member has doctoral qualifications in church history.
- 3) The advice was that the member had extensive research qualifications and publications relevant to the questions before the Doctrine Commission.

Q17/04 Re: Legislative Amendments

Mr Hans Paas asked:

Can a mechanism be found to encourage the participation of the members of General Synod who are lawyers at the drafting stages of Bills in the hope of reducing the need for an exhaustive and exhausting series of amendments having to be considered by General Synod?

The President gave the following answer:

Date 7/10/04

Strictly speaking, this question asks for an opinion and falls outside the scope of Standing Orders. However, the question is now on the record of the proceedings of the Synod and the General Secretary has taken note of the concern in the question.

Q18/04 Re: Lawyers who are Members of General Synod

The Reverend Elizabeth Smith asked:

- a) *How many members of the House of Bishops have a "Pass" or better in Law 1?*
- b) *How many members of the House of Laity have a "Pass" or better in Law 1?*
- c) *How many members of the House of Clergy have a "Pass" or better in Law 1?*
- d) *Could a canon provide for the voluntary relinquishment of qualifications in Law, so that some of the members of Synod so affected could have the opportunity to take up other ministries to the glory of God and the building up of the Church, including but not limited to football, poetry and ornithology?*

The President gave the following answer:

Date 7/10/04

- a), b) & c) The information sought in parts a, b & c of the question is not readily available without the benefit of a comprehensive survey of members. The time remaining at this Session does not permit such a research project to be undertaken. Further, it is not possible under the General Synod Privacy Policy as set out in Book 1 of the Preparatory Material for this information to be obtained.
- d) An opinion will be sought from the Australasian Association of Bush Lawyers (AABL) to determine whether or not it is possible for a Bill for a Canon to provide for the Voluntary Relinquishment of Qualifications in Law to be introduced at the 14th General Synod.

RESOLUTIONS OF GENERAL SYNOD 2004

The Resolutions have been numbered to reflect the order in which they were passed at General Synod. They have then been sorted into subject groupings based on the headings that were used following the 2001 Synod. Two amendments have been made – the addition of a group “Professional Standards” and the replacement of the heading “Other Churches” with “Ecumenical and Interfaith”. The groupings of resolutions are as follows:

- Professional Standards
- Social Issues
- Mission
- Liturgy and Worship
- Ministry
- Ecumenical and Interfaith
- Appreciation
- Administration of Synod
- Finance

PROFESSIONAL STANDARDS

33/04 CHILD PROTECTION – 1

The General Synod:

- (a) receives the report of the Child Protection Committee;
 - (b) adopts as the Church’s *Safe Ministry Policy Statement*:
“The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. The Church will:
 - carefully recruit and train its clergy and church workers;
 - adopt and encourage safe ministry practices by its clergy and lay church workers;
 - respond promptly to each concern raised about the behaviour of its clergy and lay church workers;
 - offer pastoral support to any person who has suffered abuse; and
 - provide pastoral support to and supervision of any person known to have abused a child or another vulnerable person.”
 - (c) adopts the *Safe Ministry Check* in the Report of the Child Protection Committee as the national applicant and referee questionnaires for the selection of ordination candidates and for the screening of clergy and church workers who have contact with children in their ministry;
 - (d) authorises the revision of the *Safe Ministry Check* by the Standing Committee;
 - (e) adopts *Faithfulness in Service* in the Report of the Child
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- (f) Protection Committee as the national code for personal behaviour and the practice of pastoral ministry by clergy and lay church workers; and
authorises the revision of Faithfulness in Service by the Standing Committee.

Garth Blake – 4 Oct 04

34/04 CHILD PROTECTION – 2

The General Synod:

- (a) reappoints the Child Protection Committee (Garth Blake SC, (Chairperson), Helen Carrig, Bishop David Farrer, Philip Gerber, Marilyn Redlich) and requests it to fulfil the functions of the Professional Standards Commission until its establishment;
 - (b) approves a budget of \$60,000 for 2005 for the Professional Standards Commission and that the additional \$5,000 come from the Statutory Assessment Fund;
 - (c) refers to the Professional Standards Commission:
 - (i) the preparation of an inventory of the nature and scope of reported abuse within the Church by clergy and church workers;
 - (ii) the preparation of guidelines for access to information recorded in the National Directory;
 - (iii) the appropriateness of psycho-sexual assessment of ordination candidates and, if appropriate the preparation of model guidelines for the psycho-sexual assessment of ordination candidates;
 - (iv) the consideration of a model system for the selection of all church workers;
 - (v) the preparation of a model curriculum for training in professional ethics in ministry and human sexuality;
 - (vi) the preparation of a model curriculum for safe ministry training;
 - (vii) the preparation of model guidelines for a diocesan system of pastoral support for all people in the diocese affected by abuse by clergy and church workers;
 - (viii) the preparation of a model diocesan scheme of individual care and assistance for all who have directly suffered abuse by its clergy and church workers;
 - (ix) the preparation of a model agreement between a known abuser of children or other vulnerable people and church leaders for the involvement of the abuser in the parish or church organisation;
 - (x) the preparation of a model guidelines and resources for the training, functioning and support of accountability and support groups for known abusers within a parish or church organisation; and
 - (xi) the establishment of a network of those involved in achieving safe ministry practices within the Church
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- (xii) and requests the Professional Standards Commission: to consult those committees or bodies with the responsibility for Child Protection in the dioceses in the preparation of the model guidelines, systems, curricula, schemes, agreements and resources referred to above; and
 - (xiii) to liaise with the House of Bishops to identify appropriate teaching resources and develop pastoral guidelines for the hearing of private confessions and to address the particular issues raised by confessions of child sexual abuse by a member of the clergy or a church worker or any other person; and
 - (xiv) to report to the next session of the General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures;
 - (d) notes the work of the Liturgy Commission in preparing a liturgical resource following sexual misconduct or abuse by a church worker and refers to the Liturgy Commission the preparation of liturgical resources for the pastoral support of those affected by abuse in consultation with the Professional Standards Commission;
 - (e) refers to the Ministry Commission:
 - (i) the preparation of resources for the provision of pastoral support of those affected by abuse in consultation with the Professional Standards Commission; and
 - (ii) consideration of the introduction, and if appropriate, the preparation of:
 - (A) a model statement for clergy of the expectations and responsibilities of their roles and their legitimate entitlements at the time of their appointment; and
 - (B) a model review of the performance of clergy and their ministry support within a parish or church organisation;
 - (f) refers to the Doctrine Commission the preparation of a report dealing with the Church's responsibility for the physical, emotional and spiritual welfare and safety of all people within its own community including:
 - (i) children and other vulnerable people;
 - (ii) the abused;
 - (iii) known abusers of children or other vulnerable people
 in consultation with the Professional Standards Commission.

Philip Gerber – 4 Oct 04

35/04 CHILD PROTECTION – 3

The General Synod recommends:

- (a) that each diocese, parish and church organisation adopts the Church's *Safe Ministry Policy Statement* and develops and implements safe ministry policies and structures;
 - (b) that each diocese adopts a system for the selection of
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- ordination candidates that includes:
- (i) the *Safe Ministry Check* including the relevant diocesan or agency privacy policy;
 - (ii) a medical report;
 - (iii) a children's commission check or a criminal history check; and
 - (iv) some form of psycho-sexual assessment;
- (c) that each diocese adopts a system for the screening of clergy that includes:
- (i) the *Safe Ministry Check* including the relevant diocesan or agency privacy policy ; and
 - (ii) a children's commission check or a criminal history check
- and that screening is to be carried out immediately prior to:
- (iii) their ordination as a deacon and as a priest;
 - (iv) the issuing of a licence or authorisation; and
 - (v) their consecration as a bishop
- or at the expiry of a children's commission check or every three years, whichever first occurs;
- (d) that the proposed National Register include ordination candidates and unlicensed clergy;
- (e) that each diocese is to provide to the General Secretary for inclusion in the National Register with respect to each listed person:
- (i) the date of each children's commission background check or criminal history check;
 - (ii) the date of any completed disciplinary proceedings except where the allegations were found to be false, vexatious or misconceived;
 - (iii) the date of any refusal by a bishop to ordain the person as a deacon or priest or to issue a licence or authority to the person or any refusal to consecrate the person as a bishop because of an adverse risk assessment; and
 - (iv) the date of any refusal by a church organisation to employ or appoint the person because of an adverse risk assessment
- and that access to this information be restricted to the categories of persons determined by the Standing Committee after consultation with the Professional Standards Commission;
- (f) that each diocese adopts a system for the screening for all paid and voluntary church workers:
- (i) who have direct and regular contact with children in their ministry; or
 - (ii) who supervise any such church workers
- that includes:
- (i) the *Safe Ministry Check* including the relevant diocesan or agency privacy policy; and
 - (ii) a children's commission check or a criminal history check
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- and that screening is to be carried out immediately prior to their appointment or at the expiry of a children's commission check or every three years, whichever first occurs;
 - (g) that each diocese adopts a code for personal behaviour and the practice of pastoral ministry by its clergy and church workers that includes *Faithfulness in Service* and any revisions;
 - (h) that each diocese regularly provide training in the diocesan code for personal behaviour and practice of pastoral ministry to its clergy and church workers;
 - (i) that each diocese ensures that training in professional ethics in ministry and in human sexuality is included in the formation of clergy and church workers undertaking individual pastoral ministry;
 - (j) that the bishop of each diocese not ordain a person as a deacon or license or authorise a church worker to undertake individual pastoral ministry, and each parish or church organisation not employ or appoint a church worker to undertake individual pastoral ministry, unless the person has satisfactorily completed training in professional ethics in ministry and in human sexuality;
 - (k) that each diocese ensures that all clergy, and church workers:
 - (i) who have direct and regular contact with children in their ministry; or
 - (ii) who supervise any such church workers
 satisfactorily complete safe ministry training prior to their ordination as a deacon, employment or appointment and thereafter at regular intervals;
 - (l) that each diocese adopts a system of pastoral support for all people in the diocese affected by abuse by clergy and church workers including:
 - (i) those who have directly suffered abuse and their families and friends;
 - (ii) the families and friends of abusers;
 - (iii) the parish or church organisation of abusers;
 - (iv) the Church leaders responsible for responding to the abuse;
 - (m) that each diocese adopts a system of pastoral support and pastoral supervision of known abusers of children or other vulnerable people within a parish or church organisation that includes:
 - (i) the entry into an agreement between the abuser and church leaders for the involvement of the abuser in the parish or church organisation; and
 - (ii) the establishment of an accountability and support group for the abuser; and
 - (n) that each diocese includes within the system of ministry support for its clergy:
 - (i) peer support;
 - (ii) coaching;
 - (iii) mentoring;
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- (iv) professional supervision / consultation; and
 - (v) ministry review
- and that clergy regularly seek out and utilise opportunities to maintain and enhance their ministry skills.

Helen Carrig – 4 Oct 04

36/04 CHILD PROTECTION – 4

The General Synod:

- (a) commends the National Council of Churches in Australia for organising *Safe as Churches?* A national ecumenical consultation on sexual misconduct and abuse in the Australian churches and recommends that the National Council of Churches in Australia facilitate where feasible joint action by member churches and other Australian churches to promote the physical, emotional and spiritual welfare and safety of all people within their communities that includes:
 - (i) the preparation of a safe ministry charter for adoption by member churches and other Australian churches;
 - (ii) the sharing of resources between churches; and
 - (iii) the reciprocal disclosure between churches of the names of, and other relevant information about, clergy and church workers who are known to have abused children or other vulnerable people

and that the General Secretary conveys this resolution to the National Council of Churches in Australia;
 - (b) recommends that State and Territory Governments enact uniform laws that provide for:
 - (i) the reporting of child abuse to the police and the government child protection authorities;
 - (ii) the screening of all persons seeking to work with children in a paid or voluntary capacity; and
 - (iii) the protection from liability of persons who report misconduct by a member of the clergy or a church worker to a church authority in good faith

and that the General Secretary conveys this resolution to each such Government;
 - (c) recommends that the Commonwealth Government, the State Governments of South Australia, Victoria and Western Australia and the Northern Territory Government each establish a children's commission or an equivalent office to promote the protection of children similar to that in the States of New South Wales, Queensland and Tasmania and that the General Secretary conveys this resolution to each such Government;
 - (d) recommends that the State and Territory Governments each provide funding and training for a programme for the reintegration of sex offenders within the community on their release from prison (similar to Circles of Support and Accountability operating in Canada, the United States of America and the United Kingdom) and that the General Secretary conveys this resolution to each such Government;
 - (e) recommends that the Commonwealth Government convene
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- a national summit on child protection to which representatives of the Commonwealth, State and Territory Governments, child protection authorities and organisations working with children are invited as the first step in establishing a *national strategy for the prevention of child abuse and neglect* and that the General Secretary conveys this resolution to the Commonwealth Government: and
- (f) recommends that the Anglican Consultative Council establish a Safe Ministry Task Force to promote the physical, emotional and spiritual welfare and safety of all people within member churches of the Anglican Communion by action that includes:
- (i) the preparation of a safe ministry charter for adoption by member churches;
 - (ii) the sharing of resources between member churches;
 - (iii) the reciprocal disclosure between member churches of the names of, and other relevant information about, clergy and church workers who are known to have abused children or other vulnerable people;
 - (iv) the establishment of a network of interested people; and
 - (v) the preparation of resources for the Anglican Gathering and the Bishops' Conference to be held in Cape Town in 2008;
- and that the General Secretary conveys this resolution to the Anglican Consultative Council and the Archbishop of Canterbury.
- (g) recommends that child protection and the prevention of abuse (including child pornography) and relevant law enforcement issues be made an item of discussion and action for the Council of Australian Government (COAG) and that the General Secretary conveys this resolution to the relevant authority;

Garth Blake – 4 Oct 04

38/04 APOLOGY FOR SEXUAL ABUSE

That this General Synod and we as members of it acknowledge with deep regret and repentance the past failings of the Church and its members. On behalf of the whole Anglican Church in this country we apologise unreservedly to those who have been harmed by sexual abuse perpetrated by people holding positions of power and trust in the Church. We apologise for the shameful way we actively worked against and discouraged those who came to us and reported abuse. We are ashamed to acknowledge that we only took notice when the survivors of abuse became a threat to us. We apologise and ask forgiveness for the Church's failure at many levels to listen to and acknowledge the plight of those who have been abused, to take adequate steps to assist them, and to prevent abuse from happening or recurring. We commit the Church to listen to survivors of abuse to respond with compassion to all those who have been harmed, both to those who have come forward and to those who may choose to do so in the future, and to deal

appropriately, transparently and fairly with those accused of abuse and negligence.

John Harrower – 4 Oct 04

54/04 MODEL PROFESSIONAL STANDARDS ORDINANCE – 1

That this Synod urges all Diocesan Synods which have not done so to pass the model Professional Standards Ordinance and amendments suggested from time to time by the Standing Committee or implement equivalent provisions.

David Bleby - 6 Oct 04

55/04 MODEL PROFESSIONAL STANDARDS ORDINANCE – 2

That this Synod requests the Professional Standards Commission to review the model Professional Standards Ordinance in the light of the report of the Board of Inquiry into sexual abuse in the Diocese of Adelaide and any other relevant reports or recommendations received by it and, in consultation with the Church Law Commission, from time to time to recommend to Standing Committee amendments to the model Ordinance.

David Bleby - 6 Oct 04

59/04 FAITHFULNESS IN SERVICE

That the General Synod hereby approves “Faithfulness in Service” as the code of conduct for observance by Bishops.

Dane Courtney - 7 Oct 04

SOCIAL ISSUES

40/04 REFUGEES

That this General Synod notes the Report of the Refugee Working Group, and:

- 1 continues to express its concern for the millions of people in the global community who are refugees or displaced persons, for the pain and suffering they endure;
 - 2 applauds the work of Anglicans and Anglican agencies throughout the country working to support refugees and asylum-seekers;
 - 3 notes the ongoing dialogue between the Minister of Immigration and the Primate and former chair of the Working Group in respect of issues relating to refugees and asylum-seekers and notes the discussion document at Appendix A;
 - 4 notes that many dioceses have nominated the last Sunday in August for the observance of Refugee and Migrant Sunday, and encourages those dioceses which have not done so to consider doing so;
 - 5 supports the concept of a Complementary Protection Visa as promoted by the NCCA, Amnesty International and the Refugee Council of Australia, and
 - 6 commends to the dioceses the plan for a diocesan education program on these matters for parishes, agencies and church schools as suggested in Appendix B of the
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Report.

Margaret Rodgers - 4 Oct 04

43/04 DOCTRINE COMMISSION

That this General Synod:

- 1 receives the report of the Doctrine Commission;
- 2 notes the publication of *Faithfulness in Fellowship: Reflections on Homosexuality and the Church Study Book* in response to GS 37/01.

Muriel Porter - 5 Oct 04

47/04 OVERSEAS AID

That this General Synod:

- 1 Notes with regret that even though a very large amount of money has been promised to the Australian community by both major political parties as part of the current election campaign, neither has chosen to indicate any plan to increase the Australian foreign aid budget.
- 2 Respectfully asks the Primate to write on behalf of the General Synod to the new Prime Minister expressing our concern that the Australian foreign aid budget is so low as a percentage of gross national income and request that Australia make a contribution of 0.7% of GNI to international aid, given our obvious prosperity at this time.

Chris Jones - 5 Oct 04

50/04 ENVIRONMENT WORKING GROUP

That this General Synod:

- 1 Welcomes the work of the Environment Working Group & receives its report.
- 2 Re-appoints the Environment Working Group for another 3 years.
- 3 Asks the Group to collate information on practical steps which individual Anglicans, parishes and church organisations can take towards sustainable environmental practices, and to make that information available on the General Synod website.
- 4 Asks the Group to maintain and foster links with world-wide Christian environmental networks.

Kay Goldsworthy - 5 Oct 04

51/04 THE FORGOTTEN AUSTRALIANS

That this General Synod:

- 1 Notes that a report on Australians who experienced institutional or out-of-home care as children – the *Forgotten Australians* report – has been prepared by the Senate Community Affairs References Committee and was tabled in Federal Parliament on 30 August 2004.
 - 2 Notes that the report calls on governments, churches and agencies to issue formal statements acknowledging their roles in
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past institutional care policies and practices and the impact these have had on the lives of many care leavers.

- 3 Acknowledges that many children who were placed in institutional care during the last century experienced neglect, harm and distress; and in particular cases, experienced serious physical and sexual abuse and assault – the effects of which are life-long.

- 4 Extends the following apology to these children:

The Anglican Church of Australia sincerely apologises to the children whose experiences in institutional and out-of-home care provided by the Anglican Church caused them hurt, distress, and harm.

The recent Senate Inquiry into Children in Institutional Care Report has reflected the stories of many care leavers who demonstrated great courage in describing their experiences in institutional care. A number of these people had been placed in institutions conducted by the Anglican Church and its agencies.

With deep sadness and regret, this Church acknowledges that many of these children suffered abuse and neglect, and a lack of appropriate care and nurture while in institutional care; and a significant number also suffered physical and sexual assault.

The Church deeply regrets that its institutions and personnel did not always provide environments in which these children were protected and nurtured.

The Anglican Church is committed to ensuring that all children in any of its institutions and all those who come into contact with the Church will be protected. Actions are being taken in this General Synod and in the dioceses to put into place new strategies reflecting this commitment.

The Inquiry Report – Forgotten Australians – has brought into community awareness the serious and long-term effects of such abuse and assault; and the Anglican Church is committed to providing appropriate services, assistance and support to those persons who suffered harm.

- 5 Requests each diocese involved in the provision of institutional care to children to extend an apology in similar terms.
 - 6 Acknowledges that the Church is called to assist and support in whatever way it can those persons who have been harmed by and in its institutions; and requests each diocese to consider appropriate strategies – which recognise the personal significance of the harm done to individual persons and their likely distrust of the Church – to encourage those who have been harmed to come forward.
 - 7 Commends the report to the dioceses, institutions and agencies
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of this Church and requests them prayerfully and objectively to consider the report and its implications for current policies and practices which affect all children and young people in contact with the Church to ensure that the past abuse and assault will never again occur.

Phillip Aspinall - 5 Oct 04

61/04 SEXUALITY & GENDER RELATIONSHIPS - 1

That this General Synod

- 1 notes the Lambeth Conference resolution 1.10 of 1998 on human sexuality and subsequent developments in various parts of the Anglican Communion;
- 2 welcomes the publication of the study guide to *Faithfulness in Fellowship*;
- 3 urges Dioceses to promote the use of the study guide and also commends to the Dioceses the Doctrine Commission's recently published essays *Lost in Translation* as they explore the importance of Scripture in our understanding of this issue; and
- 4 requests Dioceses to commit themselves to listen as the Church develops a Christian response to the contemporary experience of human sexuality.

Chris Jones - 7 Oct 04

62/04 SEXUALITY & GENDER RELATIONSHIPS - 2

Recognising that this is a matter of ongoing debate and conversation in this church and that we all have an obligation to listen to each other with respect, this General Synod does not condone the liturgical blessing of same sex relationships.

Bruce Kaye - 7 Oct 04

63/04 SEXUALITY & GENDER RELATIONSHIPS - 3

Recognising that this is a matter of ongoing debate and conversation in this church and that we all have an obligation to listen to each other with respect, this General Synod does not condone the ordination of people in open committed same sex relationships.

Bruce Kaye - 7 Oct 04

64/04 SEXUALITY & GENDER RELATIONSHIPS - 4

This General Synod welcomes the initiative of the Federal Parliament in clarifying that marriage, at law in this country, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life.

Bruce Kaye - 7 Oct 04

MISSION

21/04 ABM-A

That General Synod receive the report of the Anglican Board of Mission and notes with thanks to God that giving over the past three years has increased by 28%. General Synod notes with pleasure

that 68% of all giving to ABM is in the area of Evangelism and Church Support. General Synod encourages the dioceses and parishes of the Anglican Church of Australia to continue to support God's mission through the work of ABM.

David McCall - 2 Oct 04

39/04 DEFENCE FORCE BOARD

The General Synod welcomes the report of the Defence Force Board and commends the initiatives taken by the Board in support of Anglican ADF Chaplaincy and the establishment of an Episcopal endowment, and by the Bishop to the ADF in relation to the Chaplaincy In-service Training Scheme and in the promotion of the Anglican Church's mission to uniformed men and women.

Allan Sauer - 4 Oct 04

41/04 OUR NEIGHBOURS IN DISTRESS

That this General Synod given the decline in living, health and educational standards of the peoples of Melanesia and the increased conflict, crime and corruption acknowledges the challenges faced by the church and peoples in Melanesia; and commits itself to:

- raising awareness within the Australian Anglican church through visits to and from our Melanesian brothers and sisters (including episcopal visits) and through articles in our church media;
- encouraging members of our church to become volunteers in practical projects, development of policy & strengthening of governance through agencies such as ABM, Anglicord and Government Agencies; and
- encouraging the Public Affairs Commission to continue its work in this area, in particular to assist in the development of a strategy of Anglican engagement with Melanesia.

Marian Free - 4 Oct 04

67/04 MISSION AND ATTENDANCE

That this General Synod:

- 1 Expresses its appreciation to Mr Wayne Brighton, Mr Keith Castle and Dr John Bellamy for their comprehensive report *Church Attendance and Mission 1991-2001* and helpful concluding discussion questions, which was both confronted and positively challenged the Anglican Church of Australia with the raw statistical realities of our declining attendance and relevance in Australian society.
 - 2 Acknowledges that the Anglican Church of Australia is called to be an active participant in God's mission to our nation whereby its people might be saved through hearing the gospel of Jesus Christ as declared in Holy Scripture in the power of the Holy Spirit.
 - 3 Responds to our declining attendance not with despair or discouragement, but with renewed trust in our sovereign God, confident in the words of Christ that he will build his church
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- and that the gates of hell shall not overcome it; and therefore resists any temptation from within or without our church to adapt the unchanging gospel in an effort to make it more palatable to an unbelieving generation, since the gospel is the power of God for salvation to all who believe.
- 4 Recognises that the Anglican Church in Australia has undergone substantial numerical decline as shown in the *Church Attendance and Mission 1991-2001* report (General Synod 2004 Book 3a, Standing Committee Report, pp102-131), resulting in significant demographic challenges to the sharing of the gospel of Jesus Christ.
 - 5 Acknowledges that without immediate and wide-spread action, the alarming rate of decline (~20%, General Synod 2004 Book 3a, Standing Committee Report, p109) in the under 50 age group is a cause for grave concern for the future of the Anglican Church in Australia. This must be our highest priority.
 - 6 Affirms that an important strategy for future mission in Australia will be the development of a 'mixed economy' Church consisting of existing and fresh expressions working together in partnership. As the development of this model will require considerable cooperation and collegiality it asks that:
 - (a) the Standing Committee of General Synod:
 - (i) make evangelistic mission a priority strategic issue for the next triennium;
 - (ii) examine local and overseas initiatives at starting new communities of faith and fresh expressions of church to ensure that the Church nationally is better informed about developments and potential areas of interest;
 - (iii) pay particular attention to the recommendations of the Children's and Young People's Taskforce (as previously approved by this General Synod) in their deliberations concerning the development of new communities of faith;
 - (iv) determine what training and development might be necessary to foster leadership and ministry skills required in these areas; and
 - (v) release resources, both human and financial, to further work in this key area as appropriate.
 - (b) the Bishops' Conference to:
 - (i) consider the place and potential contribution of new communities of faith and fresh expressions of church to the long-term life of Australian Anglicanism;
 - (ii) discuss how permeable our parish and diocesan boundaries might need to be in view of the fact that our society lives increasingly in networks than neighbourhoods;
 - (iii) determine what appropriate processes and procedures might be required to facilitate
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- ministry across these geographical boundaries;
and
- (iv) how they might play an active brokering role in
their apostolic duties as leaders of mission.
- 7 Urges dioceses to more clearly proclaim the gospel of Jesus Christ by:
- (a) appraising the health of existing ministries and parishes;
 - (b) reviewing diocesan ordinances so as to better facilitate mission initiatives;
 - (c) considering the contribution of new communities of faith to this goal;
 - (d) developing medium to long-term strategic plans for the growth of the church through evangelism;
 - (e) developing diocesan processes, procedures and partnerships for brokering mission initiatives within and across diocesan boundaries; and
 - (f) releasing diocesan resources, both human and financial, as appropriate to support such strategies;
- 8 Encourages the formation of a coalition of interested parties and practitioners so that learning and resources about starting new communities and faith and fresh expressions of church might be shared and developed.
- 9 Requests that the General Secretary collate, summarise and distribute the feedback from the discussion at this Synod and subsequent deliberations from the Standing Committee of General Synod.
- 10 Recognising that much of our resources are tied up with maintaining various structures in our church, encourages all diocesan standing committees/councils and synod meetings in 2005 to re-examine the percentage of their financial budgets that directly resource church growth, church planting, evangelism and evangelism training in their diocese, and to plan how they might proceed in the difficult realignment of resources towards such ends.
- 11 recognising that strong leadership is essential if decline is to be reversed in our church, and that proclaiming the gospel in an increasingly secular Australian society requires of our people much courage, boldness and inspiration, encourages all bishops and incumbents to lead their dioceses and parishes by personal and public example according to their evangelistic gifts and abilities.

Peter Jensen - 7 Oct 04

LITURGY AND WORSHIP

58/04 LITURGY COMMISSION REPORT

That this Synod receives the Report of the Liturgy Commission, and commends the work it has undertaken, noting its wider educational role and in particular the 'Workshops Encouraging Liturgical Life' (WELLS) held in three Provinces during 2001-2004.

And, that this Synod notes the Appendices including the Guidelines

regarding special observance on Sundays, and typographical errors corrected in *APBA* and *e-pray*.

Charles Sherlock - 7 Oct 04

74/04 LAY PRESIDENCY – 1

That this General Synod

- 1 requests Diocesan Councils/Standing Committees to consider the theological, doctrinal & ecclesial implications of the presentations in the conference of lay & diaconal administration or presidency of the eucharist.
- 2 notes that discussions on this matter have occurred throughout the Anglican Communion and in particular in the synod of the Diocese of Sydney which has affirmed the practice.
- 3 requests the Standing Committee of General Synod to consider the implications of a diocese of this church professing to authorise and implement lay and diaconal administration/presidency, with particular reference to relationships within the Anglican Communion and in an Ecumenical context.
- 4 notes the opinion of the Appellate Tribunal of this Church "*that although Lay Presidency is consistent with the Constitution it requires a Canon of the General Synod to implement it*, and urges any Diocesan Synod considering legislation on this matter to consider this opinion, the theological and legal issues and the implication for the unity of this Church, the Anglican Communion and our ecumenical partners.
- 5 does not condone the practice of lay and diaconal administration/presidency at the eucharist in this Church.

Roger Herft - 8 Oct 04

75/04 LAY PRESIDENCY – 2

That this General Synod, in the light of the discussion on lay presidency, requests the Standing Committee to consider the theological, ecclesial, doctrinal and missional implications of the reservation of the sacrament and extended communion.

Peter Crawford - 8 Oct 04

MINISTRY

26/04 CYPM

That this Synod receives the report of the Children's and Young People's Ministry Task Force and asks the Standing Committee to consider the recommendations it contains.

Andrew Tong - 3 Oct 04

28/04 ANGLICAN COMMUNION

That Synod notes the establishment of an international working

party, Theological Education for the Anglican Communion (TEAC) by the Primates of the Anglican Communion as a result of their meeting in 2003; and

- (i) prayerfully commends the work of the members;
- (ii) affirms the aim to challenge Anglicans 'to be a Communion of Christians who read the bible together in the fullest awareness of who, when and where we are'
- (iii) *affirms the aim* to strengthen the sense of why we are Anglicans and what sort of Church we are called to be;
- (iv) *affirms the aim* to create a culture of teaching and learning in the faith community.

Colleen O'Reilly - 3 Oct 04

31/04 ANGLICAN SCHOOLS

That this Synod

- 1 Calls on both the Federal Coalition and the Federal Labor Party to acknowledge that Anglican schools are a significant provider of education in the non-Government sector and seeks a commitment to consult with their representative bodies in the review and formulation of education policy.
- 2 Affirms that the principles of need, social justice and transparency, together with choice and entitlement should underpin education policy.
- 3 In the context of the current Federal Election campaign:
 - 3.1 Requests the Federal Coalition to reconsider its policy to bring about a more equitable balance of these principles.
 - 3.2 Requests the Federal Labour Party as a matter of urgency to provide the full details of the funding formula which has been applied in relation to its recently released policy.
 - 3.3 Seeks from both the Federal Coalition and Federal Labor Party a commitment to consult with Anglican education representation bodies prior to the implementing of policies announced during the Election campaign.

Philip Aspinall - 3 Oct 04

42/04 NATSIAC

That the General Synod:

- Welcomes the initiatives of NATSIAC in preparing a joint affirmation of mutual commitment of indigenous and non-indigenous members of this Church.
- Notes that the Standing Committee and NATSIAC have been consulting about the text of this affirmation.
- Welcomes and supports this consultation and encourages the Standing Committee and NATSIAC in this ongoing process.

Vivienne Sahanna - 5 Oct 04

46/04 WOMEN IN THE EPISCOPATE

That this General Synod:

- (a) Acknowledges that this Synod has reaffirmed its in principle
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- (b) support for the ordination of women to the episcopate;
 - (b) Notes with thanks the generosity of spirit which has characterised the debate;
 - (c) Acknowledges the pain of many faithful and loyal Anglicans at this outcome.
 - (d) Commits itself to maintaining the overall unity of the National Church, including the unity of each diocese under the jurisdiction of the diocesan bishop and believes such unity is essential for the overall effectiveness of the Church's mission to bring the Gospel of Christ to all people; and
 - (e) Affirms that those who dissent from, as well as those who assent to the ordination of women to the priesthood and the episcopate are both loyal Anglicans.

Jeffrey Driver - 5 Oct 04

52/04 CANONS OF 1603

That this General Synod:

- a) Requests the Church Law Commission to gather together all the contents from Canons current in this Church which have replaced the Canons of 1603;
- b) Requests the Standing Committee to include this material in one place in the next edition of The Constitution, Canons and Rules of General Synod; and
- c) Commends to Broughton Publishing the possible publication of this material in print and/or electronic form; and
- d) Requests that this material be included in the curriculum for ordination candidates; and
- e) That this publication be sent to all members of General Synod as soon as practicable.

Neil Flower - 5 Oct 04

56/04 PRIMACY – 1

That Synod:

- 1 receives the discussion paper entitled "Reconsidering the Primacy";
- 2 authorises circulation of a set of questions for discussion based on "Reconsidering the Primacy";
- 3 resolves itself into discussion groups for a period not exceeding 30 minutes;
- 4 requests each group to ensure a record of its discussion is handed to the General Secretary.

Muriel Porter - 6 Oct 04

57/04 PRIMACY – 2

That Synod:

- 1 requests General Synod Standing Committee to revise "Reconsidering the Primacy" in the light of the discussion record as the basis for further discussion in the dioceses and wider church before the next meeting of General Synod; and
- 2 further requests General Synod Standing Committee to prepare a report and any necessary legislation for the next meeting of General Synod.

Muriel Porter - 6 Oct 04

79/04 AMENDING CANONS – ADOPTION IN DIOCESES (S.30) – BILL 17

That the bill be once again circulated to all dioceses for comment, and all dioceses be asked to return comments six months before the next General Synod.

Laurie Scandrett - 8 Oct 04

ECUMENICAL & INTERFAITH

29/04 AUSTARC

That this General Synod welcomes the AUSTARC publication *The Challenge of Gospel Authority* and commends it for shared study in local Anglican/Roman Catholic contexts.

Graeme Rutherford - 3 Oct 04

48/04 ANGLICAN–MUSLIM DIALOGUE – 1

That this General Synod

- Receives the discussion paper on Anglican-Muslim Dialogue prepared on behalf of the General Synod Public Affairs Commission.
- Recognises the importance of participating in dialogue with Australian Muslims, in the sense that was urged by Lambeth 1998.
- Encourages dialogue at grass roots level in the Dioceses, using the discussion paper as a starting point.
- Expects, and supports, serious Anglican participation in high level regional and national dialogue with Muslims.
- Encourages the PAC to facilitate and monitor Anglican participation in dialogue.

Chris Jones - 5 Oct 04

49/04 ANGLICAN–MUSLIM DIALOGUE – 2

That this General Synod:

- Notes the 2003 Christian book of the year, by Tony Payne, *Islam in our Backyard*, recognising that this book has been circulated to all Federal politicians and to some State politicians also.
 - Resists the banishment of religious discussion from the public arena, and commends open public discussion of the truth claims of both Islam and Christianity (and other religions).
 - Urges Federal and State politicians to resist any moves to stifle open, honest discussion of the disparate truth claims made by any religion or political party or philosophical group that seeks to utilise freedom of speech in Australia to make their views known.
 - Requests the General Secretary to write to Federal and State political leaders expressing the sentiment of this resolution and respectfully requesting that, in their endeavours to prevent the vilification of any Australian resident, they show particular care to maintain an environment that allows for
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free speech, honest discussion, and genuine persuasion.

Peter Bolt - 5 Oct 04

68/04 ECUMENICAL RELATIONSHIPS & THE TRADITIONAL ANGLICAN COMMUNION

That this General Synod:

- 1 Thanks the Primate for his encouragement to continue on the ecumenical journey.
- 2 Rejoices in the various conversations with our sisters and brothers of the Roman Catholic, Eastern Orthodox, Lutheran and Uniting Churches and pray that these relationships will develop during the years ahead.
- 3 Endorses the Primate's expressions of concern at the ecumenical implications of the actions of the Diocese of New Westminster and the consecration of the Bishop of New Hampshire.
- 4
 - (a) Endorses the Primate's encouragement to preserve the most friendly and creative relationship possible with Archbishop Hepworth and the members of the Traditional Anglican Communion.
 - (b) expresses its deep concern at the distress and confusion felt by the people of the Torres Strait and the members of its Church as a result of the establishment of the Church of Torres Strait and the recent further split in that Church.
 - (c) expresses its dismay that most of the Anglican Parishes of the Torres Strait Region in the Diocese of North Queensland have been listed on the website of the Traditional Anglican Communion as belonging to that Communion.
 - (d) commits itself to working openly and honestly with the Traditional Anglican Communion in pursuit of that unity for which our Lord prayed.

John Noble - 8 Oct 04

78/04 ANGLICAN/LUTHERAN DIALOGUE

That General Synod welcomes the Second Report of the Anglican-Lutheran Dialogue and notes the report of the Doctrine Commission which states that *Common Ground*, as supplemented by the Second Report, is in conformity with Anglican doctrine and other agreed ecumenical statements. Accordingly, General Synod:

- (a) Affirms the vision set out in paragraph 4.1 of the First Report:
We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.
 - (b) Approves the proposal set out in paragraph 4.2 of the First
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Report:

In particular, we believe that the agreement in faith and order we have reached is sufficient basis for a national Covenant by which regional agreements for eucharistic hospitality and recognition of ministry may be entered into. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.

- (c) Adopts the text of the Covenant:
The Anglican Church of Australia and the Lutheran Church of Australia do solemnly covenant together as follows.

OUR UNITY IN CHRIST

- God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit.
- With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

OUR COVENANT

- We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.
- We believe that the agreement in faith and order we have reached is sufficient basis for regional agreements for eucharistic hospitality and recognition of ministry. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.

GROWING TOGETHER

- We undertake to continue to work together towards a Concordat for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.
 - Together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth
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- and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.
- (d) The Anglican Church formally commits itself to enter into this Covenant with the Lutheran Church
 - (e) The Anglican Church affirms its willingness to work with the Lutheran Church in the process of developing a distinct episcopal office.
 - (f) Each Church enacts the Covenant by whatever measures are appropriate for each Church.
 - (g) Invites the House of Bishops to appoint a joint Anglican/Lutheran Consultation to
 - i) prepare national guidelines for eucharistic sharing,
 - ii) monitor local cooperation between Anglicans and Lutherans
 - iii) continue to explore the outstanding areas of difference in doctrine and practice, particularly with regard to episcopal and diaconal ministry, initiation and Church membership, and relationships with other Churches,
 - iv) consider any other matters or discharge any other tasks agreed by the House of Bishops/College of Presidents, and
 - v) prepare, in due course, for a Concordat as envisaged in paragraph 5.1 of Common Ground.

Glenn Davies - 8 Oct 04

APPRECIATION

19/04 CONSTITUTION REVIEW COMMISSION

- a) The report of the Constitution Review Commission be received;
- b) This General Synod thanks the Constitution Review Commission for its work and at its request resolved not to reappoint the Commission but refer to the Church Law Commission the requisite authority to carry on the work previously done by the Constitution Review Commission.

Peter Young - 2 Oct 04

20/04 BROUGHTON PUBLISHING PTY LTD

That this Synod:

- a) notes the Report of Broughton Publishing Pty Ltd;
 - b) welcomes the successful establishment of Broughton Publishing as the official publishing company of this Church; and
 - c) commends its ministry of electronic and print publishing to all
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Anglicans.

Charles Sherlock - 2 Oct 04

30/04 CANON JOHN PETERSON

That this Synod records its gratitude for the work of Canon John Peterson as Secretary General of the Anglican Consultative Council over the past ten years. We give thanks for his tireless dedication and service to the Anglican Community and wish him well in his future ministry.

Robert Fordham - 3 Oct 04

37/04 APPRECIATION FOR CHILD PROTECTION COMMITTEE

That this Synod expresses its deep appreciation to the Child Protection Committee (Garth Blake SC, Helen Carrig, David Farrer, Philip Gerber and Marilyn Redlich), and to Sylvia Murphy and Wayne Brighton of the General Synod Office, for its research, consultation and dedication to the task of bringing proposals to this Synod which will provide greater protection of children under our care and enhance our Christian testimony to the community at large.

Glenn Davies - 4 Oct 04

44/04 LAWRENCE FRANCIS BARTLETT

That the General Synod adopt this Minute of appreciation for Lawrence Francis Bartlett:

Lawrence Bartlett served the Liturgical Commission continuously during the period in which both An Australian Prayer Book and A Prayer Book for Australia were produced. Throughout this time he offered careful and insightful advice on the full range of matters which came before the Commission, informed by a nuanced understanding of the Anglican liturgical tradition, graced by profound spiritual insight, and seasoned with a gentle humour and a delightful sense of the ridiculous.

Lawrie chaired the Commission during perhaps the most difficult period of its life, the years surrounding the authorisation of A Prayer Book for Australia. He was hard-working, tireless in patience, thorough in attention to detail, never pretentious, and willing to work with anyone and everyone, despite considerable personal cost.

Alongside his ministry on the Liturgical Commission, and as a faithful parish priest, Lawrie served for many years as an Anglican representative on The Australian Consultation on Liturgy, and on The Australian Hymn Book Company, serving as its chair in the period leading to the publication of Together in Song.

In 1996 Lawrie was awarded the degree of Doctor of Theology by the Australian College of Theology in recognition of his multi-faceted academic contributions to the life of the Church, especially in liturgical work. In 2000 he was made a member of the Order of Australia for services to the Church, awards in which the Liturgical Commission took particular pleasure.

We, the members of the General Synod of the Anglican Church of Australia, record our thanks to God for the life, person, friendships, prayers and music of Lawrence Francis Bartlett.

Charles Sherlock - 5 Oct 04

45/04 EVAN LAURIE BURGE

That the General Synod adopt this Minute of appreciation for Evan Laurie Burge:

If the Liturgical Commission has played a pivotal role in renewing the face of the Anglican Church of this country, then Evan Burge has had an enormous influence in shaping that renewal.

Evan had the unique distinction of serving on the Commission twice, and twice he influenced the revision of our prayer books. He was a great contributor to the work that led to the publication of An Australian Prayer Book in 1977. He was recalled to the Commission when the decision was taken to revise again, and was again an important contributor to the text of A Prayer Book for Australia (authorised in 1995).

Dr Burge's scholarly gifts were many. He was a true classicist, with extensive knowledge of Hebrew, Greek and Latin, as well as being a devotee of our Cranmerian liturgical heritage.

Ecumenical dialogues had an enormous influence on our emerging Anglican liturgical tradition. Evan was at the heart of this as well. He was a founding member of the Australian Consultation on Liturgy (ACOL), serving as a member from 1976 until 2003, and hosting its meetings at Trinity College for many years. Beyond this, he represented ACOL on the international English Language Liturgical Consultation and did us proud. His gifts with classical languages were utilized in providing revisions of the Agreed texts that became widely used across the English-speaking churches, and locally in APBA. Evan wrote the official commentary on these traditions.

If Dr Burge was an influential scholar, then Evan the person and priest was warm, enthusiastic and ever encouraging, especially of younger members of the Commission, and generously hosted the Liturgical Commission for many of its meetings.

Evan Burge was a true Anglican – open-hearted and open-minded. He served God and God's people remarkably well.

We, the members of the General Synod of the Anglican Church of Australia, record our thanks to God for Evan Laurie Burge: priest, scholar, teacher, liturgist and friend.

David Richardson - 5 Oct 04

53/04 BISHOP IAN GEORGE

That this Synod records its appreciation for the considerable contribution made by Bishop Ian George to the life of the Anglican Church of Australia through:

- (a) His ministry in the Dioceses of Adelaide, Willochra, Brisbane and Canberra & Goulburn over 40 years;
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- (b) His membership of the Standing Committee of General Synod for over 20 years;
 - (c) His membership of the Anglican Consultative Council from 1982 to 1989;
 - (d) His abiding concern for the plight of refugees, particularly through his chairing of the General Synod Refugee Task Force and the Migrant & Refugee Network of the Anglican Communion;
 - (e) His chairing of the Christian World Service Commission of the National Council of Churches of Australia; and
 - (f) His passion for religious art expressed through his enthusiastic support for the Blake Prize.

We wish Bishop Ian and his wife, Barbara, well in their retirement.

Brian Norris - 5 Oct 04

66/04 THE REVEREND DR BRUCE KAYE

This General Synod resolves to place on record its appreciation and gratitude for the service and leadership of the General Secretary. The Reverend Dr Bruce Kaye during his ten year tenure of office, at this his last General Synod of the Anglican Church of Australia.

During that decade Dr Kaye has given both leadership and direction, not only to the life of the General Synod, its Standing Committee and Commissions, but has also succeeded in creating patterns of openness and mutual understanding, both by the establishment of new structures and opportunities for meeting for the exchanging of insights and convictions to the enrichment of the Anglican Church in Australia as a whole. He has planned and executed four General Synods. He has introduced changes to the Synod format to facilitate decision-making by allowing a greater role for the work of small groups. Dr Kaye was also responsible for initiating, promoting and planning the National Anglican Conferences in 1997 in Canberra and in 2002 in Sydney. The Canberra Conference with over 1000 participants was the largest national gathering of Anglicans since the establishment of our National Church Constitution in 1962.

Dr Kaye's service as General Secretary has been marked by theological scholarship and vision, and also by outstanding administrative gifts, which have benefited both the Anglican Church in this country and the Anglican Communion as a whole. The Church and the General Synod are indebted to him. In his administration of the many General Synod bodies Dr Kaye has brought a sense of national cohesion, founded upon what it means to be Anglican in the 21st Century.

And in so resolving, this General Synod extends to Dr Kaye and his wife very good wishes for the future before them.

Peter Watson - 7 Oct 04

69/04 THE MOST REVEREND DR PETER FREDERICK CARNLEY AO

That the General Synod offers its gratitude and best wishes to the

Primate, the Most Reverend Dr Peter Carnley AO, as he and Mrs Ann Carnley prepare for their retirement in May 2005.

Dr Carnley was elected Primate in 2000. He has chaired the meetings of the General Synod, firstly in Brisbane in 2001, and now here in Perth, 2004. In addition he has regularly chaired meetings of the Standing Committee and its Executive.

As Primate, and so President of the General Synod we acknowledge his intelligent good humoured and courteous oversight of our meetings.

He has represented the Church in the forum of the Anglican Communion with distinction and the energetic application of his fine mind to the difficult issues that confront us. In those places he is recognised as a scholarly and articulate representative of the Australian Church.

Whilst there will be other occasions to offer expressions to Dr Carnley this is the last occasion where so many representatives of the National Church will be gathered together.

Accordingly we further acknowledge the leadership, teaching, scholarship and hospitality offered by Dr Carnley as Primate.

Peter Watson - 8 Oct 04

70/04 PERTH ORGANISING COMMITTEE

That this Synod acknowledges with sincere appreciation the time, energy and commitment that the Perth Organising Committee has given to arranging our 13th General Synod: Mrs Barbara Godwin, Ms Fay Downes, Mr John Kollosche, Mr Bernard Godwin, Mr Tony Evans, the Revd Graeme Varvell, the Revd Shane Hübner, the Revd Canon Dennis Claughton, Mr Michael Bromilow and Bishop David Murray.

Richard Appleby - 8 Oct 04

71/04 PRIMATE & GENERAL SECRETARY

That NATSIAC expresses its appreciation to the Primate and to the Reverend Dr Bruce Kaye for their support and encouragement of NATSIAC.

Jim Leftwich - 8 Oct 04

76/04 BRUCE KAYE & GENERAL SYNOD

That a vote of thanks be made to the Primate, Dr Bruce Kaye and General Synod and its members for their support of the NATSIAC over the last three years.

Saibo Mabo - 8 Oct 04

80/04 GENERAL THANKS

This Synod thanks:

The President, Archbishop Peter Carnley, the Chaplain to the Primate, the Revd Shane Hübner, the Chairman of Committees, the Hon Justice David Bleby, the Deputy Chairman of Committees, the Hon Mr Justice Peter Young, the Clerical Secretary, the Revd Chris

Moroney, the Lay Secretary, Mrs Ann Skamp.

The Diocese of Perth and Diocesan Council, members of the Perth Arrangements Group [Mrs Barbara Godwin, Ms Fay Downes, Mr John Kollosche, Mr Bernard Godwin, Mr Tony Evans, the Revd Graeme Varvell, Mr Peter Claughton, Archdeacon Peter Stanley, the Revd Kay Goldsworthy, the Revd Canon Dennis Claughton, Mr Michael Bromilow] which group appreciated the significant contribution of the Services Manager of Notre Dame University, Mr Terry Craig, and his Personal Assistant, Ms Carole Eaton, and also the Revd Dr Bruce Kaye and the General Synod Office Staff.

Volunteers from schools, parishes, organisations, St George's Cathedral Staff and Choir, and especially Notre Dame University for accommodation and services which were offered free of cost, and the Fremantle City Council.

Generous sponsorships from the Anglican Community Fund, EGI Ansvar, Westpac, CBRE, Fremantle Ports, Anglican Superannuation Australia, Terry and Wendy Hogan, Gordon and Dianne Davies, Peter and Dianne Laurance.

We also thank Bishops' Office support staff Mrs Susan Harvey, Mrs Melanie Hare and Mrs Denise Owens.

We thank the media for their courtesy, co-operation and interest and the media officers drawn from several dioceses, and the General Synod Officer, Mrs Robyn Douglas; and our ecumenical guests, for being with us.

Finally we thank the Staff of General Synod: Ms Sylvia Murphy, Mr Wayne Brighton, Mrs Joanne Burgess, Dr Vern Harvey, Ms Jill McKenzie and the Revd Dr Bruce Kaye.

Richard Hurford - 8 Oct 04

ADMINISTRATION OF SYNOD

01/0 SECRETARIES OF SYNOD

4

That Mrs A Skamp be elected as Lay Secretary of Synod; that the Reverend C Moroney be elected as Clerical Secretary; that The Revd Canon Bruce McAteer, General Secretary Elect, be given authority to assist the General Secretary during the course of the meeting of this synod.

Bruce Kaye - 2 Oct 04

02/0 CHAIRMAN AND DEPUTY CHAIRMAN OF COMMITTEES

4

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.

Bruce Kaye - 2 Oct 04

03/0 COMMITTEE OF ELECTIONS AND QUALIFICATIONS

4

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

Max Horton,
 Ian Miller
 Trevor Edwards,
 Richard Appleby
 Grant Britton,
 Rowena Armstrong [Chair]

Rowena Armstrong - 2 Oct 04

04/0 COMMITTEE TO ARRANGE THE ORDER OF BUSINESS
 4

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
 Bishop Andrew Curnow
 The General Secretary

Bruce Kaye - 2 Oct 04

05/0 MINUTE READING COMMITTEE
 4

That a 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:

Brian Norris, Wayne Sutton
 Ruth Robinson, Barbara Darling
 Malcolm Purvis, Chris Whittall

Brian Norris - 2 Oct 04

06/0 HOURS OF SITTING
 4

That the hours of sitting for this session of General Synod be those set out in the Synod Timetable in Preparatory Material Book 5 as amended.

Bruce Kaye - 2 Oct 04

07/0 ECUMENICAL & OTHER GUESTS
 4

That Bishop Tomas A Millamena, invited ecumenical guests or their designated representatives, The Reverend John Henderson, General Secretary of the NCCA and the three Senior Chaplains to the Defence Force, Archdeacon Royce Thompson – Air Force; Archdeacon Eric Burton – Navy, and Archdeacon Len Eacott – Army, be welcomed as guests and that our ecumenical guests be granted permission to speak if called upon by the President.

Bruce Kaye - 2 Oct 04

08/0 SEATS IN SYNOD
 4

That the following persons not being members of this General Synod be granted a seat in the Synod and be granted permission to speak if called upon by the President.

Bishop Tom Frame, Bishop to the Defence Force
 Canon Geoff Smith, National Director of ABM-A
 The Reverend Dr Mark Harding, Dean, The Australian College of Theology

The Reverend Jonathon Joyce
The Reverend Dr Duncan Reid
Ms Elizabeth Criddle

Bruce Kaye – 2 Oct 04

09/0 MEDIA ARRANGEMENTS

4

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

- (i) Press and television filming on the floor of Synod may only take place during the first 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

Bruce Kaye – 2 Oct 04

10/0 VISITORS' GALLERY, IDENTIFICATION AND ACCESS

4

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 regarding 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.

Bruce Kaye – 2 Oct 04

11/0 REPORT OF THE PROVISIONAL COMMITTEE TO ARRANGE THE ORDER OF BUSINESS

4

- (1) That the amended Report of the Provisional Business Committee be received.

[The Report of the Provisional Business Committee pursuant to Standing Order 11A(1)(b) was amended such that Bills 23, 24 and 25 were removed from the Business Paper following a decision of Standing Committee.]

Bruce Kaye – 2 Oct 04

- 12/0** (2) That noting the extensive array of important and potentially controversial matters before it, the Synod commends to members the material in Book 1, Synod Process, entitled "Sustaining the Conversation" and in particular the Protocols for Participation, as a helpful guide to constructive debate.

4

Bruce Kaye – 2 Oct 04

- 13/0** (3) That the following orders of the day, as amended, be agreed
-

4	to:	
	Special Tribunal Bill 12 & Bill 22 for a Rule to amend Standing Orders Rule Sat. 2 October, 3.30pm Professional Standards & Child Protection, Bill 10 Women in the Episcopate, Bill 16 Professional Standards – Sex Abuse, Bills 9, 11, 18 Gender Roles Church Attendance & Mission Lay Presidency	Mon. 4 October, 11am Tues. 5 October, 11am Wed. 6 October, 11am Thur. 7 October, 11am Thur. 7 October, 4.00pm Fri. 8 October, 1.30pm
		Bruce Kaye – 2 Oct 04
14/0 4	(4)	That in relation to "A Bill for a Church Law (Further Clarification) Canon 2004" Standing Orders be suspended to enable an opposition speaker equal time to the mover of the motion to speak against the motion.
		Bruce Kaye – 2 Oct 04
15/0 4	(5)	That this General Synod, during this session, includes a conference on lay administration or presidency of the eucharist. This conference to: (a) be of one hour duration; (b) be at a time prescribed by the Business Committee; (c) include presentations of 20 minutes each by two lead speakers invited by the Primate, followed by small group discussion.
		Bruce Kaye – 2 Oct 04
16/0 4		That the following reports, as provided in General Synod Books 3a, 3b and 4 be laid on the Table and be received without preventing further discussion of specific matters arising from them: Standing Committee Report Financial Report of Standing Committee of General Synod Report of the Trust Corporation Copies of Bills for Canons circulated in accordance with section 27(1)(i) of the Constitution
		Bruce Kaye – 2 Oct 04
	Reports From General Synod Bodies	Registrars Supervised Theological Field Education Y Net Audit Committee Children's & Young People's Ministry Task Force Child Protection Committee Environment Working Group Financial Advisory Committee Refugees Working Group Women in the Episcopate Engaging Australia ABM-A
	Church Law Commission Doctrine Commission Ecumenical Relations Commission Ecumenical Dialogue Groups Anglican/Lutheran AUSTARC Anglican/Oriental Orthodox Liturgy Commission Ministry Commission Public Affairs Commission Constitution Review Anglican Archivists Anglican Schools	

Anglicare Australia	ACT
Australian Anglican Diaconal Association	Anglican Superannuation Australia
Catechumenate	Broughton Publishing
C-Net	Defence Force Board
Examining Chaplains	Long Service Leave Board
Mission Agencies	National Home Mission Fund
National Diocesan Social Issues Network	/Australian Outback Fund
	NATSIAC

22/04 ELECTION FOR SPECIAL TRIBUNAL CANON 2004

That in view of the progress made towards the passing of the bill for a Special Tribunal Canon 2004 an election for members of the Special Tribunal Panel (a President, a Deputy President, three members of the House of Bishops and three priests of at least 7 years standing) be included in the elections to take place at this session of the Synod.

David Bleby - 2 Oct 04

32/04 PROFESSIONAL STANDARDS & CHILD PROTECTION

Procedural Motion

The General Synod suspends the Standing Orders to the extent necessary to:

- (a) allow the mover of Child Protection Motion No 1 to speak for no more than 30 minutes in support of the Motion including making an audio visual presentation of no more than 10 minutes;
- (b) allow the mover of Child Protection Motion Nos 2, 3 and 4 and the mover of the Motion of the Bill for a Strategic Issues, Task Forces and Other Bodies Canon (Amendment) Canon 2004 be approved in principle to speak for no longer than 10 minutes in support of the Motion;
- (c) allow Marilyn Redlich [a member of the Child Protection Committee] to speak in support of, and answer questions asked with respect to, any of the Motions referred to in sub-paragraph (a) and (b) above.

Garth Blake - 4 Oct 04

60/04 LENGTH OF SPEECHES

That the times for the length of speeches prescribed by Standing Order 34, be reduced for the balance of this session of Synod to 10 minutes for the mover of a motion, 7 minutes for a seconder and 3 minutes for other speakers, with the exception of items numbered 14.

David Bleby - 7 Oct 04

65/04 MISSION AND ATTENDANCE

That this Synod allows Tim Scheuer and Wayne Brighton to take part in the presentation and to answer questions.

Leave was sought of Synod for the presentation and group discussion relating to this motion. Leave was so granted.

Peter Jensen - 7 Oct 04

77/04 ANGLICAN/LUTHERAN DIALOGUE

That the Revd John Henderson be given a seat on the floor of Synod and be invited to speak to the motion.

Theo Mackaay - 8 Oct 04

FINANCE

17/04 FINANCE

That Synod give leave for items 31.2-31.7 [on the first day's business paper] to be introduced and spoken to concurrently.

Adrian Scarra - 2 Oct 04

18/04 That further consideration of motions 31.6 and 31.7 [on the first day's business paper] be made an order of the day for Friday 8 October.

Adrian Scarra - 2 Oct 04

23/04 AUDITED STATEMENTS FOR 2003

That the audited financial statements of the General Synod for the year ended 31 December 2003, as adopted by Standing Committee, be received.

Adrian Scarra - 2 Oct 04

24/04 SUMMARY STATEMENTS 2001-2003

That the summary financial statements of the Statutory, Special, Indigenous Endowment and Reserve Funds of General Synod for the years 2001 to 2003 be received.

Adrian Scarra - 2 Oct 04

25/04 SPECIAL ASSESSMENTS WRITE-OFF

That voluntary special assessments totally \$275,512 were overdue and unpaid and considered unrecoverable at the close of 2003 and that these be written-off.

Adrian Scarra - 2 Oct 04

27/04 CLERGY REMUNERATION GUIDELINES

That this Synod notes that the National Anglican Resources Unit has prepared and circulated to dioceses the document entitled "Guidelines for Clergy Remuneration" at the request of the Registrars' Network and commends it for adoption and use within dioceses.

Brian Norris - 3 Oct 04

72/04 FINANCIAL PROJECTIONS

That the Financial projections for the periods from the year following the Synod (2005) to the year of the next expected Synod (2007) be received.

Adrian Scarra - 8 Oct 04

73/04 BUDGET 2005

That Synod approves the aggregate of the estimate of the costs, charges and expenses for the subsequent year (2005) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution.

Adrian Scarra - 8 Oct 04

CANONS AND RULES PASSED BY SYNOD

NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER ANGLICAN COUNCIL CANON AMENDMENT CANON, 2004

CANON No. 01, 2004

A Canon to Amend the National Aboriginal and Torres Strait Islander Anglican Council Canon 1998

The General Synod prescribes as follows:

- 1 (a) This Canon may be cited as the "National Aboriginal and Torres Strait Islander Anglican Council Canon Amendment Canon 2004";
 (b) The National Aboriginal and Torres Strait Islander Anglican Council Canon 1998 is in this Canon referred to as "the Principal Canon".
- 2 Section 5 of the Principal Canon is amended by adding to subsection (1), at the end thereof, the words "who shall between them have episcopal care of the Council".

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Second day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

NSW PROVINCIAL CONSTITUTION RATIFICATION CANON, 2004

CANON No. 02, 2004

A canon to ratify amendments to the constitution of the Province of New South Wales

The General Synod prescribes as follows:

- 1 This Canon may be cited as "NSW Provincial Constitution Ratification Canon, 2004.
- 2 The Ordinance of the Provincial Synod of New South Wales set out in the Schedule and entitled "Provincial Synod Constitution (Amendment) Ordinance, 1970 is ratified.

THE SCHEDULE

THE PROVINCIAL SYNOD CONSTITUTION (AMENDMENT) ORDINANCE 1970

The Provincial Synod of the Province of New South Wales Ordains Prescribes and Rules as follows:

- 1
 - (1) This Ordinance may be cited as the "Provincial Synod Constitution (Amendment) Ordinance 1970".
 - (2) The Provincial Synod Constitution Ordinance of 1907 as amended by the Provincial Synod Constitution Ordinance of 1957 is in this Ordinance referred to as the "Principal Ordinance".
 - (3) The Principal Ordinance as amended by this Ordinance may be cited as the "Provincial Synod Constitution Ordinance 1907-1970".
- 2 The Constitution of the Provincial Synod of the Province of New South Wales contained in the schedule to the Principal Ordinance is amended –
 - a. By omitting from Clause 12 the words "Every Ordinance of the Provincial Synod shall be made by a majority of each House".
 - b. By omitting Clause 15.
 - c. By omitting Clause 17.

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

Athol Richardson
Chairman of Committees

We certify that this Ordinance was passed by the Synod of the Diocese of Sydney this 14th day of October, 1970

W L J Hutchison
K N Shelley,
Secretaries of Synod

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Second day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

A CANON TO REPEAL THE ANGLICAN SUPERANNUATION AUSTRALIA CANON, 1995, (-1998)

CANON No. 03, 2004

A Canon to repeal the Anglican Superannuation Australia Canon, 1995-1998

The General Synod prescribes as follows:-

- 1 The Anglican Superannuation Australia Canon 1995-1998 is hereby repealed.
- 2 The said repeal shall not affect anything done under such canon before its repeal.

The General Synod notes that the fund presently administered under the aegis of the repealed canon will continue under the control of its trustee, Anglican Superannuation Australia Limited.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Second day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

A STRATEGIC ISSUES, COMMISSIONS, TASK FORCES AND NETWORKS CANON AMENDMENT CANON, 2004

CANON No. 04, 2004

**A canon to amend the Strategic Issues, Commissions, Task Forces and Networks
Canon 1998.**

The General Synod prescribes as follows:

- 1 This canon may be cited as the Strategic Issues, Commissions, Task Forces and Networks Canon Amendment Canon, 2004.
- 2 Section 27(3) of the canon is amended by deleting the word '13th' and inserting the word '14th'.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Fourth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

CORPORATE TRUSTEES CANON 1962 AMENDMENT CANON 2004

CANON No. 05, 2004

A canon to amend the Corporate Trustees Canon 1962.

The General Synod prescribes as follows:

- 1 This canon may be cited as the Corporate Trustees Canon 1962 Amendment Canon 2004.
- 2 In this canon the Corporate Trustees Canon 1962 is called "the Principal Canon".
- 3 Sections 3, 4 and 5 of the Principal Canon are deleted and the following new sections are inserted:
 - "3 All of the corporate trustees shall be appointed by the Standing Committee and shall hold office for such period and on such basis as the Standing Committee shall determine.
- 4 The Primate:
 - (a) shall appoint one of the corporate trustees to chair meetings of the corporate trustees;
 - (b) is entitled to receive notice of meetings and minutes of proceedings of the corporate trustees;
 - (c) may attend meetings of the corporate trustees with a right to speak but not to vote;
 - (d) may require the chair person to convene special or ordinary meetings of the corporate trustees.
- 4 Section 6 of the Principal Canon is amended by adding:
 - (a) "or she" after "he"; and
 - (b) "or her" after "his".
- 5 Section 7 of the Principal Canon is amended by deleting all words after "Standing Committee".
- 6 Section 10 is amended by adding:

"or a document may be executed on behalf of the corporate trustees by two trustees in accordance with a resolution of the corporate trustees.
- 7 The following new section is inserted after Section 12:
 - "13 The Corporate Trustees, acting honestly and in good faith, are indemnified out of the funds held by them on trust in respect of any liability arising out of the exercise of their duties and activities as Trustees of such funds."
- 8 The existing sections 13 and 14 are re-numbered 14 and 15.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Fourth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

A STRATEGIC ISSUES, COMMISSIONS, TASK FORCES AND NETWORKS CANON (AMENDMENT) CANON 2004

CANON No. 06, 2004

A Canon to amend the Strategic Issues, Commissions, Task Forces and Networks Canon 1998

The General Synod prescribes as follows:

Title and Principal Canon

- 1 (1) This canon may be cited as the "Strategic Issues, Commissions, Task Forces and Networks Canon (Amendment) Canon 2004".
- (2) In this canon the Strategic Issues, Commissions, Task Forces and Networks Canon 1998 is cited as the "Principal Canon".

Amendment of the Principal Canon

- 2 Part IV of the Principal Canon is amended:
 - (a) by adding section 8(e) as follows:

"(e) The Professional Standards Commission."
 - (b) by adding section 12A as follows:

"12A The functions of the Professional Standards Commission are:

 - (a) To examine questions of professional standards, safe ministry practices and training, and care and support for 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 the Standing Committee.
 - (b) To make recommendations to the Standing Committee on matters relating to professional standards, safe ministry practices and training, and care and support for ordained and authorised lay ministry."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Fourth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

SPECIAL TRIBUNAL CANON 2004

CANON No. 07, 2004

A canon to provide for the investigation of matters which may become the subject of a charge before the Special Tribunal and to provide for the appointment and procedure of the Special Tribunal.

The General Synod prescribes as follows:

PART 1 – PRELIMINARY

- 1 This Canon may be cited as the “Special Tribunal Canon 2004”.
- 2 (1) The Special Tribunal Procedure Canon 1992 and the Special Tribunal Procedure Amendment and Repeal Canon 2001 are repealed.
(2) The repeal effected by sub-section (1) shall not affect any proceeding which has been commenced before this Canon takes effect and those Canons shall continue to have effect for the purpose of any such proceeding.
- 3 In this Canon, unless the context otherwise requires:
“Bishop” means a bishop referred to in section 56(6) of the Constitution; and **“bishop”** means a person in bishop’s orders.
“Church” means the Anglican Church of Australia;
“Church body” includes the Primate, the General Synod, a diocese, diocesan synod, diocesan council, diocesan trustee or trust corporation or other body responsible for administering the affairs of a diocese, or an institution or agency of this Church or of a diocese;
“Commonwealth” means the Commonwealth of Australia;
“complaint” means a complaint against a Bishop alleging a breach of faith, ritual, ceremonial or discipline or alleging an offence as may be specified by Canon;
“Director” means the Director of the Episcopal Standards Commission appointed under Part 3;
“Episcopal Standards Commission” or **“ESC”** means the Episcopal Standards Commission established under Part 2;
“incapable” means incapable for the purposes of the Bishop (Incapacity) Canon 1995;
“National Register” means a National Register established pursuant to a Canon of General Synod for a purpose which includes the recording of determinations of the Tribunal;
“protocol” means the protocol approved under Part 3 of the Episcopal Standards Canon 2004;
“relevant Metropolitan”, means:

- (a) in relation to the bishop of a diocese:
 - (i) unless paragraph (iii) or (iv) applies, the Metropolitan of the Province in which the diocese is situated; or
 - (ii) if the diocese is an extra-provincial diocese, the Primate; or
 - (iii) if the bishop is the Metropolitan but not the Primate, the Primate; or
 - (iv) if the bishop is the Primate, the person who, at the relevant time, is the next most senior Metropolitan who is available, seniority being determined by the date of consecration; and
- (b) in relation to any other Bishop, the Primate;

"respondent" means a bishop whose alleged conduct or omission is the subject of a complaint;

"Tribunal" means the Special Tribunal.

PART 2 – EPISCOPAL STANDARDS COMMISSION

- 4 There shall be an Episcopal Standards Commission.
- 5
 - (1) The ESC shall have at least three members.
 - (2) The membership of the ESC shall be constituted so as collectively to provide:
 - (a) experience in law;
 - (b) a person in bishops' orders; and
 - (c) experience and appropriate professional qualifications in child protection, social work or counselling.
 - (3) The ESC so far as is reasonably practicable shall have an equal number of men and women.
- 6 The members of the ESC shall be appointed and shall hold office on such terms and conditions as may be determined by the Standing Committee from time to time.
- 7
 - (1) The convenor of the ESC shall be appointed by the Standing Committee.
 - (2) The ESC may meet from time to time as determined by the convenor or a majority of its members and may conduct its business by telephone or electronic communication.
 - (3) Subject to this Canon the procedures of the ESC shall be as determined by the ESC.
 - (4) A majority of the members shall constitute a quorum.
 - (5) A decision taken other than at a meeting of the ESC, if supported by a majority of members of the ESC, constitutes a decision of the ESC.
 - (6) The ESC shall act in all things as expeditiously as possible.

- 8 An act or proceeding of the ESC is not invalid by reason only of a vacancy in its membership and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of a member, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.
- 9 Subject to the provisions of this Canon, the Director, a member of the ESC and a person employed or engaged on work related to the affairs of the ESC must not divulge information that comes to his or her knowledge by virtue of that office or position except:
- (a) in the course of carrying out the duties of that office or position;
 - (b) as may be authorised by or under this or another Canon;
 - (c) in any proceedings before the Special Tribunal;
 - (d) as may be required by law; or
 - (e) to any insurer or insurance broker of a Church body where the information may give rise to or be relevant to a claim for indemnity by the Church body against the insurer or is relevant to obtaining or continuing insurance cover.
- 10 (1) Subject to subsection (2), the ESC may release to the public such material as it may determine with respect to any complaint.
- (2) In relation to a matter that is the subject of proceedings before the Tribunal, the ESC shall also make public such information concerning the matter as the Tribunal may direct or approve.
- 11 (1) Without disclosing the identity of any complainant or the respondent, the ESC shall report annually to the Standing Committee on its activities for that calendar year.
- (2) Notwithstanding subsection (1), the report of the ESC pursuant to that subsection may identify a respondent who has been exonerated from an allegation the subject of a complaint or who has been the subject of a determination or recommendation by the Tribunal.
- (3) Subject to sub-section (4) the ESC shall, in respect of every matter with which it is dealing, report either orally or in writing to the Primate with such frequency and as fully as the Primate may reasonably require.
- (4) If the matter relates to the conduct of the Primate, such reports shall be made to and at the direction of the senior Metropolitan at the time in Australia who is not the Primate.
- 12 (1) Subject to sub-section (2), the ESC may delegate, upon such terms and conditions as the ESC may approve, any of its powers or functions under this Canon to any person.
- (2) The ESC cannot delegate:
- (a) its powers under subsection (1); or
 - (b) its powers under section 23.
- (3) A delegation under this section must be made by instrument in writing signed by a member of the ESC.

- 13 (1) Subject to the provisions of this Canon the ESC has the following powers and duties:
- (a) to receive complaints;
 - (b) to investigate the subject matter of complaint in a timely and appropriate manner;
 - (c) where appropriate to arrange for the conciliation and mediation of any complaint;
 - (d) where the complaint relates to an alleged offence against the law of a State or Territory of the Commonwealth or against a law of the Commonwealth, to refer any information in its possession to a member of the appropriate law enforcement, prosecution or child protection authority and to co-operate as far as possible with any such authority;
 - (e) to maintain proper records of all complaints received and of action taken in relation to such complaints;
 - (f) subject to any limit imposed by the Standing Committee to authorise such expenditure on behalf of the General Synod as may be necessary to implement, in a particular case, the provisions of this Canon;
 - (g) to promote a charge against a Bishop before the Tribunal.
- (2) In exercising its powers under this Canon the ESC may, where it considers it to be appropriate, adopt the provisions of the protocol.
- 14 (1) The ESC shall only take action in respect of a complaint alleging an offence mentioned in the First Schedule where the complaint relates to conduct or an omission alleged to have occurred not more than twelve calendar months prior to the date on which the complaint is received by the ESC.
- (2) For the purposes of this section a complaint will be deemed to have been received by the ESC when received at the office of the General Secretary of the General Synod or, if posted by certified or registered mail to the Director or to the General Secretary of the General Synod, forty-eight hours after the posting of the complaint.

PART 3 – DIRECTOR OF EPISCOPAL STANDARDS COMMISSION

- 15 (1) There shall be a Director of the Episcopal Standards Commission.
- (2) The Director shall be appointed by and shall hold office in accordance with a resolution of the Standing Committee.
- 16 The Director shall have the following functions:
- (a) to be the executive officer of the ESC;
 - (b) to attend meetings of the ESC unless the ESC in respect of a particular meeting or part of a meeting shall otherwise determine;
 - (c) such other functions and duties as may be prescribed by this or any other Canon or as may be determined by the Standing Committee or the ESC.

- 17 The Director may act in a corresponding capacity for a diocese either generally or for a particular case or matter.

PART 4 – COMPLAINTS

- 18 A person may make a complaint against a Bishop by writing signed by the person making the complaint.
- 19 Subject to this Canon, when the ESC receives a complaint it shall investigate the allegations contained in the complaint.
- 20 The ESC may refrain from further investigation of the allegations if:
- (a) in its opinion, the allegations are vexatious or misconceived, or their subject matter is trivial;
 - (b) the subject matter is under investigation by some other competent person or body or is the subject of legal proceedings;
 - (c) the person making the complaint has failed, when requested by the ESC, to provide further particulars or to verify the allegations by statutory declaration; or
 - (d) in its opinion there is insufficient reliable evidence to warrant an investigation or further investigation.
- 21 For the purpose of an investigation the ESC or an investigator shall endeavour to obtain such statutory declarations, written statements, recorded conversations, reports, documents and other material as the ESC or its delegate considers necessary or desirable.
- 22 (1) The ESC may by notice in writing to a respondent require the respondent to provide a detailed report to the ESC within the time specified in the notice in relation to any matter relevant to the investigation, and must provide a summary of the complaint including the substance of the allegations and the name of the complainant
- (2) It is the obligation of a respondent:
- (a) not to mislead the ESC or a member or delegate of the ESC;
 - (b) not unreasonably to delay or obstruct the ESC or a member or delegate of the ESC in the exercise of powers conferred by this Canon.
- (3) If a respondent declines to answer a question on the ground that the answer might tend to incriminate the person a written record shall be made of the question and of the ground of refusal.
- 23 At any time after the commencement of an investigation into a complaint against a Bishop under this Part the ESC may:
- (a) if it considers on reasonable grounds that the Bishop may be incapable, report the matter in writing to the relevant Metropolitan, and such report shall be a report for the purposes of section 4 of the Bishops (Incapacity) Canon 1995 as if it were made by three members of the synod of a diocese pursuant to that section;

- (b) institute, amend or withdraw proceedings by way of charge against a bishop before the Tribunal; or
 - (c) in the event that the bishop whose conduct is under investigation ceases to be a Bishop, refer the matter, together with such information as it shall have received, to the bishop of the diocese in which the former Bishop then resides.
- 24 (1) The fact that the subject matter of a complaint may be settled or resolved in whole or in part between the parties affected thereby does not prevent the ESC from taking any of the steps referred to in section 23 in respect of the subject matter of the complaint.
- (2) Any term of settlement or resolution referred to in sub-section (1) which purports to prevent or to limit the institution of proceedings by way of charge against a bishop shall be of no effect.
- (3) Proceedings shall not be instituted or maintained in the Tribunal where the bishop concerned has relinquished or has been deposed from Holy Orders in accordance with the Holy Orders, Relinquishment and Deposition Canon 2004.
- 25 If:
 - (a) following the receipt of a complaint, the ESC, under section 20, refrains from further investigation of the allegations contained in the complaint;
 - (b) the ESC does not arrange for the conciliation and mediation of the complaint, or
 - (c) following an investigation, under this Part, of the allegations contained in a complaint, the ESC does not bring a charge, under section 44, against the bishop in respect of whom the complaint is made, or

the ESC must, without delay, provide the person who made the complaint with full and complete reasons, in writing, for its decision.

PART 5 – THE SPECIAL TRIBUNAL

- 26 (1) The members of the Tribunal shall be appointed from a panel comprising:
 - (a) A President and Deputy President qualified to be lay members of the Appellate Tribunal;
 - (b) three Bishops; and
 - (c) three priests of at least seven years' standing;

elected by General Synod in accordance with any Rule of General Synod for the conduct of elections.
- (2) In the event that an election is required for the President and Deputy President at the same time they shall be voted for together and the person with the highest number of votes shall be the President and the person with the next highest number of votes shall be the Deputy President.

- 27 (1) Subject to sub-section (2), a member of the panel shall cease to hold office upon:
- (a) death;
 - (b) resignation;
 - (c) declaration by any competent court that the member is incapable of managing his or her affairs;
 - (d) ceasing to reside permanently in Australia;
 - (e) conviction or finding of guilt in any court of any offence punishable by imprisonment; or
 - (f) in the case of a Bishop, ceasing to be a Bishop or on becoming the Primate; and
 - (g) in any event at the commencement of the ordinary session of General Synod which shall take place next after the member attains the age of sixty-nine years.
- (2) A member of the panel who is a member of the Tribunal for particular proceedings of the Tribunal shall continue to hold office until the completion of the proceedings notwithstanding that the member may cease to be a Bishop or may otherwise cease to be a member of the panel by virtue of age.
- 28 Any Bishop who vacates office upon ceasing to be a Bishop, having accepted appointment to a different office of Bishop, shall, upon installation as Bishop in the different office, be automatically re-appointed to the panel or the Tribunal as the case may be.
- 29 If any vacancy in the membership of the panel occurs while the General Synod is not in session and it becomes necessary or desirable for the vacancy to be filled before the next ordinary session of the General Synod, the Primate shall cause the General Secretary to notify the members of the General Synod that such vacancy is to be filled, to invite the submission of names of candidates for nomination, and to notify them of the date fixed by the Primate, being a date not less than six weeks after posting such notification, by which names should be submitted. If no more names are received than the number of vacant positions to be filled, the General Secretary shall declare the persons named to be elected to the panel. Otherwise, the General Secretary shall conduct a postal ballot of the members of General Synod to determine the person or persons to be elected, such ballot to be conducted in accordance with the rules for the time being in force for the conduct of ballots with such modifications as are necessary, and the General Secretary shall declare the person or persons who are successful in such ballot to be the person or persons elected by the General Synod to the panel. Upon the Secretary declaring a person to be elected to the panel, the person or persons shall become a member or members of the panel.
- 30 Any vacancy not filled pursuant to section 28 or section 29 shall be filled at the next ordinary session of the General Synod by the election by the General Synod of a person qualified to fill the vacancy.
- 31 The members of the panel to be convened for any sitting of the Tribunal shall be appointed by the President or, if there is a vacancy in the office of President, by the Deputy President.

- 32 (1) The Rules of the Tribunal made under this Part may provide that, in relation to the exercise of specified functions, or in relation to matters of a specified class, the Tribunal may, at the direction of the presiding member, be constituted by a single member sitting alone.
- (2) The Tribunal constituted by a single member sitting alone cannot determine a charge or make a recommendation as to sentence.
- 33 The Tribunal, separately constituted in accordance with this Part, may sit simultaneously for the purpose of matters referred to it or for conducting separate business of the Tribunal.
- 34 An act or proceeding of the Tribunal is not invalid by reason only of a vacancy in its membership or the membership of the panel and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of a member of the panel or the Tribunal, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.
- 35 The Registrar of the Tribunal shall be the General Secretary of the General Synod.
- 36 (1) The place and time of sitting of the Tribunal shall be as determined by the President or Deputy President as the case may be.
- (2) In any proceedings of the Tribunal where the Tribunal is constituted by two or more members:
- (a) any question of law or procedure will be determined by the presiding member; and
- (b) any other question will be determined by majority decision of the members, and in the case of an equality of votes the opinion of the presiding member shall prevail.
- (3) Where the Tribunal is constituted by a member sitting alone who is not the President or the Deputy President, any question of law that arises must be referred to the President or Deputy President for decision and any decision made on such a reference is a decision of the Tribunal.
- (4) The Tribunal must act with fairness and according to equity, good conscience and the substantial merits of the case without regard to technicalities or legal forms and is not bound by the rules of evidence but may inform itself on any matter in such manner as it thinks fit.
- (5) Without limiting the meaning and effect of sub-section (4), the Tribunal may receive evidence of a witness in the form of an affidavit, statutory declaration or a signed statement without the need for the personal attendance of the witness, and may also use electronic means such as video link or conference telephone to receive evidence and submissions, but must permit the respondent and his representative (if any) opportunity to adequately cross-examine each witness
- (6) The Tribunal may inform itself from the record of any court or tribunal and may adopt any findings, and accept as its own, the record of any court or tribunal.

- 37 The Tribunal must give reasons for any determination, other than by way of directions in the course of a proceeding, unless the determination is made by consent of the respondent.
- 38 At any hearing before the Tribunal or before a member of it the ESC and the bishop may be represented by a legal practitioner or, with leave of the Tribunal, by any other person.
- 39 A decision of the Tribunal is the decision of a majority of the Tribunal.
- 40 At any time during the course of a hearing the Tribunal may, if it sees fit, obtain the opinion of the Board of Assessors of the Appellate Tribunal.
- 41 The Tribunal may make an order by consent of the parties before it.
- 42 (1) The Tribunal has no power to award costs of any proceedings before it.
- (2) A bishop who is the subject of a charge before the Tribunal may apply to the Standing Committee for the provision of legal assistance.
- (3) The Standing Committee may grant legal assistance to the bishop on such terms and subject to such conditions as it shall determine.
- 43 (1) The President may make rules of the Tribunal in relation to the practice and procedure of the Tribunal.
- (2) Subject to this Canon and the relevant rules, the practice and procedure of the Tribunal will be as directed by the presiding member of the Tribunal.

PART 6 – PROMOTION OF A CHARGE BEFORE THE SPECIAL TRIBUNAL

- 44 A charge against a bishop in the Tribunal may be brought only by the ESC.
- 45 (1) A charge against a Bishop must:
 - (a) be in writing;
 - (b) specify the alleged offence and provide particulars of the alleged offence;
 - (c) be signed by a member of the ESC; and
 - (d) be lodged with the Registrar.
- (2) A signed copy of the charge shall be served on the Bishop personally or by leaving it at or posting it to the office of the Bishop's Registry in an envelope addressed to the bishop and marked "Private and Confidential".

PART 7 – SUSPENSION

- 46 (1) In addition to the powers referred to in section 61A of the Constitution, where a charge has been promoted against a Bishop who is not the bishop of a diocese, the President of the Tribunal may, after considering any submission from the Bishop and with the concurrence of the Primate, suspend the Bishop from the duties of office until the determination of such charge or for some lesser time

and may, with the concurrence of the Primate, revoke such suspension.

- (2) If such suspension is made and is from a paid office, or if the person voluntarily stands aside from performing the duties of the office, the person shall be deemed to be on paid leave and shall not be capable, during the period of suspension, of performing the duties of office.

PART 8 – PROCEEDINGS BEFORE THE SPECIAL TRIBUNAL

- 47 (1) Upon lodgement of a charge with the Registrar, the President or Deputy President as the case may be shall as soon as possible appoint the members of the Tribunal for the purpose of hearing the charge.
- (2) The President or Deputy President as the case may require shall thereupon cause to be convened a directions hearing presided over by a member of the Tribunal.
- (3) The ESC and the bishop shall comply with the rules of the Tribunal and with any directions given by a member of the Tribunal at a directions hearing.
- 48 (1) The Tribunal shall deal with any charge as expeditiously as possible.
- (2) The Tribunal may, if it sees fit, proceed with the hearing of a charge notwithstanding that there may be mediation or conciliation proceedings relating to the subject matter of the charge being conducted by the ESC and notwithstanding that there may be criminal or other proceedings being taken against the bishop.
- (3) Subject to section 24(3) the Tribunal may make a recommendation notwithstanding that the bishop the subject of the charge has ceased, after lodgement of the charge with the Registrar, to be a Bishop.
- 49 (1) Subject to sub-section (2), the Tribunal must give the following persons reasonable notice of the time and place of a sitting of the Tribunal:
 - (a) the Director; and
 - (b) the respondent; and
 - (c) such other persons as the Tribunal believes have a proper interest in the matter.
- (2) The Tribunal is not obliged to give notice of a sitting to a person whose whereabouts cannot, after reasonable enquiries, be ascertained.
- 50 (1) Subject to sub-section (2), a sitting of the Tribunal on a reference before the Tribunal is an open sitting.
- (2) On any such sitting before the Tribunal, the Tribunal has an absolute discretion:
 - (a) to direct that no person other than -

- (i) the respondent and any person representing the respondent in the proceedings; and
 - (ii) witnesses or persons making submissions (while giving evidence or making those submissions); and
 - (iii) officers of the Tribunal or persons assisting the Tribunal; or
 - (iv) members of or persons appointed by the ESC; be present in the room while the Tribunal is sitting; or
 - (b) to direct that a particular person (other than a person referred to in paragraph (a)) not be present in the room while the Tribunal is sitting.
- 51 The Tribunal may make a determination in any proceedings in the absence of a person affected by the determination if satisfied that reasonable efforts were made to give that person an opportunity to appear.
- 52 In making any determination the Tribunal shall take into account:
- (a) the conduct of the bishop as it finds it to have been;
 - (b) in the material before the Tribunal, any other fact or circumstance relevant to the determination of the question before it; and
 - (c) any failure of the bishop to comply with a provision of this Canon or with a direction of the Tribunal.
- 53 (1) At any time after the first directions hearing the Tribunal or, if so directed by the Tribunal, the ESC, shall make public a statement concerning the nature of the charge and the bishop against whom the charge is brought.
- (2) Upon the determination of any charge by the Tribunal and the recommendation of any sentence by the Tribunal, the Tribunal, or if so directed by the Tribunal, the ESC, shall make public a statement concerning the nature of the charge proved and the sentence imposed by the Tribunal, together with such reasons or a summary thereof as the Tribunal shall direct or approve.
- 54 A recommendation of the Tribunal shall be entered in the National Register together with a record of any action taken consequent upon the recommendation.
- 55 Any appeal to the Appellate Tribunal from the Tribunal, other than in respect of a breach of faith, ritual or ceremonial, shall be by leave of the Appellate Tribunal.

PART 9 – DEPOSITION FROM ORDERS

- 56 (1) The deposition of a bishop from Holy Orders by the Primate pursuant to the recommendation of the Tribunal shall be effected by the execution by the Primate of an Instrument of Deposition in or to the effect of the form in the Second Schedule.
- (2) The Primate must forthwith:

- (a) register the Instrument in the Registry of the Primate;
- (b) deliver a copy of the Instrument to the bishop of the diocese or dioceses in which the former Bishop who is the subject of the Instrument was ordained priest and bishop;
- (c) if the former Bishop was a diocesan bishop, deliver a copy of the Instrument to the registrar of the diocese concerned; and
- (d) cause relevant details to be forwarded for entry into the National Register.

PART 10 – TRANSITIONAL

- 57 (1) An election of persons to the panel referred to in section 26 may be held at the session of the General Synod at which this Canon is passed.
- (2) Any such election shall be conducted as if this Canon were in operation at the date on which the session of the General Synod was convened.

FIRST SCHEDULE

(Section 14(1))

- 1 Any breach of faith, ritual or ceremonial;
 - 2 Drunkenness;
 - 3 Wilful failure to pay just debts;
 - 4 Wilful violation of the Constitution or of the Canons made thereunder or of the Ordinances of Provincial Synod or Diocesan Synod.
-

SECOND SCHEDULE

TO

I, _____ PRIMATE/ARCHBISHOP of
do hereby depose you from Holy Orders (particulars of which are set out below)
in accordance with the recommendation of the Special Tribunal of the Anglican
Church of Australia dated the _____ day of _____

PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

DATED:

SEALED

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Seventh day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

CANON TO AMEND THE PRIMATE CANON 1985, (-2001)

CANON No. 08, 2004

The General Synod prescribes as follows:

- 1 Section 1 of the Primate Canon 1985, (-2001) is repealed and the following section is inserted in lieu thereof:
 - 1 This canon may be cited as the "Primate Canon 1985."
- 2 Section 9 of the Primate Canon 1985, (-2001) is amended by inserting a new subsection (2) as follows, the existing section being numbered subsection (1):
 - "(2) A person elected Primate after this subsection takes effect and before the next ordinary session of General Synod to take place after this subsection takes effect shall cease to hold office at the conclusion of that next ordinary session of General Synod."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Seventh day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

THE AUSTRALIAN COLLEGE OF THEOLOGY (AMENDMENT) CANON, 2004

CANON No. 09, 2004

A canon to amend the constitution of the Australian College of Theology

The General Synod prescribes as follows:

- 1 This canon may be cited as the Australian College of Theology (Amendment) Canon, 2004
- 2 Section 9 of the Australian College of Theology Canon 1966 (hereinafter referred to as the 'Principal Canon') is amended as follows:
 - (i) By adding after the word "Primate" in paragraph (a) the words "as President of the College".
 - (ii) By deleting the words in (d) and by substituting the following "five heads of non-Anglican Colleges approved to present candidates for awards of the College elected by the Heads of those Colleges".
 - (iii) By deleting paragraph (k) and by substituting the following "(k) any person appointed to the Board of Delegates pursuant to section 16A."
- 3 Section 13 is amended by inserting a new (m) "to hear and determine any appeal arising from 18 (d)", and by renumbering the existing paragraph (m) as paragraph (n)
- 4 Section 15 of the Principal Canon is amended by numbering the existing material as sub-section (2) and by inserting the following new sub-section (1).
 - "(1) The Board of Delegates shall consist of the Dean and Chief Executive Officer, ex officio, and the five persons elected in accordance with section 13(c) and up to two additional delegates chosen in accordance with section 16A".
- 5 Section 15(2) of the Principal Canon (as numbered in accordance with Clause 4 of this Canon) is amended by inserting " , whichever last occurs," after "appointed"
- 6 Section 16 of the Principal Canon is amended by adding after the word "Board" the words "from among those elected by the Council".
- 7 The Principal Canon is further amended by adding the following new section 16A:
 - 16A (1) The Board of Delegates may appoint by resolution not more than two persons who may but need not be members of the Council to be members of the Board of Delegates, of appropriate expertise not otherwise available among those members of the Board elected by the Council.

- (2) Appointments under this section are to be made as soon as practicable after the election of the Board.
 - (3) All appointments made under this section shall take effect upon the Primate signifying his concurrence with the appointment.
 - (4) Any appointee under this section who is not already a member of the Council shall upon appointment become a member of the Council and shall hold office as a member of the Council and as a member of the Board of Delegates until the conclusion of the first meeting of the Council after the Ordinary Session of General Synod next following appointment or until their successors are appointed whichever first occurs.
 - (5) Any appointee under this section shall not be eligible for election as chair of the Board of Delegates.
- 8 Section 18 of the Principal Canon is amended by inserting a new paragraph (d) as follows and by renumbering the existing paragraphs (d)-(h) of section 18 as paragraphs (e)-(i) respectively
- “(d) may by a majority of not less than two-thirds of its members, whether present or voting, withdraw on the grounds of academic misconduct any degree, diploma, award, prize or scholarship conferred by the College. The right of appeal against such withdrawal is to the Council”.
- 9 Section 19 of the Principal Canon is amended by adding at the end thereof, save that, where the number of delegates exceeds six, the quorum shall be four.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Seventh day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

HOLY ORDERS, RELINQUISHMENT AND DEPOSITION CANON, 2004

CANON No. 10, 2004

The General Synod prescribes as follows:

Short title

- 1 This Canon may be cited as the *Holy Orders, Relinquishment and Deposition Canon 2004*.

Definitions

- 2 In this Canon–
- "national register" means a National Register established pursuant to a Canon of General Synod for a purpose which includes the recording of determinations of a tribunal;
- "person in Holy Orders" means a person ordained into Holy Orders as bishop, priest or deacon according to the rites and ceremonies of this Church and includes a person who is (or was at a relevant time) a member of this Church in Holy Orders, and who is resident in a diocese.
- "tribunal" means a tribunal established in accordance with the provisions of Chapter IX of the Constitution and includes a body established by canon or by an ordinance of a diocese.

Relinquishment of the Exercise of Holy Orders

- 3 A person in Holy Orders may relinquish the exercise of Holy Orders by–
- (a) resigning all clerical licences and appointments held by that person as a bishop, priest or deacon; and
- (b) executing an instrument of relinquishment in or to the effect of the form in Schedule 1 endorsed with the consent, if given –
- (i) if the person last held a clerical licence or appointment in a diocese other than the diocese in which the person resides, of the bishop of that diocese; and
- (ii) of the bishop of the diocese in which the person resides who must be satisfied that the person is not currently the subject of any information complaint or charge in any diocese concerning his or her conduct or fitness to hold office.

Deposition from Holy Orders

- 4 The bishop of a diocese in which a person in Holy Orders resides may by executing an instrument in or to the effect of the form in Schedule 3 depose the person from Holy Orders if–

- (a) the person has resigned all clerical licences and appointments held by that person as a bishop, priest or deacon; and
- (b) the person consents to the deposition by executing an instrument in or to the effect of the form in Schedule 2; and
- (c) if the person last held a clerical licence or appointment in a diocese other than the diocese in which the person resides, the bishop of that other diocese consents by executing an instrument in or to the effect of the form in Schedule 3.
- (d) the bishop is satisfied that the person is not currently the subject of any information, complaint or charge in any diocese concerning his or her conduct or fitness to hold any office.

Liturgical context

- 5 The relinquishment by a person of the exercise of Holy Orders or the deposition of a person from Holy Orders may, with the consent of the person, be set in a liturgical context by the bishop.

Deposition after sentence of a tribunal

- 6 The deposition of a person from Holy Orders by a bishop pursuant to the sentence of a tribunal shall be effected by the execution by the bishop of an instrument of deposition in or to the effect of the form in Schedule 4.

Registration

- 7 (1) In this section–

"bishop" means–

- (a) the bishop who consents to a relinquishment of the exercise of Holy Orders in accordance with this canon; or
- (b) the bishop who executes an instrument of deposition from Holy Orders in accordance with this or another Canon or an ordinance of a diocese;

"instrument" means–

- (a) an instrument of relinquishment of the exercise of Holy Orders in accordance with section 3; or
 - (b) an instrument of deposition from Holy Orders in accordance with section 4; or
 - (c) an instrument of deposition from Holy Orders pursuant to a sentence of a tribunal.
- (2) Upon relinquishment by instrument of the exercise of, or the deposition by instrument from, Holy Orders, the bishop must forthwith–
- (a) cause the instrument to be registered in the register of the bishop; and
 - (b) deliver a copy of the instrument to the bishop of the diocese in or for which the person who is the subject of the instrument was ordained; and

- (c) cause a copy of the instrument to be registered in the national register.
- 8 (1) The bishop may give notice that a person has relinquished the exercise of his or her Holy Orders under section 3 or been deposed from Holy Orders under section 4 to such persons as the bishop considers necessary.
- (2) The bishop may include in the notice under subsection (1) a statement of any circumstances relevant to the relinquishment or deposition.

Effect of relinquishment or deposition

- 9 A person who has relinquished the exercise of Holy Orders or who has been deposed from Holy Orders in accordance with this or another Canon or following the sentence of a tribunal–
 - (a) may not:
 - (i) officiate or act in any manner as a bishop, priest or deacon of this Church; or
 - (ii) accept or hold any office in this Church capable of being held only by a person in Holy Orders;
 - (b) ceases to have any right, privilege or advantage attached to the office of bishop, priest or deacon;
 - (c) shall not hold himself or herself out to be a member of the clergy;
 - (d) may not hold an office in a diocese which may be held by a lay person without the consent of the bishop of the diocese.
 - (e) shall be considered to be a lay person for the purposes of all laws, canons, rules, ordinances and regulations of the Church except for any provision enacted under Chapter IX of the Constitution.

Effect of revocation of relinquishment or deposition by consent

- 10 The provisions of section 8 shall not apply to a person in respect of whom the relinquishment of the exercise of Holy Orders or deposition from Holy Orders has been revoked in accordance with this Canon.

Revocation

- 11 (1) A person, the exercise of whose Holy Orders has been relinquished or who has been deposed from Holy Orders with the consent of the person in accordance with this Canon may petition the Metropolitan of the Province in which the person resides or, if the person resides in an extra-provincial diocese, the Primate, to issue a certificate of revocation of the instrument of relinquishment of the exercise of Holy Orders or deposition from Holy Orders.
- (2) The petition shall include a statement of–
 - (a) the circumstances and reasons in and for which the petitioner executed the instrument of relinquishment or consented to the deposition from Holy Orders; and

- (b) the nature of the work or employment upon or in which the petitioner has been engaged, and the place or places in which the petitioner has resided since executing the instrument of relinquishment or consent to the deposition as the case may be; and
 - (c) the circumstances and reasons in and for which the revocation is sought.
 - (3) The Metropolitan or the Primate, as the case requires, shall confer with the bishop of the diocese in which the petitioner last held a clerical licence or appointment and the bishop of the diocese in which the person resides and may make such other enquiries as seem appropriate.
 - (4) The Metropolitan or the Primate, as the case requires, may by writing under seal certify that, for all purposes, the instrument of relinquishment of the exercise of Holy Orders or the instrument of deposition from Holy Orders ceases to have any force or effect.
 - (5) A certificate under sub-section (4) shall be registered in–
 - (a) the register of the bishop of the diocese in which the instrument of relinquishment or the instrument of deposition was registered; and
 - (b) the register of the Primate; and
 - (c) the national register–and a copy of the certificate shall be delivered to the bishop of the diocese in or for which the petitioner was ordained.
- 12 (1) It is an offence for a person who has relinquished the exercise of his or her holy orders under section 3 to hold out that the person continues to exercise those orders, except for the purposes of any provision enacted under Chapter IX of the Constitution.
- (2) It is an offence for a person who has been deposed under section 4 to hold out that the person remains in Holy Orders, except for the purposes of any provision enacted under Chapter IX of the Constitution.

Repeal

- 13 The Canon numbered 76 of the Canons of 1603, insofar as it may have any force, shall have no operation or effect in a diocese of this Church which adopts this canon.

Coming into force by adoption

- 14 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.

SCHEDULES

SCHEDULE 1

VOLUNTARY RELINQUISHMENT OF THE EXERCISE OF HOLY ORDERS

KNOW ALL PERSONS BY THESE PRESENTS THAT I, _____, a person in Holy Orders in the Anglican Church of Australia (particulars of which are set out in the Schedule) DECLARE that I have resigned all clerical licences and appointments and positions held by me as (*bishop, priest or deacon*) and **DO HEREBY RELINQUISH** all rights and privileges as (*bishop, priest or deacon*) in accordance with the Constitution and Canons of the Anglican Church of Australia and shall hereafter conduct myself accordingly.

SCHEDULE

PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS

ORDAINING BISHOP(S)

PLACE

DATE

ORDINATION AS DEACON

.....

.....

.....

ORDINATION AS PRIEST

.....

.....

.....

CONSECRATION AS BISHOP

.....

.....

.....

DATED:

EXECUTED BY

in the presence of:

(Bishop or Archdeacon or legal practitioner)

CONSENT OF BISHOP OF DIOCESE IN WHICH DECLARANT LAST HELD A CLERICAL LICENCE OR APPOINTMENT:

I, _____ by divine providence Bishop (Archbishop) of _____ do hereby consent to the above Relinquishment of the exercise of Holy Orders.

DATED:

EXECUTED BY:

in the presence of:

CONSENT OF BISHOP OF DIOCESE IN WHICH DECLARANT RESIDES:

I, _____ by divine providence Bishop (Archbishop) of _____ do hereby consent to the above Relinquishment of the exercise of Holy Orders.

DATED:

EXECUTED BY:

in the presence of:

SCHEDULE 2
CONSENT TO DEPOSITION FROM HOLY ORDERS

To:

(Bishop of Diocese)

I, _____, a person in Holy Orders in the Anglican Church of Australia (particulars of which are set out in the Schedule) **do hereby consent to my deposition from Holy Orders** in accordance with the Constitution and Canons of the Anglican Church of Australia.

SCHEDULE
PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

DATED _____
EXECUTED BY _____
in the presence of:

SCHEDULE 3

DEPOSITION FROM HOLY ORDERS BY CONSENT

I, _____ by divine providence Bishop (or Archbishop) of _____

To _____

GREETING

I do by these presents and with your consent **hereby depose you from Holy Orders** in the Anglican Church of Australia (particulars of which are set out in the Schedule) in accordance with the Constitution and Canons of the Anglican Church of Australia.

SCHEDULE

PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

CONSENT OF BISHOP IN WHICH DECLARANT LAST HELD A CLERICAL LICENCE OR APPOINTMENT:

I, _____ by divine providence Bishop or (Archbishop) of _____
do hereby consent to the within deposition from Holy Orders.

DATED _____

EXECUTED BY: _____

in the presence of: _____

DATED _____

SEALED _____

SCHEDULE 4

DEPOSITION FROM HOLY ORDERS FOLLOWING SENTENCE OF TRIBUNAL

I, _____ by divine providence Bishop (or Archbishop) of _____

To _____

GREETING

I do by these presents hereby **depose you from Holy Orders** in the Anglican Church of Australia (particulars of which are set out in the Schedule) in accordance with the Constitution and Canons of the Anglican Church of Australia following the sentence of a duly constituted tribunal.

SCHEDULE

PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

DATED _____

SEALED _____

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

CONSTITUTION AMENDMENT (RELATIONS WITH OTHER CHURCHES) CANON, 2004

CANON No. 11

A canon to amend the constitution with respect to the relations of this Church with other Churches.

The General Synod prescribes as follows:

Short title

- 1 This Canon may be cited as the Constitution Amendment (Relations with other Churches) Canon 2004.

New Section 6 substituted – Churches in communion

- 2 Section 6 of the Constitution is deleted and the following substituted–
 - "6 (1) This Church shall continue in communion with the Church of England in England so long as communion is consistent with the Fundamental Declarations
 - (2) Unless otherwise prescribed by canon of General Synod, this Church shall continue in communion with churches in communion with the Church of England in England so long as communion is consistent with the Fundamental Declarations.
 - (3) The General Synod may make canons:
 - (a) declaring those churches with which this Church is in communion, or
 - (b) specifying the conditions for entering into communion with other churches.
 - (4) The General Synod cannot make a canon referred to in subsection (3) in relation to a church unless communion with the church is, or will be in the conditions specified for entering into communion with the church are complied with, consistent with the Fundamental Declarations.
 - (5) No canon referred to in subsection (3) shall come into effect unless and until at least three quarters of the diocesan synods of this church including all of the metropolitan dioceses have assented to it by ordinance and all such assents be in force at the same time."
 - (6) This Church shall continue in communion with:
 - (c) a church the subject of a declaration referred to in subsection (3)(a), or

- (d) a church with which communion has been entered into in accordance with conditions referred to in subsection (3)(b),
so long as communion is consistent with the Fundamental Declarations.
- (7) Nothing in this section prevents the bishop of a diocese, or the synod of a diocese, from determining, in accordance with the powers, authorities, duties or functions of the bishop or synod, any matter relating to communion affecting the diocese."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

NATIONAL REGISTER CANON 2004

CANON No. 12, 2004

The General Synod prescribes as follows:

- 1 This Canon may be cited as the "National Register Canon 2004".
- 2 In this Canon, unless the context otherwise requires:
 - "civil authorities"** means the police and the relevant State or Territory government child protection authority;
 - "clergy"** means a person who is or has been a bishop, priest or deacon in this Church and who is still living;
 - "Director of Professional Standards"** means the Director of Professional Standards of a diocese or the person who carries out the functions in a diocese or who works in conjunction with a Professional Standards Committee and includes the Director of the Episcopal Standards Commission appointed under the Special Tribunal Canon 2004;
 - "notifiable complaint"** means a complaint about the conduct of a member of the clergy or church worker involving sexual harassment or assault or sexually inappropriate behaviour or child abuse, or inappropriate or unreasonable conduct of the member of the clergy or church worker who had knowledge of the conduct of another member of the clergy or church worker involving sexual harassment or assault or sexually inappropriate behaviour or child abuse, or who had knowledge of the failure of a Church body or Church authority to deal appropriately with or to investigate such a complaint
 - "Professional Standards Board"** means the Professional Standards Board of a diocese or a body in a diocese having power to make findings or recommendations relating to the conduct of clergy or a lay person and includes the Episcopal Standards Board constituted under the Episcopal Standards Canon 2004;
 - "Professional Standards Committee"** means the Professional Standards Committee of a diocese or the body in a diocese which has power to investigate or cause to be investigated the conduct of clergy or a lay person and includes the Episcopal Standards Commission constituted under the Special Tribunal Canon 2004;
 - "Standing Committee"** means the Standing Committee of General Synod.
- 3 There shall be a National Register of clergy and lay persons maintained in accordance with the provisions of this Canon.
- 4
 - (1) The National Register shall be a register of all clergy ordained or licensed together with such other clergy as the Standing Committee may determine;
 - (2) The register of clergy shall contain the matters referred to in the First Schedule and such other details as the Standing Committee may determine.

- 5 (1) The National Register shall be a register of all lay persons who have been the subject of investigation by a Professional Standards Committee where the allegations the subject of the investigation were not summarily dismissed, and of lay persons who have been declined ordination as a deacon or employment or appointment in the Church because of an adverse risk assessment.

 (2) The register of lay persons shall contain the matters referred to in the Second Schedule and such other details as the Standing Committee may determine.
- 6 The National Register shall contain such other matters as may be required to be entered into it by any other canon.
- 7 The National Register shall be maintained by the General Secretary in such form as the Standing Committee shall approve.
- 8 It is the duty of each diocesan Registrar and each Director of Professional Standards to notify the General Secretary as soon as practicable after the first day of January, April, July and October in each year of all fresh matters and changes in details known to him or her within his or her area of responsibility which are required to be inserted in the National Register.
- 9 (1) Access to the National Register shall, subject to sections 10 and 11, be restricted to a diocesan Bishop, a Director of Professional Standards, civil authorities and such other persons as may be determined by the Standing Committee.

 (2) The Standing Committee shall report to General Synod any determination made under subsection (1) and shall make available to any person on request the particulars of any such determination.
- 10 Every person whose name is on the National Register shall, on application and upon payment of the fee determined by the Standing Committee from time to time, be entitled to a copy of the entry in the National Register concerning that person.
- 11 Any person shall, on application and upon payment of the fee determined by the Standing Committee from time to time be entitled to a copy of items 1, 3, 4, 5, 6 and 7 of the First Schedule.
- 12 (1) The General Secretary must, at the request of a person to whom information in the National Register relates, make appropriate amendments (whether by way of corrections, deletions or additions) to ensure that the information relating to that person:

 (a) is accurate, and

 (b) having regard to any purpose for which the information was collected or may be used, and to any purpose that is directly related to such a purpose, is relevant, up to date, complete and not misleading.

 (2) If the General Secretary is not prepared to amend personal information in accordance with a request by the person to whom the information relates, the General Secretary must, if so requested by the person, include with the information any statement provided by the person of the amendment sought.

THE FIRST SCHEDULE

- 1 Full name.
 - 2 Diocese in which resident and/or residential address.
 - 3 Degrees and qualifications including date of award.
 - 4 Date of being made deacon, name of presiding bishop and diocese in which ordained.
 - 5 Date of being made priest, name of presiding bishop and diocese in which ordained.
 - 6 Date of consecration as bishop, names of consecrating bishops and diocese in which consecrated.
 - 7 Particulars of any current licence, authority or permission to officiate.
 - 8 Whether the subject at any time of an investigation into an allegation, unless summarily dismissed, by a Professional Standards Committee.
 - 9 Any decision of the Professional Standards Committee.
 - 10 Date of reference of any matter to a Professional Standards Board or to a diocesan tribunal or the Special Tribunal.
 - 11 Particulars of a determination or recommendation of a Professional Standards Board, a diocesan tribunal or the Special Tribunal, including any determination on appeal therefrom.
 - 12 Particulars of any relinquishment of Holy Orders and any circumstances relevant to the relinquishment.
 - 13 Particulars of any deposition from Holy Orders and any circumstances relevant to the deposition.
 - 14 Date of each children's commission background check or criminal history check.
 - 15 Name of the bishop or bishops and date of any decision to decline by the bishop to ordain the person as a priest or to issue a licence or authority to the person or any refusal by the bishops to consecrate the person as a bishop because of an adverse risk assessment.
 - 16 Name of the church organisation and date of any refusal by the church organisation to employ or appoint the person because of an adverse risk assessment.
-

THE SECOND SCHEDULE

- 1 Full name.
- 2 Residential address.
- 3 Church body by which last employed or engaged or in which office last held.
- 4 Date when became the subject of investigation by a Professional Standards Committee.
- 5 Any decision of the Professional Standards Committee.
- 6 Date of reference of any matter to a Professional Standards Board.
- 7 Particulars of a determination or recommendation of a Professional Standards Board including any determination on appeal therefrom.
- 8 Name of the bishop and the date of any decision to decline by the bishop to ordain the person as a deacon because of an adverse risk assessment.
- 9 Name of the church organisation and date of any refusal by the church organisation to employ or appoint the person because of an adverse risk assessment.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

CONSTITUTION ALTERATION (CHAPTER IX) CANON 2004

CANON No.13, 2004

A canon to amend the constitution with respect to administrative bodies and appeals therefrom and for incidental matters

The General Synod prescribes as follows:

- 1 This Canon may be cited as the "Constitution Alteration (Chapter IX) Canon 2004".
- 2 In Chapter IX of the Constitution, after section 63 insert:
 - 63A (1) Despite anything to the contrary in this Constitution:
 - (a) a diocese may establish by ordinance any board or other body whose jurisdiction includes jurisdiction to inquire into the conduct of a person specified in such ordinance, including a person in respect of whom a diocesan tribunal may exercise jurisdiction;
 - (b) General Synod may establish by canon any board or other body which has jurisdiction to inquire into the conduct of a person:-
 - (i) in respect of whom the Special Tribunal may exercise jurisdiction; or
 - (ii) who holds a licence from the Primate in his capacity as Primate.
 - (2) A board or body referred to in subsection (1) may, in respect of whom it exercises jurisdiction, exercise such powers as may be specified in the ordinance or canon creating the board or body.
 - (3) The powers referred to in subsection (2) may include:
 - (a) the powers conferred on a tribunal by section 60 and subsections (2) and (3) of section 62 of this Constitution; and
 - (b) the power to suspend a person from the duties of office or employment pending the completion of any inquiry by such board or body into the conduct of such person upon such terms and conditions as may be prescribed by such ordinance or canon, as the case may be, but without deprivation of emoluments pertaining to the office or employment of the person.
 - (4) The powers referred to in subsection (3) may be exercised in respect of a person notwithstanding that the person is a person in respect of whom a diocesan tribunal or the Special Tribunal may exercise jurisdiction.

- (5) A person authorised by ordinance of a diocese or by canon of General Synod as the case may require may give effect to any recommendation or determination of a board or body referred to in this section.
 - (6) A board or body referred to in this section shall not have power to hear, determine or make recommendations concerning:
 - (a) an alleged breach of faith, ritual or ceremonial; or
 - (b) any act or omission which is the subject of a charge before or a determination of a diocesan tribunal or the Special Tribunal.
 - (7) Subject to subsection (8), an appeal shall lie to a Review Tribunal from any recommendation or determination, other than by way of an interlocutory order, of a board or body referred to in this section.
 - (8) An appeal referred to in subsection (7) shall only lie by leave of the Review Tribunal and shall be by way of review of the recommendation or determination that is the subject of the appeal and not by way of re-hearing.
 - (9) In this section a reference to a Review Tribunal is a reference:
 - (a) to a Review Tribunal constituted and having such powers as are conferred on it by canon of General Synod; and
 - (b) in the absence of any such canon, to the Appellate Tribunal.
 - (10) This section applies and shall be deemed always to have applied to a board or body created by ordinance of a diocese or by canon of General Synod having or purporting to have effect at the time when the Constitution Alteration (Chapter IX) Canon 2004 comes into effect.
- 3 Section 67(1)(c) of the Constitution is amended by deleting the figure '63' and by substituting therefor the figure '63A'."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

HOLY ORDERS (RECEPTION INTO MINISTRY) CANON, 2004

PROVISIONAL CANON No. P1, 2004

The General Synod prescribes as follows:

Short title

- 1 This Canon may be cited as the *Holy Orders (Reception into Ministry) Canon 2004*.

Definition of Church in communion

- 2 In this Canon, a reference to a Church in communion with this Church is a reference to the Church of England in England or to a Church in communion with the Church of England in England or to a Church that, by resolution of General Synod, is a Church in Communion with the Anglican Church of Australia.

Reception into ministry

- 3
 - (1) Subject to sub-section (2), where a person has been consecrated bishop or ordained priest or deacon in a Church which is not in communion with this Church by a bishop or bishops within the historic episcopate, the bishop of a diocese of this Church may receive that person into the ministry of this Church as bishop, priest or deacon, as the case may be.
 - (2) Before a bishop of a diocese receives a person into the ministry of this Church under this section, the bishop must first be satisfied by good and credible evidence—
 - (a) that the character and mode of living of the person as attested by witnesses specified by the bishop befit an ordained minister of this Church;
 - (b) that the attainments of the person in academic and theological studies are adequate for the person's proposed ministry in this Church;
 - (c) if the diocese is in a Province and the person is a bishop, the bishops of the Province have confirmed the proposed reception of the person into the ministry of this Church;
 - (d) that the person's reasons for desiring to be received into the ministry of this Church are sound and proper;
 - (e) that the person has a sufficient knowledge of, and accepts, the doctrine, discipline and forms of worship of this Church and has a sufficient understanding of the matters in which this Church differs from the Church in which the person was consecrated or ordained.

Form of service

- 4 A person shall not be received into the Ministry of this Church except in accordance with a form of service authorised by General Synod or

prepared by the Liturgy Commission and approved by the Standing Committee of General Synod.

Authority to minister

- 5 A person received into the ministry of this Church under this Canon shall not exercise the ministry of bishop, priest or deacon in this Church unless the person has been elected or appointed to an Episcopal office in this Church or is otherwise duly authorised by the bishop of a diocese to minister as a bishop, priest or deacon in that diocese.

Operation of Canon in diocese that has not adopted certain Canons

- 6 Nothing in this Canon shall make it lawful for a woman ordained to the office of priest in a Church not in communion with this Church to be received into the ministry of this Church as a priest in a diocese which has not adopted the *Law of the Church of England Clarification Canon 1992*;

Coming into force by adoption

- 7 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 provisionally passed by the General Synod of The Anglican Church of Australia this Seventh day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

CANON CONCERNING HOLY ORDERS, 2004

PROVISIONAL CANON No. P2, 2004

The General Synod prescribes as follows:

Short title

- 1 This Canon may be cited as the *Canon Concerning Holy Orders 2004*.

Definitions

- 2 (1) In this Canon–
- "authorising bishop"**, in relation to an ordination, means–
- (a) the bishop of the diocese in which the ordination occurs; or
 - (b) if a bishop ordains a person for the bishop of another diocese, the bishop of that other diocese.
- (2) In this Canon, a reference to a Church in communion with this Church is a reference to a church which by Section 6 of the constitution or by a resolution of General Synod in conformity with the Fundamental Declarations of this Church is in Communion with the Anglican Church of Australia.
- (3) Nothing in this Canon shall make it lawful for a woman to be ordained to the office of priest in a diocese which has not adopted the "*Law of the Church of England Clarification Canon 1992*"

Bishops, priests and deacons

- 3 (1) A person shall not be accounted or taken to be a bishop, priest or deacon in this Church unless, in accordance with this Canon or the law of this Church applying at the relevant time, the person–
- (a) has been consecrated or ordained to that office by bishops, or a bishop, of this Church, or by bishops, or a bishop, of a Church in communion with this Church; or
 - (b) has been received into the ministry of this Church by a bishop of a diocese of this Church in accordance with the *Holy Orders (Reception into Ministry) Canon 2004*.
- (2) A person shall not exercise the ministry of bishop, priest or deacon in this Church unless the person has been elected or appointed to an Episcopal office or is otherwise duly authorised as mentioned in section 14 to minister as a bishop, priest or deacon in this Church.
- (3) A person does not have a right to be ordained deacon or priest or to be consecrated bishop.

Age

- 4 (1) Subject to sub-section (2)–
- (a) a person shall not be ordained deacon unless the person is at least 23 years of age;

- (b) a person shall not be ordained priest unless the person is at least 24 years of age.
- (2) The Metropolitan of the Province in which the ordination of a deacon occurs or, where the ordination occurs in an extra-provincial diocese, the Primate, may, for reasons which seem to the Metropolitan or the Primate appropriate, dispense with the provisions of sub-section (1)(a).

Deacons

- 5 (1) A person shall not be ordained deacon unless on good and credible evidence the authorising bishop is satisfied that the person–
 - (a) has been baptised; and
 - (b) has–
 - (i) been confirmed; or
 - (ii) been received into this Church under the *Reception Canon 1981* or any other law of this Church providing for the reception of persons into this Church; or
 - (iii) been received into a Church in communion with this Church under a law of that Church corresponding to the *Reception Canon 1981* or a law of that Church providing for the reception of persons into that Church; and
 - (c) has a firm conviction of a calling by God to minister in Holy Orders as a deacon; and
 - (d) is of good character, as testified by a person specified by the authorising bishop; and
 - (e) is an active member of this Church or of a Church in communion with this Church and has been for no less than one year; and
 - (f) has completed appropriate training in theological and ministerial formation; and
 - (g) has a sufficient knowledge of Holy Scripture; and
 - (h) has a sufficient knowledge of and accepts the doctrine, discipline and forms of worship of this Church; and
 - (i) has demonstrated the physical and mental capacity to minister.
- (2) A person shall not be ordained deacon unless the authorising bishop is satisfied that the person has been designated to receive an appointment as a deacon in this Church.
- (3) Notwithstanding sub-section (1)(e), a person–
 - (a) who has been ordained minister of another Christian Church; and
 - (b) of whom the authorising bishop is satisfied in respect of the other requirements of sub-section (1)–

may be ordained deacon.

Priests

- 6 (1) A person shall not be ordained priest unless on good and credible evidence the authorising bishop is satisfied that the person–
- (a) is a deacon of this Church; and
 - (b) has ministered satisfactorily as a deacon for not less than 9 months or, for reasons satisfactory to the authorising bishop, for such shorter period as the authorising bishop approves; and
 - (c) has a firm conviction of a calling by God to minister in Holy Orders as a priest; and
 - (d) has completed appropriate training in theology and ministerial formation; and
 - (e) has a sufficient knowledge of Holy Scripture; and
 - (f) has a sufficient knowledge of, and accepts, the doctrine, discipline and forms of worship of this Church; and
 - (g) has demonstrated the physical and mental capacity to minister.
- (2) A person shall not be ordained priest unless the authorising bishop is satisfied that the person has been designated to receive an appointment as a priest in this Church.

Bishops

- 7 A person shall not be consecrated bishop unless on good and credible evidence the Metropolitan of the Province which includes the diocese for or in respect of which the consecration takes place or, in the case of an extra-provincial diocese, the Primate or, in either case, the diocesan bishop nominated by the Primate or the Metropolitan to act in the place of the Primate or the Metropolitan for such consecration pursuant to the *Consecration of Bishops Canon 1966* is satisfied that the person–
- (a) is a priest of this Church; and
 - (b) has attained 30 years of age; and
 - (c) has been duly elected or appointed to an Episcopal office in accordance with the Constitution and any other relevant canon or ordinance.

Ordaining bishop

- 8 Where an ordination under section 5 or 6 is not performed by the bishop of the diocese for which the person is being ordained, the ordaining bishop may act only on the written confirmation of the bishop of that diocese that the requirements of the relevant section have been satisfied.

Diaconate

- 9 Nothing requires that a deacon be at some time ordained priest, the office of deacon being recognised by this Church as a full and distinctive order within the historic ministry of this Church.

Ordinal or other form of service

- 10 A person shall be consecrated bishop or ordained priest or deacon in this Church in accordance with the Ordinal or a form of service authorised by General Synod.

Consecration

- 11 Sections 1 and 2 of the *Consecration of Bishops Canon 1966* as in force immediately before the enactment of this Canon apply to and in respect of the consecration of a bishop.

Day and place of consecration

- 12 The consecration of a bishop shall take place upon some Sunday or Holy Day unless the Metropolitan or, in the case of an extra-provincial diocese, the Primate, for special reasons appoints some other day and shall take place either in the metropolitan church of the Province or in a cathedral church or in another church or in some other place appointed by the Metropolitan or, in the case of an extra-provincial diocese, the Primate.

Place of ordination

- 13 Ordination to the office of priest or deacon shall take place either in the cathedral church of the diocese or in some other place nominated by the bishop.

Authority to minister

- 14 A bishop (not being the bishop of the diocese), a priest and a deacon may minister in that capacity in a diocese only after having received authority to do so from the bishop of the diocese, such authority ordinarily being given by licence under the hand and seal of the bishop or by written permission of the bishop.

Oaths etc and acceptance of codes of practice etc

- 15 (1) A bishop of a diocese, and an assistant bishop or a priest or deacon who has received authority from the bishop of a diocese to minister in that diocese shall take the oaths or affirmations, and make the declaration and assent, and the assent, required under the *Oaths Affirmations Declarations and Assents Canon 1992* as adopted by the diocese or, if that Canon is not adopted by the diocese, such other oaths, affirmations, declarations and assents as are required under the law in force in that diocese.
- (2) A bishop of a diocese, an assistant bishop or, a priest or deacon who has received authority from the bishop of a diocese to minister in that diocese shall declare acceptance of such codes of practice as are from time to time in force in the diocese.

Permission to officiate

- 16 The bishop of a diocese of this Church may permit a bishop, priest or deacon consecrated or ordained in this Church or in a Church with which this Church is in communion, to officiate as a bishop, priest or deacon, as the case may be, in any parish or congregation of this Church within the diocese if the bishop has satisfactory evidence relating to the bishop's consecration or the priest or deacon's ordination and good standing.

Removal of bar to ordination

- 17 A person shall not be refused ordination as deacon or priest or consecration as a bishop on the ground that the person was born out of lawful wedlock.

Enforcement of Canon

- 18 (1) A person must not-
- (a) in undertaking the whole, or any part, of any ordination or consecration (or purported ordination or consecration) in this Church; or
 - (b) in submitting or offering himself or herself for ordination or consecration in this Church,
- knowingly act in contravention of this Canon.
- (2) A person who breaches sub-section (1) will be taken to be in wilful violation of this Canon for the purposes of the Offences Canon 1962.

Canons 31 to 37

- 19 The Canons numbered 31 to 37, inclusive, of the Canons of 1603, insofar as the same may have any force, either in their original form or as amended or as affected by a law of this Church, shall have no operation or effect in a diocese of this Church which adopts this canon.

Coming into force by adoption

- 20 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 provisionally passed by the General Synod of The Anglican Church of Australia this Seventh day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

A CANON TO RESTRAIN CERTAIN CONSECRATIONS, 2004

PROVISIONAL CANON No. P3, 2004

The General Synod prescribes as follows:

- 1 This Canon may be cited as the "Restraint on certain consecrations Canon 2004".
- 2 A person who is a bishop, priest or deacon in this church must not be consecrated bishop in this church or in another church or religion otherwise than in accordance with the constitution and any relevant canon or relevant ordinance.
- 3 A person who is a bishop in this church must not participate in the consecration of a person as a bishop of this church or of another church or religion otherwise than in accordance with the constitution and any relevant canon or relevant ordinance.
- 4 Sections 2 and 3 do not apply:
 - (a) if the other church is a church in communion with this church; or
 - (b) in relation to any involvement in the ministry of another church under a covenant or arrangement entered into between this church and the other church; or
 - (c) if the person is the Primate or a Metropolitan; or
 - (d) if the person acts with and in accordance with the written consent of the Primate or a Metropolitan.
- 5 A person who acts in breach of Section 2 or 3 commits an offence for the purposes of Section 1 or 2 of the Offences Canon 1962.
- 6 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 a diocese.

We certify that this bill was provisionally passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

EPISCOPAL STANDARDS CANON 2004

PROVISIONAL CANON P4, 2004

A canon relating to professional standards of bishops and for other purposes.

The General Synod prescribes as follows:

PART 1 – PRELIMINARY

- 1 This Canon may be cited as the “Episcopal Standards Canon 2004”.
- 2 In this Canon, unless the context otherwise requires:
 - “**Administrator**” means the person who would, in the absence or incapacity of a Bishop, be the administrator of a diocese;
 - “**Bishop**” means a bishop referred to in section 56(6) of the Constitution; and
 - “**bishop**” means a person in bishop’s orders;
 - “**Board**” means the Episcopal Standards Board established under Part 6;
 - “**Church**” means the Anglican Church of Australia;
 - “**Church body**” includes the Primate, the General Synod, a diocese, diocesan synod, diocesan council, diocesan trustee or trust corporation or other body responsible for administering the affairs of a diocese, or an institution or agency of this Church or of a diocese;
 - “**Code of Conduct**” means a code of conduct approved from time to time under Part 2;
 - “**Director**” means the Director of the ESC appointed under the Special Tribunal Canon 2004;
 - “**Episcopal Standards Commission**” or “**ESC**” means the Episcopal Standards Commission appointed under the Special Tribunal Canon 2004;
 - “**examinable conduct**” means any conduct or omission wherever or whenever occurring the subject of information which, if established, might call into question the fitness of a Bishop to hold office or to be or remain in Holy Orders but excludes any breach of faith, ritual or ceremonial;
 - “**information**” means information of whatever nature and from whatever source relating to the alleged misconduct or omission of a Bishop wherever or whenever occurring;
 - “**national register**” means a national register established pursuant to a Canon of General Synod for a purpose which includes the recording of determinations of the Board;
 - “**protocol**” means the protocol approved from time to time by the Standing Committee under Part 3;
 - “**relevant Metropolitan**”, means:

- (a) in relation to the bishop of a diocese:
 - (i) unless paragraph (iii) or (iv) applies, the Metropolitan of the Province in which the diocese is situated; or
 - (ii) if the diocese is an extra-provincial diocese, the Primate; or
 - (iii) if the bishop is the Metropolitan but not the Primate, the Primate; or
 - (iv) if the bishop is the Primate, the person who, at the relevant time, is the next most senior Metropolitan who is available, seniority being determined by the date of consecration; and
- (b) in relation to any other Bishop, the Primate;

“respondent” means a Bishop whose alleged conduct or omission is the subject of information;

“Standing Committee” means the Standing Committee of General Synod;

“Tribunal” means the Special Tribunal.

PART 2 – CODE OF CONDUCT

- 3 The General Synod or the Standing Committee shall from time to time by resolution approve a Code of Conduct for observance by Bishops, which does not make provision for any matter concerning faith, ritual or ceremonial, provided that any changes to the Code of Conduct made by the Standing Committee shall be referred to the next session of General Synod for ratification.
- 4 The Standing Committee through the ESC and by such other means as may be considered appropriate shall take such steps as may be necessary or desirable to promote the knowledge, understanding and observance in this Church of the Code of Conduct. A code of conduct must not make provision for any matter concerning faith, ritual or ceremonial.

PART 3 – THE PROTOCOL

- 5 (1) The Standing Committee shall from time to time consider and approve a protocol for implementation in relation to information.
- (2) The protocol must include:
 - (a) procedures for receiving information;
 - (b) provision for informing complainants and victims of alleged conduct the subject of information, and respondents, of rights, remedies and relevant procedures available to them;
 - (c) provision for assisting or supporting, as appropriate, all persons affected by alleged conduct the subject of information;
 - (d) an explanation of the processes for investigating and dealing with information;

- (e) provisions for dealing fairly with respondents;
 - (f) processes for referral to mediation and conciliation in appropriate circumstances;
 - (g) provisions for information, reports, advice and recommendations to the Primate, the relevant Metropolitan and to the relevant Administrator at each stage of the process of dealing with information;
 - (h) procedures for working, where appropriate, with law enforcement, prosecution or child protection authorities of the States and Territories and of the Commonwealth of Australia.
- 6 The Standing Committee through the ESC and by such other means as it may consider appropriate shall take such steps as may be necessary or desirable to promote throughout the Church a knowledge and understanding of the protocol.

PART 4 – THE EPISCOPAL STANDARDS COMMISSION

- 7 (1) In addition to the powers conferred on it by the Special Tribunal Canon 2004 and subject to the provisions of this Canon the ESC has the following powers and duties:
- (a) to implement the protocol to the extent that the protocol is not inconsistent with this Canon;
 - (b) to receive information;
 - (c) to act on information in accordance with the provisions of this Canon, and the protocol to the extent that it is not inconsistent with this Canon;
 - (d) to appoint suitable persons to fulfil the several roles required to implement the protocol in each particular case;
 - (e) where appropriate, to arrange for the conciliation or mediation of any complaint the subject of information;
 - (f) to investigate information in a timely and appropriate manner;
 - (g) where appropriate, to recommend to the Standing Committee any changes to the protocol;
 - (h) subject to any limit imposed by the Standing Committee to authorise such expenditure on behalf of the General Synod as may be necessary or appropriate to implement, in a particular case, the protocol and the provisions of this Canon;
 - (i) to advise any relevant Church body as to the financial, pastoral or other needs of a person affected by conduct the subject of information and as to any possible or actual legal proceedings against such Church body arising out of the alleged conduct of a bishop;
 - (j) to refer any information in its possession to a member of a law enforcement, prosecution or child protection authority

- of a State or Territory or of the Commonwealth of Australia to which the information is or may be relevant;
 - (k) to maintain proper records of all information received and of action taken in relation to such information.
- (2) The Director may receive information on behalf of the ESC and shall carry out such functions under this Canon as the ESC may determine.
- 8
 - (1) In the exercise of its powers and duties under this Canon the provisions of sections 9, 10 and 11 of the Special Tribunal Canon 2004 shall apply to the ESC as if reference therein to the Tribunal were a reference to the Board and reference to a complaint were a reference to information.
 - (2) Subject to subsection (3), the ESC may delegate, upon such terms and conditions as the ESC may approve, any of its powers or functions under this Canon to any person.
 - (3) The ESC cannot delegate:
 - (a) its powers under subsection (2);
 - (b) its powers under section 13; or
 - (c) its powers under section 16.
 - (4) A delegation under this section must be made by instrument in writing signed by a member of the ESC.

PART 5 – EXAMINABLE CONDUCT

- 9 Subject to this Canon, where the ESC considers that the subject matter of information constitutes examinable conduct it shall investigate the information.
- 10 The ESC may decide not to investigate the information or may refrain from further investigation of the information if:
 - (a) in its opinion, the allegations the subject of the information are vexatious or misconceived, or their subject matter is trivial;
 - (b) the subject matter is under investigation by some other competent person or body or is the subject of legal proceedings;
 - (c) the person making allegations of examinable conduct or a person affected by the conduct the subject of the information has failed, when requested by the ESC, to provide further particulars or to verify the allegations by statutory declaration; or
 - (d) in its opinion there is insufficient reliable evidence to warrant an investigation or further investigation.
- 11 For the purpose of an investigation the ESC or an investigator shall obtain such statutory declarations, written statements, recorded conversations, reports, documents and other material as the ESC or its delegate considers necessary or desirable.

- 12 (1) The ESC may by notice in writing to a respondent require the respondent to provide a detailed report to the ESC within the time specified in the notice in relation to any matter relevant to the investigation.
- (2) It is the obligation of a respondent:
 - (a) not to mislead the ESC or a member or delegate of the ESC;
 - (b) not unreasonably to delay or obstruct the ESC or a member or delegate of the ESC in the exercise of powers conferred by this Canon.
- (3) If a respondent declines to answer a question on the ground that the answer might tend to incriminate the person a written record shall be made of the question and of the ground of refusal.
- 13 (1) At any time after the ESC has commenced or caused to be commenced an investigation of information under this Part in circumstances where it considers that action may be taken under paragraph (b) or (c) of section 16, it may recommend to the Diocesan Council or, in the case of a Bishop who is not a diocesan bishop, to the Primate, that the Bishop be suspended from the duties of office.
- (2) If the Diocesan Council, meeting when the Bishop is not present, or the Primate, as the case may be, concurs in the recommendation, the President of the Board, after considering any submission from the Bishop, may suspend the Bishop from the duties of office.
- 14 Before suspending a Bishop from the duties of office the President of the Board shall take into account:
 - (a) the seriousness of the conduct alleged in the information;
 - (b) the nature of the material to support or negate the allegations;
 - (c) whether any person is at risk of harm;
 - (d) after consultation with the relevant Diocesan Council or its representative, the effect on the respondent, a relevant Church body and on the Church in the diocese of acting and of not acting under section 13; and
 - (e) any other allegation of similar examinable conduct previously made to the ESC or to an equivalent body within the previous ten years;and may take into account any other relevant matter.
- 15 (1) A suspension under section 13 or a voluntary standing down from office by the Bishop as a result of an investigation by the ESC:
 - (a) has effect as an absence of the bishop from the see or from office as the case may require; and
 - (b) continues until it ceases to have effect by reason of :
 - (i) the ESC terminating the investigation without taking action under section 16;

- (ii) a determination to that effect by the Board or the Tribunal as the case may be; or
 - (iii) the see or the office becoming vacant (whether or not under this Canon);

whichever first occurs.
 - (2) During any such suspension or voluntary standing down the Bishop is entitled to receive whatever stipend, allowances and other benefits that would otherwise have accrued and which are to be met or reimbursed by the body normally responsible for their payment.
- 16 At any time after the commencement of an investigation under this Part the ESC may:
- (a) if it considers on reasonable grounds that the Bishop may be incapable, report the matter in writing to the relevant Metropolitan, and such report shall be a report for the purposes of section 4 of the Bishop (Incapacity) Canon 1995 as if it were made by three members of the synod of a diocese pursuant to that section;
 - (b) refer to the Board the fitness of the Bishop, whether temporarily or permanently, to hold office or to remain in Holy Orders;
 - (c) whether or not the information the subject of the investigation is also the subject of a complaint under the Special Tribunal Canon 2004, institute, amend or withdraw proceedings by way of charge against the Bishop before the Tribunal; or
 - (d) in the event that the bishop whose conduct is under investigation ceases to be a Bishop, refer the matter, together with such information as it shall have received, to the bishop of the diocese in which the former Bishop then resides.
- 17
- (1) The fact that the subject matter of a complaint or dispute concerning examinable conduct may be settled or resolved in whole or in part between the parties affected thereby does not prevent the ESC from taking any of the steps referred to in section 16 in respect of the subject matter of the complaint or dispute.
 - (2) Any term of settlement or resolution referred to in sub-section (1) which purports to prevent or to limit the institution of such proceedings shall be of no effect.
 - (3) A matter shall not be referred to the Board, a reference to the Board shall not continue and proceedings shall not be instituted or maintained in the Special Tribunal where the bishop concerned has relinquished or has been deposed from Holy Orders in accordance with the Holy Orders Relinquishment and Deposition Canon 2004.

PART 6 – EPISCOPAL STANDARDS BOARD

- 18 There shall be an Episcopal Standards Board constituted and appointed in accordance with the provisions of this Part.
- 19
 - (1) Subject to the provisions of this Canon the function of the Board is to inquire into and determine a question referred to it pursuant to section 16, to make a determination referred to in section 49 and where appropriate to make a recommendation in accordance with the provisions of this Canon.
 - (2) Subject to section 17(3) the Board may make a determination and recommendation referred to in sub-section (1) notwithstanding that the bishop whose conduct is the subject of the reference has ceased, after the reference, to be a Bishop.
- 20
 - (1) The members of the Board in a particular case shall be appointed from a panel comprising:
 - (a) a President and a Deputy President, both of whom shall be persons who are eligible for appointment as lay members of the Appellate Tribunal;
 - (b) five persons in bishop's orders; and
 - (c) five persons who are members of the Church not in bishop's orders.
 - (2) A person who is a member of the panel from whom the members of the Tribunal may be appointed is eligible for appointment to the panel.
- 21 The members of the panel shall be appointed by the Standing Committee and shall hold office in accordance with a resolution of the Standing Committee.
- 22 Any vacancy in the membership of the panel shall be filled by or in accordance with a resolution of the Standing Committee.
- 23
 - (1) The members of the panel to be convened for any reference to the Board shall be determined by the President or, if there is a vacancy in the office of President, by the Deputy President.
 - (2) For the purpose of any reference to the Board, the Board shall consist of the President or Deputy President, who shall be the presiding member, and an equal number not exceeding two of the episcopal and other members of the panel.
 - (3) Where possible, the Board shall include at least one man and at least one woman.
 - (4) Where, in the opinion of the President or, if there is a vacancy in the office of the President, in the opinion of the Deputy President a member of the panel has a personal interest in a matter before the Board the member shall be disqualified from participating in the reference.
 - (5) For the purposes of this section a vacancy in the office of President includes a situation in which the President is not able to act because of a personal interest in a matter, illness or absence from Australia.

- 24 (1) The Rules of the Board made under this Part may provide that, in relation to the exercise of specified functions, or in relation to matters of a specified class, the Board may, at the direction of the presiding member, be constituted by a single member sitting alone.
- (2) The Board, if constituted by a single member sitting alone, cannot make a determination under section 49.
- 25 If a member of the Board, other than the presiding member, dies or is for any other reason unable to continue with any matter referred to the Board, the Board constituted of the presiding member and the other member or members may, if the presiding member so determines, continue and complete the reference.
- 26 The Board, separately constituted in accordance with this Part, may sit simultaneously for the purpose of matters referred to it or for conducting separate business of the Board.
- 27 An act or proceeding of the Board is not invalid by reason only of a vacancy in its membership or of the membership of the panel and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of members of the panel or the Board, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.
- 28 There shall be a Secretary to the Board who shall be appointed by or in accordance with a resolution of the Standing Committee, and whose duties shall be defined by the President.
- 29 (1) In any proceedings of the Board where the Board is constituted by two or more members:
- (a) any question of law or procedure will be determined by the presiding member; and
 - (b) any other question will be determined by majority decision of the members, and in the case of an equality of votes the opinion of the presiding member shall prevail.
- (2) Where the Board is constituted by a member sitting alone who is not the President or the Deputy President, any question of law that arises must be referred to the President or Deputy President for decision and any decision made on such a reference is a decision of the Board.
- (3) The Board must act with fairness and according to equity, good conscience and the substantial merits of the case without regard to technicalities or legal forms and is not bound by the rules of evidence but may inform itself on any matter in such manner as it thinks fit.(4)
- (4) Without limiting the meaning and effect of sub-section (3), the Board may receive evidence of a witness in the form of an affidavit, statutory declaration or a signed statement without the need for the personal attendance of the witness, and may also use electronic means such as video link or conference telephone to receive evidence and submissions, but must permit the respondent and his representative (if any) opportunity to adequately cross-examine each witness

- (5) The Board may inform itself from the record of any court or tribunal and may adopt any findings, and accept as its own, the record of any court or tribunal.
- 30 The Board may, for the purpose of any particular reference and at the cost of the General Synod, appoint such person or persons, including the Director, to assist it in inquiring into (but not determining) that reference as the Board thinks fit.
- 31 The Board must give reasons for any determination, other than by way of directions in the course of an inquiry, unless the determination is made by consent of the respondent.
- 32 (1) The Board has no power to award costs of any proceedings before it.
- (2) A bishop in relation to whom a question is the subject of a reference to the Board may apply to the Standing Committee for the provision of legal assistance.
- (3) The Standing Committee may grant legal assistance to a bishop on such terms and subject to such conditions as it shall determine.
- 33 (1) The President may make Rules of the Board reasonably required by or pursuant to this Canon and in relation to the practice and procedure of the Board.
- (2) Subject to this Canon and the relevant Rules, the practice and procedure of the Board will be as directed by the presiding member of the Board.

PART 7 – REFERENCE OF MATTERS TO THE EPISCOPAL STANDARDS BOARD

- 34 A question shall be referred to the Board by delivering to the Secretary of the Board a written report of the investigation of the ESC signed by a member of the ESC.
- 35 The Board shall not, in the course of inquiring into any question:
 - (a) inquire into any matter which is or has been the subject of any formal investigation or enquiry conducted;
 - (i) under or pursuant to any provision of the Constitution; or
 - (ii) under or pursuant to a Canon of the General Synod or an Ordinance of a diocese relating to the discipline of clergy or Church workers by a board of enquiry, tribunal or other body;
 but may take into account the finding of any such formal investigation or enquiry;
 - (b) inquire into, make any findings in relation to or take into account any alleged breach of:
 - (i) faith of the Church, including the obligation to hold the faith;

- (ii) ritual of the Church, including the rites according to the use of the Church and the obligation to abide by such use; or
 - (iii) ceremonial of the Church, including ceremonial according to the use of the Church and the obligation to abide by such use.
- 36 (1) Upon delivery of the report to the Secretary of the Board, the President or Deputy President as the case may be shall as soon as possible determine the membership of the Board for the purpose of the reference.
- (2) The President or Deputy President as the case may require shall thereupon cause to be convened a sitting for the purpose of giving directions.
- (3) A person or body appearing or represented before the Board shall comply with the Rules of the Board and with any directions given by the Board.
- 37 Within 14 days of the date of the reference of a matter to the Board or within 14 days of the date of the document or material coming to existence, whichever is the later, the ESC shall cause to be delivered to the Secretary of the Board any documents and material relevant to the reference.
- 38 The ESC, as soon as practicable after delivering the report referred to in section 34 to the Secretary of the Board, shall cause a signed copy of the report to be delivered to the respondent.
- 39 The Board may at any time and from time to time give directions:
 - (a) as to the inspection by and supply of copies to the respondent or any other person of the documents or material relevant to the reference;
 - (b) as to the conduct of its inquiry into the reference.
- 40 The Board may at any time and from time to time give directions to the ESC as to any further inquiries or investigation it requires to be carried out for the purposes of the reference and the ESC shall to the best of its ability cause such directions to be carried out.
- 41 (1) The Board shall deal with any reference as expeditiously as possible.
- (2) The Board may, if it sees fit, proceed with the determination of a reference notwithstanding that there may be mediation or conciliation proceedings relating to the subject matter of the reference being conducted by or at the direction of the ESC and notwithstanding that there may be criminal or other proceedings being taken against the respondent or some other person.
- 42 (1) The place and time of sitting of the Board comprising two or more members shall be as determined by the presiding member.
- (2) The place and time of sitting of the Board comprising one member shall be as determined by that member.

- 43 (1) Subject to sub-section (2), the Board must give the following persons reasonable notice of the time and place of a sitting of the Board:
- (a) the Director; and
 - (b) the respondent; and
 - (c) such other persons as the Board believes have a proper interest in the matter.
- (2) The Board is not obliged to give notice of a sitting to a person whose whereabouts cannot, after reasonable enquiries, be ascertained.
- 44 In any proceedings before the Board:
- (a) the ESC and any person may be represented by a legal practitioner or, with leave of the Board, by any other person;
 - (b) the ESC or its appointed representative shall do all in its power to assist the Board and shall carry out any directions of the Board;
 - (c) the Board:
 - (i) must give the ESC and the respondent a reasonable opportunity to call or give evidence, to examine or cross-examine witnesses and to make submissions to the Board; and
 - (ii) must give any other person to whom notice of the proceedings was given or who satisfies the Board that he or she has a proper interest in the matter a reasonable opportunity to make submissions to the Board.
- 45 (1) Subject to sub-section (2), a sitting of the Board on a reference before the Board is an open sitting.
- (2) On any such sitting before the Board, the Board has an absolute discretion:
- (a) to direct that no person other than:
 - (i) the respondent and any person representing him or her in the proceedings; and
 - (ii) witnesses or persons making submissions (while giving evidence or making those submissions); and
 - (iii) officers of the Board or persons assisting the Board; and
 - (iv) members of or persons appointed by the ESC;
 be present in the room while the Board is sitting; or
 - (b) to direct that a particular person (other than a person referred to in paragraph (a)) not be present in the room while the Board is sitting.

- 46 The Board may make a determination in any proceedings in the absence of a person affected by the determination if satisfied that reasonable efforts were made to give that person an opportunity to appear.
- 47 (1) The Board may require a respondent to submit within a specified time to a medical, psychiatric or psychological examination by a person approved by the Board the cost of which shall be met from funds under the control of the General Synod.
- (2) A copy of the report of an examination under subsection (1) shall be provided to the respondent and to the Board.
- 48 In making any determination the Board shall take into account:
- (a) the conduct of the bishop as it finds it to have been;
 - (b) in the material before the Board, any other fact or circumstance relevant to the determination of the question before it; and
 - (c) any failure of the bishop to comply with a provision of this Canon or with a direction of the Board.

49 If, after investigating the question referred to it about a bishop, the Board is satisfied that:

- (a) the bishop should be counselled;
- (b) the bishop's continuation in office should be subject to conditions or restrictions;
- (c) the bishop is unfit, whether temporarily or permanently, to hold office; or
- (d) the bishop is unfit to remain in Holy Orders;

the Board may determine accordingly and may:

- (e) direct that the bishop be counselled;
- (f) direct that the bishop's holding of office shall be subject to such conditions or restrictions as the Board may specify;
- (g) direct that the bishop cease to carry out the duties and functions of his office from such time and for such period determined by the Board;
- (h) direct that the bishop resign from the office, within such time as is specified by the Board;
- (i) direct that the operation of a determination referred to in paragraphs (f) to (h) shall be suspended for such period and upon such conditions as the Board shall specify;
- (j) direct that the bishop relinquish Holy Orders within such time as is specified by the Board;
- (k) give such other direction as the Board sees fit.

50 The Board shall cause a copy of each determination and direction to be provided:

- (a) to the Primate;
- (b) to the relevant Metropolitan;
- (c) to the respondent;
- (d) to the relevant administrator; and

shall cause relevant details to be forwarded for entry into the national register.

- 51
- (1) The bishop shall comply with a direction of the Board.
 - (2) Failure of the bishop to comply with a direction of the Board is an offence.
 - (3) The ESC may institute proceedings forthwith in the Tribunal in respect of an offence against this section or, if the bishop is no longer a Bishop, shall refer the matter, together with such relevant information concerning the alleged offence as may be in its possession, to the bishop of the diocese in which the bishop is then resident.

PART 8 – REGULATIONS

- 52 The Standing Committee may from time to time make, amend or repeal Regulations, not inconsistent with the provisions of this Canon, providing for records arising out of or incidental to the operation of this Canon, and for all or any of the purposes whether general or to meet particular cases, which may be convenient for the administration of this Canon or which may be necessary or expedient to carry out the objects and purposes of this Canon.

We certify that this bill was provisionally passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

A RULE TO AMEND RULE 1 – STANDING ORDERS

RULE No 01, 2004

A Rule to amend Rule 1 – Standing Orders so as to allow group discussion of motions and to provide a streamlined process for dealing with amendments, and for certain incidental matters

Rule 1 – Standing Orders is amended as follows:

- 1 In Standing Order 7, insert a new subparagraph 7 into paragraph 7(d):
“(7) A report prepared by the Secretaries of Synod of all proposals received from members under Standing Order 42A (a). This report as amended during the course of Synod is called the “amendment sheet”.
- 2 In Standing Order 34 insert a new paragraph (ab) after paragraph (a) as follows:
“(ab) The provisions of paragraph (a) shall not apply to the member representing a point of view different from that of the mover of a motion to which Standing Order 37B applies (a group discussion motion). In such a case the member shall not speak for more than 15 minutes.”
- 3 Insert a new Standing Order 37B after Standing order 37A as follows:
“**Motions requiring group discussion**
37B (a) Synod may, by a resolution, declare that a motion requires group discussion.
(b) When such a motion (not being a bill for a Canon) has been moved and spoken to by the mover and formally seconded, then:
 - (i) one member representing a point of view different from that 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 question or questions which may immediately be answered by the mover or other previous speaker;
 - (iii) further questions may be asked and answered until the President announces the time for questions has finished;

- (iv) the Synod shall resolve itself into discussion groups until the President announces that the debate shall proceed."
- 4 Standing Order 41 is deleted and replaced by the following :
 - "41 No amendment (except of a grammatical or editorial nature) shall be put from the chair unless it be seconded and a copy thereof shall have been handed to the President and the Secretaries of Synod (unless the procedure set out in Standing Order 42A is followed)".
- 5 Insert a new Standing Order 42A after Standing Order 42 as follows:
 - "42A (a) A member proposing an amendment should notify the General Secretary in writing (which may be by facsimile OR email) prior to 5pm on the third business day prior to the commencement of the session of Synod.
 - (b) A member proposing an amendment after the commencement of the Synod must provide it in writing in duplicate and deliver it to a secretary of the Synod.
 - (c) Any proposed amendment (other than one given under paragraph 42A(a)) received by the secretaries prior to 7.30pm on the first or any subsequent day of sitting must be incorporated in the amendment sheet to be circulated on the next day of sitting.
 - (d) After considering a proposed amendment and conferring with the proposer, the mover of the relevant motion must, as soon as practicable, notify the secretaries whether the amendment is acceptable to the mover or whether it is not, and whether in the mover's opinion any consequential redrafting is required. Where appropriate, a fresh text should be made available to the secretaries together with an electronic copy of that text.
 - (e) After conferring with the mover, a member proposing an amendment who decides not to proceed with that amendment must, as soon as practicable, notify the secretaries of Synod of that fact.
 - (f) The secretaries must, in respect of any notification under this Standing Order received by them prior to 7.30pm on the first or any subsequent day of sitting, notate the amendment sheet to be circulated on the next day of sitting in respect of any proposed amendment with the words "accepted by the mover", "withdrawn", "to be replaced by", or otherwise as appropriate to inform members of Synod of the status of any proposed amendment.
 - (g) If the mover of a motion accepts any proposed amendment the mover may, with the leave of Synod, move the motion in that amended form incorporating any consequential amendments.
 - (h) The provisions of this Standing Order are subject to an over-riding discretion in the President or the Chairman to put to

the Synod or the Committee any other procedure which will best work for the efficient dispatch of the business of the Synod.

- (i) Nothing in this Standing Order 42A limits the operation of Standing Order 40.

6 Standing Order 61 is amended by deleting the words "for the preservation of order".

7 Standing Order 62 is deleted and replaced by the following:

"62 In the case of absence of the Chairman, or by arrangement between the Chairman and the Deputy Chairman, the Deputy Chairman shall act. In the case of the absence, inability or unwillingness to act of the Deputy Chairman, a member whom the Committee shall appoint shall act.

8 In Standing Order 63(1), insert, after the definition of "Bill", a definition of "Group Discussion Bill" as follows:

" 'Group Discussion Bill' means a bill which has been declared by the Synod under Standing Order 37B to require group discussion; "

9 In Standing Order 63(5), insert, after the word "Bill" where it first appears, the words "(other than a Group Discussion Bill)".

10 After Standing Order 63(5) insert a new Standing Order 63(5A) to read:

"(5A) When a motion that a Group Discussion Bill be approved in principle has been moved and spoken to by the mover and formally seconded, then:

- (a) one member representing a point of view different from that 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 question or questions which may immediately 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."

11 In Standing Order 63(6) insert after "paragraph (5)" the words "or paragraph (5A)"

12 In Standing Order 63(16) add the following sentence:

"The President may only determine otherwise if there have been no amendments to the bill, or if all amendments in committee are of a grammatical or editorial nature."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this Second day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

ADMISSION TO HOLY COMMUNION CANON 1973

RULE UNDER SECTION 1(C)

RULE No. 02, 2004

General Synod makes the following Rule under section 1(c) of the *Admission to Holy Communion Canon 1973*:

The following class of persons is authorised, pursuant to paragraph (c) of section 1 of the *Admission to Holy Communion Canon 1973* to be admitted to the Holy Communion in this Church:

Baptised persons who are members of the Lutheran Church of Australia and who are eligible to receive Holy Communion in that Church.

We certify that this rule was passed by the General Synod of The Anglican Church of Australia this Eighth day of October 2004.

A SKAMP
C MORONEY
Secretaries of Synod

ELECTIONS

RESULTS OF ELECTIONS

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

THE SPECIAL TRIBUNAL

Diocesan Bishops

DRIVER, Jeffrey
FREIER, Philip
HARROWER, John

COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY

Bishops (not necessarily Diocesan)

DAVIES, Glenn
FRAME, Tom
FREIER, Philip
HARROWER, John
HOUGH, Michael
HUGGINS, Philip
NOBLE, John
RUTHERFORD, Graeme

Laypersons

HELMAN, James
YOUNG, Ann

ANGLICAN SUPERANNUATION AUSTRALIA CANON

Member of the House of Bishops

CURNOW, Andrew

LONG SERVICE LEAVE BOARD

Member of the House of Bishops

MCCALL, David

Member of the House of Clergy

STUART, Peter

DEFENCE FORCE BOARD

Laypersons

PARKES, Frederick
ROBINSON, David
SAUER, Allan

I declare the foregoing persons to be elected without ballot.

P. Carnley

President
7 October 2004

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

STANDING COMMITTEE

Bishops

CURNOW, Andrew
HARROWER, John
NOBLE, John

Clergy

CLEARY, Ray
FARRAN, Brian
FORSYTH, Robert
GOLDSWORTHY, Kay
HALE, Stephen
JONES, Christopher
LAWRENCE, Graeme
MACNEIL, Sarah
RICHARDSON, David

Laity

BLAKE, Garth
FORDHAM, Robert
HYWOOD, Anne
MILLS, Audrey
NORRIS, Brian
PORTER, Muriel
RODGERS, Margaret
WALKER, Ian
YOUNG, Peter

THE SPECIAL TRIBUNAL

President

WOODS, Sir Robert

Deputy President

DEBELLE, Bruce

Clergy

DAVIES, Glenn
PARKES, Anthony John
O'REILLY, Colleen

THE APPELLATE TRIBUNAL

Bishop

ASPINALL, Phillip

Layman (elected by House of Bishops)

HORTON, Maxwell

Layman (elected by House of Laity)

MASON, Keith

THE BOARD OF ASSESSORS (APPELLATE TRIBUNAL)

Clergy

DAVIES, Glenn
DOYLE, Robert
FREE, Marian
MCGOWAN, Andrew
SHERLOCK, Charles
THOMSON, Cathy
THOMPSON, Mark

THE BOARD OF ELECTORS OF THE PRIMATE

Clergy

MINCHIN, James
RUTHERFORD, Graeme
CLEARY, Ray
LAWRENCE, Graeme
DANAHER, Peter
O'REILLY Colleen
THOMSON, Cathy
APPLEBY, Richard
HARVEY, Theresa
RICHARDSON, David
STUART, Peter
DAVIES, Glenn

Supplementary

HALE, Stephen
LANGHSAW, Stuart
OGDEN, Steven
WHITTALL, Christopher

Laity

BLEBY, David
FORDHAM, Robert
PORTER, Muriel
YOUNG, Peter
REFSHAUGE, Richard
WALKER, Ian
NORRIS, Brian
GREENWOOD, Tony
RODGERS, Margaret
HORTON, Maxwell
GALLIMORE, Alan
PRICE, John

Supplementary

SCANDRETT, Laurence
NEWMAN, Barry
EVANS, Tony
PAAS, Johannus

LONG SERVICE LEAVE BOARD

Laymen

MARR, Doug
NORRIS, Brian

COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY

Clergy

POWYS, David
BARKER, Paul
THOMPSON, Mark
NICOLIOS, Di
MCPHERSON, James

DEFENCE FORCE BOARD

Clergy

BEGBIE, Hugh
POWYS, David
WINTERTON, Graham

I declare the foregoing persons to be elected by ballot.

P. Carnley
President
7 October 2004

SUMMARY OF STANDING COMMITTEE BUSINESS

Since the General Synod met in Brisbane in July 2001, the Standing Committee has met on nine occasions and the Executive Committee on seven occasions. The meetings of the Standing Committee have been held at different places, Perth, Adelaide, Melbourne and Sydney. Following the first meeting after the last General Synod Standing Committee decided to meet for three days instead of two and three times a year instead of twice. These meetings also were to have a different format to include a conferencing session on Strategic Issues. This was part of the response of the Standing Committee to the brief that they were given under the Strategic Issues Canon at the General Synod of 2001. A review of the operation of that canon is provided elsewhere in this report.

Standing Committee responded to the resolution of the last General Synod in regard to Women in the Episcopate by appointing a Working Group. That group has prepared material for this meeting of the General Synod.

The Child Protection Committee asked for by the Synod was established and the Standing Committee also established a Sexual Abuse Working Group. These two matters together have been a primary concern of the Standing Committee since the last General Synod.

Other matters before the Standing Committee from the General Synod have included:

- the Environment, for which a working group was established
- Human Sexuality – the study booklet based on *Faithfulness in Fellowship* has been published
- Refugees, for which a working group was established
- Children's and Young People's Ministry for which a Task Force has been established
- support for Indigenous Ministry – significantly increased contributions are being made to support the Aboriginal Bishop
- Ecumenical dialogues for which the Doctrine Commission have given a view in relation to the ordinal at the request of the Anglican/Uniting Church Dialogue Group
- The Church Law Commission has also given advice on the position of diocesan administrators at General Synod as requested by the General Synod at Brisbane.

Standing Committee also recognised an Archivists' Network which is being coordinated by Mrs Glenda Murrell from Brisbane.

Anglican Communion

Detailed reports were received on the meeting of the Anglican Consultative Council and key items arising from that meeting were discussed at the Standing Committee. A number of them were referred to the dioceses.

Standing Committee also received a report on the meeting of the Council of the Church in East Asia and a conference organised by the Network on Interfaith

Conversations of the Anglican Communion. Two reports from the Inter-Anglican Theological and Doctrinal Commission were also received by the Standing Committee.

The Church Law Commission is reporting separately but they have given advice in regard to the matter concerning the ordinal raised in the conversation with the Uniting Church. They have also given advice with regard to sharing in Communion.

Attendance Statistics and Church Renewal

Standing Committee received a detailed report on the results of the latest National Church Life Survey and their implications for this church. A presentation and conferencing session on this subject have been arranged for the meeting of the General Synod. Documentation on this is included as Appendix (i) in this report.

Broughton Publishing

A great deal of time and energy has been spent since the last Synod in the establishment of Broughton Publishing. This company, established on the authority of a canon of the General Synod, has its own board and accounts. It has published the study booklet based on the collection of essays *Faithfulness in Fellowship*. It has entered into a contract with Duplo in regard to the distribution in electronic form of liturgical material including *A Prayer Book for Australia* and the Lectionary.

Ministry

Standing Committee considered on a number of occasions the demographics of church attendance and their implications for the shape of ordained and lay ministry. The impact of the drought on rural ministry was of particular concern to the Standing Committee. The Ordained Ministry Working Group was closed down by the Standing Committee on the advice received from the group that its work was complete.

Mission

Standing Committee received a report on the National Anglican Conference which was held in July 2002, which showed that those who attended the conference benefited greatly from it. Standing Committee adopted resolutions committing to further conferences and in particular to the possibility of a conference on lay vocation for members of the church. The Diocese of Melbourne in its Synod resolved to offer to host the next National Anglican Conference and that offer was accepted by the Standing Committee.

General Synod Office

At the last General Synod it was reported that the Standing Committee had established an Audit Committee in 1997. That Committee continues to function with Mr Michael Sharpe, AO as Chair. There has been considerable work done by the Committee because of the changing and more demanding standards

for accounting that have emerged in recent years. The Audit Committee embraces in its concerns the accounts of the General Synod and therefore, under the new accounting standards, potentially of those entities which are created by the General Synod. This has been a matter of some significant debate under the heading of 'governance' in the Standing Committee.

In 2002, Mr John Pocknall retired as the Finance and Administration Officer of the General Synod Office. The position was restructured and Dr Vern Harvey was appointed as the Business Manager in the General Synod Office from April 2002.

The Anglican Church of Australia web site has been completely redesigned both in terms of its presentation and architecture. It is now designed in such a way as to facilitate significant extension. More modern imagery has been used and its use as a resource has been developed and extended as a result of a collaborative sponsorship relationship with fforesite Pty Ltd.

Within the office the accounting software has been updated several stages and the accounts are now kept using current MYOB 7 software. This enables GST and tax reporting returns to be prepared efficiently and budgeting to be more precisely controlled. This has been particularly important during the course of 2003 with increased expenditure on working groups to do with Child Protection and Sexual Abuse together with the increased costs of the extra meetings of Standing Committee which have meant that the budget has been under considerable pressure.

At the close of 2001 Mrs Judi Long resigned as Research Officer in the General Synod Office. Mr Wayne Brighton was appointed as the new Research Officer and commenced duties in May 2002. He has been closely involved with the work of the Child Protection and Engaging Australia groups and also with studies of the demographics of the Anglican Church in Australia.

The General Secretary was granted study leave in the first four months of 2003 by the Standing Committee during which he visited Seattle University and St Deiniol's Library and worked on preparation of a book on Anglican theology. The General Secretary is to retire at the end of the meeting of the General Synod and the Reverend Canon Bruce McAteer has been appointed as his successor.

Bruce Kaye

26 February 2004

REVIEW OF THE APPLICATION OF THE STRATEGIC ISSUES, TASK FORCES AND OTHER BODIES CANON

Background

General Synod in 1998 adopted the Strategic Issues, Task Forces and Other Bodies Canon in an attempt to make provision for the consideration of issues that were deemed to be of strategic importance to the Anglican Church of Australia. The Canon allowed for the setting up of a Strategic Issues Advisory Panel "to discern significant trends in Australian society and culture in order to assist Anglicans to live faithfully and proclaim Christ effectively". The Panel was to recommend to Standing Committee "the formation, the terms of reference and membership of Task Forces to respond creatively to these issues" and to make recommendations "in relation to any matter which the Standing Committee may refer to a Reference Panel".

In 2001 General Synod amended the Canon such that Standing Committee was itself to "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".

Standing Committee and Strategic Issues

The Standing Committee at its meeting in October 2001 set up a Strategic Issues Sub-Committee "to monitor the management of strategic issues and the process of the SCGS for that purpose". The 'Ginger Group', as it was referred to, consisted of Andrew Curnow, Ann Skamp, Graeme Lawrence and Phillip Aspinall. Furthermore, Standing Committee decided that task forces and commissions of General Synod must all be chaired by a member of Standing Committee and that the Primate would be encouraged to bring strategic issues to Standing Committee and that Archbishops and others who can command a presence in the media were encouraged to do so.

Standing Committee also resolved to meet three times per year for three days each in order to have the time to address its responsibility of identifying and responding to strategic issues facing the mission of the Church. Meeting times were then divided into Business Sessions, for the ordinary business of Standing Committee, and Conferencing Sessions, for more open, informal discussion.

The Conferencing Sessions were a more intentional attempt to consider how Standing Committee could fulfil the additional responsibility of identifying and responding to strategic issues facing the mission of the Church. Issues that the Standing Committee considered and wrestled with in this conferencing mode were:

- the issues before the rural and remote church
- spirituality in its new Australian complexion
- the cultural appropriateness of the Anglican Church of Australia
- the role of a National Church and foundational koinonia

- the capacity of the 2004 General Synod to deal effectively with three contentious issues.

The Standing Committee referred a number of other strategic issues to General Synod Commissions and Task Forces.

The Standing Committee received a substantial case study of one diocese's response to its rural issues at the March 2002 meeting in Perth. This case study engaged the membership of Standing Committee, particularly those from purely urban dioceses. However, the case study functioned more as a model of the strategic thinking of one diocese and did not provoke new sustained strategic thinking. The Standing Committee acted as a conduit in this instance to the Ministry Commission.

Professor David Tacey addressed the Standing Committee in July 2002 on spirituality in the Australian context. Tacey reviewed his own writing emphasising the obvious divide between spirituality in its divergent contemporary expressions and organised religion. He warned of a crisis before the church as spirituality grew more distant from the church. Various proposals about developing dialogue integrating priestly formation teams with the Australian Spiritual Directors Network were offered as means of connecting between two major currencies of religious awareness. However, it is not evident if any outcome eventuated from grappling with this strategic issue.

The subsequent considerations of the relationship of the Anglican Church of Australia to Australian culture and the nature of *koinonia* as a basis for our life in a national church provoked stimulating discussion in which participants did get to know each other more deeply, but no strategies were developed that could be offered to the General Synod.

The November 2003 Standing Committee simulated discussion of three contentious issues that will come before the 2004 General Synod. It became clear that Standing Committee itself had difficulty in addressing these issues. Therefore, the learning was about the process required to give members of General Synod adequate time to come to terms with the issues themselves, to digest the learning that may be gained from the plenary presentations and the debate, and time for reflective integration of insights. This at least was strategic in design and outcome.

Further discussions during the Conference Sessions have been based around the concept that our effectiveness as strategic leaders ultimately depends on our understanding of ourselves as all parts of the one body of Christ - a unified body embracing a core ideology. This has meant a focus on creating a culture within Standing Committee that has allowed more open and honest dialogue that will also be the norm for discussion during the Business Sessions of the meetings.

Yet there has not been any building upon or compilation of insights generated from stimulating discussions and helpful inputs into the Standing Committee's thinking throughout the two years of focus on strategic issues. Given that the church at a national level is so starved of resources there has been limited capacity to progress strategies.

Conclusion

The "Ginger Group" has worked assiduously at assisting a large complex body (33 members) to recognise and respond to strategic issues confronting the Anglican Church of Australia. However the Standing Committee remains more a

political body than a strategic body. Although the Standing Committee is well intentioned and members are usually courteous towards one another, it operates either as a checks and balances body or in genteel consensus. It should be noted that the definition of strategic issues is not clear in the Canon nor are the expectations of the General Synod

The federalism that percolates our Church at a national church level replicates the tensions that Australia experiences in its Federal/State relationships. Our diversity is now so broad that it requires great generosity of spirit to give attention to issues that may seem local more than national. The survival mentality that is gripping dioceses does make us more myopic and less universal in outlook. Perhaps the most effective way forward is to give individual prophetic voices more volume and range or to reform Standing Committee as a much smaller body that can meet more frequently as an executive think-tank for the Anglican Church of Australia.

Recommendation

Despite the above reservations regarding strategic issues the Task Forces, Commissions and General Synod Networks perform a useful role in the life of our Church. Accordingly it is recommended that the Standing Committee present a bill to the General Synod removing the sunset clause in the Strategic Issues, Task Forces and Other Bodies Canon 1998-2001.

Chris Jones

Chair, Public Affairs Commission

REPORT ON ACTION TAKEN ON THE RESOLUTIONS OF THE TWELFTH GENERAL SYNOD

For complete text of all resolutions, please refer to the Proceedings of the Twelfth General Synod of the Anglican Church of Australia, 2001, 33-64.

Please note that the Resolutions have been grouped and numbered according to subject categories:

Social Issues	Resolutions No 01/01 – 09/01
Mission	Resolutions No. 10/01 – 15/01
Liturgy and Worship	Resolutions No. 16/01 – 19/01
Ministry	Resolutions No. 20/01 – 39/01
Other Churches	Resolutions No. 40/01 – 47/01
Appreciation	Resolutions No. 48/01 – 57/01
Administration of the Synod	Resolutions No. 58/01 – 70/01
Finance	Resolutions No. 71/01 – 79/01

01/01	<p>ENVIRONMENT</p> <p>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.</p>	<p>Environment WG created by GS SC and resolution referred to that group.</p>
02/01	<p>HEALTH</p> <p>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.</p> <p>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.</p> <p>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:</p> <p>Advocate and agitate for a holistic approach to health</p> <p>Actively support Indigenous communities re-gaining their spiritual connections to the land</p> <p>Affirm the contribution that the creative engagement of Aboriginal Christians with their traditional spirituality makes to the healing process</p> <p>Support programs that address the Indigenous spiritual self.</p> <p>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.</p>	<p>The General Secretary wrote to the:</p> <p>Prime Minister, Minister for Health, & Minister for Aboriginal & Torres Strait Islander Affairs.</p>

03/01	<p>HUMAN SEXUALITY</p> <p>That this General Synod notes the report of the Doctrine Panel in relation to GS 20/98 and resolves that:</p> <ol style="list-style-type: none"> 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 meeting of General Synod. 	<p>The Standing Committee referred the resolution to the Doctrine Commission, who have published a study guide to the book of essays: "Faithfulness in Fellowship".</p>
04/01	<p>MANDATORY SENTENCING</p> <p>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.</p>	<p>The General Secretary wrote to the: Prime Minister, Attorney General, Chief Minister of the Northern Territory, & Premier of WA.</p>
05/01	<p>NATURAL RESOURCES</p> <p>That this General Synod of the Anglican Church in Australia:</p> <ol style="list-style-type: none"> 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; <p>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.</p>	<p>The General Secretary wrote to the: Prime Minister, Federal Treasurer, Minister for the Environment.</p> <p>The Standing Committee referred the resolution to the Environment Working Group for further consideration.</p>
06/01	<p>OVERSEAS AID</p> <p>That this Synod</p>	<p>The General Secretary wrote to the</p>

	<p>(a) welcomes the Commonwealth Government's decision to increase the share of overseas aid through AusAID being channelled through NGO's;</p> <p>(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 deprived; and</p> <p>(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'.</p>	Prime Minister.
07/01	<p>RECONCILIATION</p> <p>That this General Synod, believing there is much unfinished business following the closure of the Council for Aboriginal Reconciliation:</p> <ol style="list-style-type: none"> 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: <ul style="list-style-type: none"> • 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 & its dioceses & parishes to keep the issue of reconciliation on the agenda of this church through: <ul style="list-style-type: none"> • 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. 	The General Secretary wrote to the Co-Chairs of Reconciliation Australia.
08/01	<p>REFUGEES</p> <p>That this General Synod:</p>	The General Secretary

	<p>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;</p> <p>b applauds the work of Anglicans throughout the country already involved, including Anglicare Australia and its members; and</p> <p>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;</p> <p>2 requests the Federal Government and, in particular, the Minister for Immigration and Multi-cultural Affairs to</p> <p>a conduct an urgent review of the plight of temporary protection visa holders and the support mechanisms available to them in the Australian community;</p> <p>b address the disparity between current treatment of persons overstaying their visas and persons held in detention or with temporary protection visa status; and</p> <p>c provide separate and appropriate living quarters for women and children detainees if so requested by any of them;</p> <p>3 asks the Standing Committee of General Synod to establish a working group which will -</p> <p>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;</p> <p>b undertake such research as might be necessary to further this work; and</p> <p>c report back to the next session of this Synod;</p> <p>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.</p>	<p>wrote to the: Prime Minister Minister for Immigration Archbishop Ian George. The Standing Committee established the Refugees Working Group with Archbishop I G C George as Chair.</p>
09/01	<p>STOLEN GENERATIONS</p> <p>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:</p> <p>Re-affirms Resolution 27 of 1998 which included an apology from the Anglican Church of Australia to the Stolen Generations and a commitment to implement the "Bringing Them Home Report" recommendations.</p> <ul style="list-style-type: none"> • Shares the profound disappointment expressed by NATSIAC at the continuing denial of the Stolen 	<p>The General Secretary wrote to the Prime Minister and the Minister for Aboriginal and Torres Strait Islander Affairs.</p>

	<p>Generations by the Federal Government and its failure to apologise or to implement fully the recommendations of the "Bringing Them Home Report".</p> <ul style="list-style-type: none"> • 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. 	
10/01	<p>ENGAGING AUSTRALIA</p> <p>That this General Synod:</p> <ol 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 <p>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>	<p>The General Secretary wrote to Archbishop P Aspinall, Chair of Engaging Australia, who has reported on mechanisms developed.</p>
11/01	<p>FUTURE ISSUES</p> <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> <ol 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>Resolution was considered by Standing Committee and the General Secretary and these issues were addressed at their meetings.</p>

12/01	<p>FUTURE OF THE ANGLICAN CHURCH OF AUSTRALIA</p> <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>	The General Secretary wrote to the Diocesan Bishops.
13/01	<p>MISSION TO SEAFARERS</p> <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>	The General Secretary wrote to the Diocesan Bishops.
14/01	<p>NATIONAL HOME MISSION FUND</p> <p>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.</p>	The General Secretary wrote to the Chair of the National Home Mission Fund.
15/01	<p>STANDING COMMITTEE CONSULTATION</p> <p>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.</p>	The SCGS & the General Secretary held consultations & further study was done by the Research Officer. SCGS noted this met requirements of the resolution.
16/01	<p>HYMN BOOK</p> <p>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.</p> <p>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.</p> <p>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."</p>	The General Secretary wrote to Dr David Cole.

17/01	<p>LECTIONARY FOR DAILY MP AND EP</p> <p>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.</p>	<p>The General Secretary wrote to Bishop R Herft, Chair of the Liturgy Commission & to Dr C Sherlock.</p>
18/01	<p>PSALMS FOR USE DURING MAJOR SEASONS</p> <p>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.</p>	<p>The General Secretary wrote to Bishop R Herft, Chair of the Liturgy Commission & to Dr C Sherlock.</p>
19/01	<p>WELL</p> <p>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.</p>	<p>The General Secretary wrote to Bishop R Herft, Chair of the Liturgy Commission.</p>
20/01	<p>CHILD PROTECTION</p> <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"> (d) the licensing of clergy and appointment of lay persons who have been convicted of a serious sexual offence; (d) the adequacy of current disciplinary measures and protocols; (d) 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>The General Secretary wrote to the Primate who formed the Child Protection Committee.</p>
21/01	<p>CHILD PROTECTION SCREENING</p> <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>The General Secretary wrote to the dioceses, enclosing copy of protocols used by Sydney Diocese.</p>

22/01	<p>CHILD PROTECTION TRAINING</p> <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>The General Secretary wrote to the Dioceses.</p>
23/01	<p>CHILDREN'S AND YOUNG PEOPLE'S MINISTRY TASK FORCE</p> <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. • Examining, reflecting and describing best practice ministry to children and young people in rural, provincial, urban and suburban contexts. <p>B To recommend to the Standing Committee general matters of:</p> <ul style="list-style-type: none"> • 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 <p>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.</p> <p>D That the membership of the Task Force include representation of people under the age of 25 years.</p>	<p>The General Secretary wrote to Dr L Stoddart, Bishop A Curnow and Mr P Heath for advice and the Task Force was established by Standing Committee.</p>
24/01	<p>CLERGY DISCIPLINE WORKING GROUP</p> <p>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</p> <p>a. declares that the duty imposed by the proviso to Canon 113 and section 2 of the Canon concerning confessions</p>	<p>The General Secretary wrote to the Primate and to the House of Bishops.</p>

	<p>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,</p> <p>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</p> <p>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,</p> <p>i) requests that the House of Bishops identify appropriate teaching resources and develop pastoral guidelines for the hearing of private confessions,</p> <p>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.</p>	
25/01	<p>CONSTITUTION REVIEW</p> <p>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</p>	The General Secretary wrote to dioceses and the Task Force was appointed under the chair of the Hon Mr Justice P Young.
26/01	<p>DEFENCE FORCE MINISTRY</p> <p>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.</p>	The General Secretary wrote to Bishop T Frame.
27/01	<p>DIOCESE OF NORTHERN TERRITORY – MISSIONARY STATUS</p> <p>That this General Synod noting that:</p> <p>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</p> <p>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</p> <p>c. Standing Committee is satisfied that such termination is appropriate;</p>	The General Secretary wrote to Bishop P Freier, Bishop of the Northern Territory

	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.	
28/01	<p>GENERAL SUPPORT OF INDIGENOUS MINISTRIES</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>The General Secretary wrote to Bishop C Wood.</p> <p>Standing Committee referred the resolution to the Executive for budget setting.</p>
29/01	<p>GENERAL SYNOD YOUTH NETWORK</p> <p>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.</p>	<p>The General Secretary wrote to Diocesan Bishops & Mr M Armstrong Convenor Y-Net</p>
30/01	<p>MINISTRY OF WOMEN</p> <p>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.</p>	<p>No action required.</p>
31/01	<p>MODELS FOR RURAL MINISTRY</p> <p>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.</p> <p>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.</p> <p>Priority areas include:</p> <ul style="list-style-type: none"> • 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; 	<p>The General Secretary wrote to Mr G Kyngdon & to the Dioceses.</p>

	<ul style="list-style-type: none"> • Ecumenical cooperation. <p>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.</p>	
32/01	<p>NATIONAL ANGLICAN CONFERENCE 2002</p> <p>That General Synod:</p> <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. 	No action required.
33/01	<p>NATIONAL ANGLICAN YOUTH GATHERINGS</p> <p>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 & support attendance by young people at NAYG 2003.</p>	The General Secretary wrote to Ms K McGarry & Mr M Armstrong.
34/01	<p>PRIVATE CONFESSIONS</p> <p>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.</p>	The General Secretary wrote to the dioceses.
35/01	<p>REAFFIRMATION OF BELIEFS</p> <p>That this General Synod notes that</p> <ol style="list-style-type: none"> (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, <p>and urges all members of the Anglican Church of Australia to uphold and defend the Christian faith at all times.</p>	The resolution was given the widest exposure by uploading to the General Synod website.
36/01	<p>RECOGNITION OF NATSIAC</p> <p>Noting that the 1998 session of General Synod formalised</p>	The General Secretary

	<p>NATSIAC, this 2001 session of General Synod calls on dioceses and parishes to strengthen their recognition of NATSIAC.</p> <ol style="list-style-type: none"> 1. In particular General Synod calls on dioceses to <ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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. 	<p>wrote to the dioceses.</p>
37/01	<p>STUDY MATERIALS</p> <p>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.</p>	<p>SCGS referred the resolution to the Doctrine Commission, who published the study guide requested.</p>
38/01	<p>WOMEN BISHOPS DEBATE</p> <p>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:</p> <ol style="list-style-type: none"> 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 	<p>Standing Committee referred this to a re-constituted Women in the Episcopate Working Group for specific action.</p>

	and the Bishops' Conference for the next session of General Synod.	
39/01	<p>WOMEN CLERGY CAREERS RESEARCH</p> <p>That General Synod:</p> <ol style="list-style-type: none"> 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. 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. 	The General Secretary wrote to the dioceses.
40/01	<p>ANGLICAN/ LUTHERAN CHURCHES DIALOGUE</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 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'; 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; welcomes the work of the Anglican/Lutheran Dialogue Group and authorises the continuation of that work; commends the report to be studied at all levels of this Church; and <p>requests the Dialogue Group to take note of comments and reactions from our two Churches to report to our next respective General Synods.</p>	The General Secretary wrote to the Anglican Communion's Director of Ecumenical Affairs, Bishop G Walden and Revd M Semmler.
41/01	<p>ANGLICAN/ UNITING CHURCHES DIALOGUE</p> <p>That General Synod:</p> <ol style="list-style-type: none"> receives the report entitled: "For the Sake of the Gospel" dated 18th February 2001; welcomes the presentation on essentials on faith and ministry as contained in the report in Sections 4 to 6; refers it to the Doctrine Panel and the Inter-Anglican 	<p>SCGS referred the questions to the Doctrine Commission.</p> <p>The General Secretary wrote to the</p>

	<p>Standing Committee on Ecumenical Relations;</p> <p>4. resolves to explore a formal Covenant of Association with the Uniting Church in Australia, and</p> <p>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.</p>	<p>Director of Ecumenical Affairs at the ACO, the Primate and Prof James Haire.</p>
42/01	<p>AUSTARC DAY OF PRAYER</p> <p>That this Synod:</p> <p>(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 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</p> <p>(b) encourages Anglican dioceses, parishes and institutions to observe this day of prayer by taking appropriate steps to increase understanding and cooperation.</p>	<p>The General Secretary wrote to Bishop R Herft, Chair of the Liturgy Commission and to the dioceses.</p>
43/01	<p>CANADA</p> <p>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.</p>	<p>The General Secretary wrote to Archbishop M Peers.</p>
44/01	<p>COPTIC CHRISTIANS IN EGYPT</p> <p>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.</p>	<p>The General Secretary wrote to Bishop Suriel.</p>
45/01	<p>COPTIC ORTHODOX CHURCH</p> <p>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.</p>	<p>The General Secretary wrote to Bishop Suriel.</p>
46/01	<p>JERUSALEM</p> <p>This synod</p> <p>a. assures the Bishop of Jerusalem and his people of our prayers for peace with justice and</p> <p>b. encourages Anglicans in Australia to support the work of the Diocese as it seeks to meet the needs of the Palestinian people.</p>	<p>The General Secretary wrote to Bishop Riah.</p>
47/01	<p>PAPUA NEW GUINEA, MELANESIA AND POLYNESIA</p> <p>That this General Synod conveys prayers and good wishes to our colleagues in God's mission in the churches of Papua</p>	<p>The General Secretary wrote to</p>

	New Guinea, Melanesia and Polynesia, acknowledging the leadership of those churches in recent political and social situations.	Archbishops J Ayong & E Pogo, and to Bishop J Bryce.
48/01	<p>APPRECIATION OF PRESIDENTIAL ADDRESS</p> <p>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.</p>	The address was uploaded to the General Synod website.
49/01	<p>APPRECIATION TO DEAN</p> <p>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.</p>	The General Secretary wrote to Dean D Thomas.
50/01	<p>BISHOP ARTHUR MALCOLM</p> <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.</p> <p>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.</p> <p>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.</p>	The General Secretary wrote to Bishop A Malcolm.

	<p>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.</p> <p>In 1992 he and Aboriginal members of the Anglican Church of Australia met together and decided to establish a national Aboriginal Anglican voice in Australia. 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.</p> <p>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.</p> <p>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.</p>	
51/01	<p>BISHOP BRIAN KING</p> <p>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 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.</p>	The General Secretary wrote to Bishop B King.
52/01	<p>BISHOP GRAHAM WALDEN</p> <p>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.</p>	The General Secretary wrote to Bishop G Walden.
53/01	<p>CANON BARRY GREAVES</p> <p>That this Synod expresses its appreciation for the faithful service to this Synod over many years by the Reverend</p>	The General Secretary wrote to

	<p>Canon Barry Greaves.</p> <p>In particular, Synod notes:</p> <ol style="list-style-type: none"> 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. 	<p>Canon B Greaves.</p>
54/01	<p>GBRE</p> <p>That the Synod</p> <p>(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;</p> <p>(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</p> <p>thanks the past Executive of the General Board of Religious Education for their strength in bringing the closure of GBRE to an edifying conclusion.</p>	<p>The General Secretary wrote to Bishop B Farran.</p>
55/01	<p>RESOLUTION OF THANKS TO SYNOD ORGANISERS & WORKERS</p>	<p>The General Secretary wrote letters of appreciation.</p>
56/01	<p>MR MAX HORTON</p> <p>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.</p>	<p>The General Secretary wrote to Mr M Horton.</p>
57/01	<p>TORRES STRAIT ISLANDER BISHOP</p> <p>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.</p> <p>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</p>	<p>The General Secretary wrote to Bishop C Wood and Mrs Mosby.</p>

	<p>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.</p> <p>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.</p> <p>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 Strait becomes a reality.</p> <p>He was laid to rest on Wednesday 22 March 2000 at his birthplace, Yorke Island, by his family and visitors from around the country.</p>	
58/01	<p>BRISBANE ADMINISTRATOR</p> <p>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.</p>	Standing Committee referred the question to the Church Law Commission.
59/01	<p>CHAIRMAN AND DEPUTY CHAIRMAN OF COMMITTEES</p> <p>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.</p>	No action required
60/01	<p>COMMITTEE TO ARRANGE THE ORDER OF BUSINESS</p> <p>That the following persons be elected to the Committee to arrange the Order of Business: The President</p> <p style="padding-left: 40px;">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</p>	No action required
61/01	GROUP DISCUSSION OF LEGISLATION	No action required
62/01	GROUP DISCUSSION OF RESOLUTIONS	No action required
63/01	INDIGENOUS NEEDS	Standing

	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.	Committee reviewed General Synod processes.
64/01	MEDIA ARRANGEMENTS	No action required
65/01	MINUTE READING COMMITTEE That a 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: Mr R Highfield, The Revd Canon B McAteer Mr B J Norris, The Revd C Pearce The Very Revd K Rogers, Ms K Sowada	No action required
66/01	PROTOCOL FOR AMENDMENTS	No action required
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.	No action required
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.	No action required
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	Standing Committee agenda

	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	
70/01	VISITORS' GALLERY, IDENTIFICATION AND ACCESS	No action required
71/01	<p>AGGREGATE COSTS</p> <p>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.</p>	Referred to Finance & Admin manager and SC Executive.
72/01	<p>ANGLICAN SUPERANNUATION</p> <p>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.</p>	The General Secretary wrote to the Chair & Secretary of ASA.
73/01	<p>AUDITED FINANCIAL STATEMENTS</p> <p>That the audited financial statements of the General Synod for the year ended 31 December 2000, as adopted by Standing Committee, be received.</p>	No action required
74/01	<p>FINANCIAL ADVISORY GROUP</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1. receives with appreciation the report of the Financial Advisory Group; 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 3. confirms the continuing work of the Group. 	The General Secretary wrote to Mr W Shields, Chair of the Financial Advisory Group.
75/01	<p>FINANCIAL PROJECTIONS</p> <p>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</p>	Referred to Finance & Admin manager and SC Executive.
76/01	<p>NATIONAL ANGLICAN RESOURCE UNIT</p> <p>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).</p>	Referred to Finance & Admin manager and SC Executive.
77/01	<p>NATIONAL INSURANCE</p> <p>That General Synod:</p> <p>Welcomes the report in Book 4A of the General Synod Preparatory Material describing the National Insurance Program sponsored by the General Synod Office and</p>	Referred to Finance & Admin manager and SC Executive.

	<p>operated collaboratively with the Dioceses of Adelaide, Brisbane, Melbourne, Newcastle and Tasmania who are the current members.</p> <p>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</p> <p>(i) Welcomes the National Insurance Program Initiative as a sign in the Australian Church of a commitment to mutual cooperation.</p> <p>(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.</p>																													
78/01	<p>REPORT OF THE HONORARY TREASURER</p> <p>That General Synod authorises the write-off of the following Special Fund assessments:</p> <table><tr><th>Year</th><th>Ballarat</th><th>Nth Queensland</th><th>Sydney</th></tr><tr><td>1996</td><td>5,526</td><td>73,776</td><td></td></tr><tr><td>1997</td><td>5,526</td><td>73,776</td><td></td></tr><tr><td>1998</td><td>5,470</td><td>73,183</td><td></td></tr><tr><td>1999</td><td>3,478</td><td>82,020</td><td></td></tr><tr><td>2000</td><td>1,748</td><td>10,486</td><td>83,884</td></tr><tr><td>TOTAL</td><td>21,688</td><td>10,486</td><td>386,639</td></tr></table>	Year	Ballarat	Nth Queensland	Sydney	1996	5,526	73,776		1997	5,526	73,776		1998	5,470	73,183		1999	3,478	82,020		2000	1,748	10,486	83,884	TOTAL	21,688	10,486	386,639	<p>The General Secretary wrote to the Diocesans of Ballarat, North Queensland and Sydney.</p>
Year	Ballarat	Nth Queensland	Sydney																											
1996	5,526	73,776																												
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79/01	<p>SUMMARY FINANCIAL STATEMENT</p> <p>That the summary financial statement of the General Synod for the years 1997 to 2000 inclusive be received.</p>	<p>No action required</p>																												

REPORT ON ACTION TAKEN ON GENERAL SYNOD (2001)

CANONS AND RULES

(1) *CONSTITUTION AMENDMENTS*

Canons effecting alterations to the Constitution are as follows:

Constitution Alteration (Tribunals) Canon 1998, Canon No. 10	[Date in effect 16 June 2003]
Constitution Alteration (Discipline Clarification) Canon 1998, Canon No.18	[Date in effect 14 April 2003]
Constitution Alteration (Tribunals) Amendment Canon 2001, Canon No. 8	[Date in effect 16 June 2003]
Constitution Alteration (Suspension from Duties) Canon 2001, Canon No.13	[Date in effect 16 June 2003]
Constitution Alteration (Special Tribunal) Canon 2001, Canon No.14	[Date in effect 16 June 2003]

(2) *CANONS AND RULES PASSED BY THE TWELFTH GENERAL SYNOD AND THE DATES UPON WHICH THEY CAME INTO EFFECT*

CANONS	TITLE	DATE IN EFFECT
No. 1, 2001	NSW Provincial Synod Constitution Amendment Ratification Canon 2001	21 July 2001
No. 2, 2001	Alteration of the Constitution of the Province of Queensland Ratification Canon 2001	21 July 2001
No. 3, 2001	General Board of Religious Education (Repeal) Canon 2001	21 July 2001
No. 4, 2001	Chancellors Canon 2001	21 July 2001
No. 5, 2001	Liturgy Publishing Canon 2001	23 July 2001
No. 6, 2001	Canons Amendment (Bishop to the Defence Force) Canon 2001	23 July 2001
No. 7, 2001	Primate Canon (Amendment) Canon 2001	24 July 2001
No. 8, 2001	Constitution Alteration (Tribunals) Amendment Canon 2001	16 June 2003

No. 9, 2001	Anglican Board of Mission – Australia Canon 2001	25 July 2001
No.10. 2001	Holy Communion Canon 2001	25 July 2001
No.11, 2001	Long Service Leave (Amendment) Canon 2001	Not in effect
No.12, 2001	Strategic Issues, Task Forces and Other Bodies Canon Amendment Canon 2001	27 July 2001
No.13, 2001	Constitution Alteration (Suspension from Duties) Canon 2001	16 June 2003
No.14, 2001	Constitution Alteration (Special Tribunal) Canon 2001	16 June 2003
No.15, 2001	Special Tribunal Procedure Amendment and Repeal Canon 2001	16 June 2003
RULES		
Rule No. 1, 2001	A Rule to Amend Rule I – Standing Orders	21 July 2001
Rule No. 2, 2001	XXII – Rule with Respect to Indigenous Members of the House of Bishops	26 July 2001

**(3) *REPORTS FROM DIOCESES OF CANONS PASSED BY THE TWELFTH
GENERAL SYNOD AND CONSIDERED BY THE DIOCESE***

See following 2 page schedule of reports.

(3) REPORTS FROM DIOCESES OF CANONS PASSED BY THE TWELFTH GENERAL SYNOD & CONSIDERED BY THE DIOCESE

Canon No.	Title	Adelaide	Armidale	Ballarat	Bathurst	Bendigo	Brisbane	Bunbury	Canberra & Goulburn	Gippsland	Grafton	Melbourne	Newcastle
10	Holy Communion 2001	Not Presented 25/05/2002	Adopted 28/09/2002	Adopted 17/05/2002	Adopted 14/09/2002	Adopted 16/06/2002	Adopted 23/06/2002	Adopted 13/10/2001	Adopted 14/09/2002	Adopted 24/05/2002	Adopted 16/07/2002	Adopted 9/10/2001	Adopted 9/08/2002
11	Long Service Leave (Amendment) Canon 2001	Non Adopted 25/05/2002	Adopted 31/10/2001	Not Presented 6/06/2002	Adopted 14/09/2002	Rejected 16/06/2002	Adopted 23/06/2002	Adopted 13/10/2001	Adopted 14/09/2002	Adopted 24/05/2002	Adopted 25/05/2002	Adopted 9/10/2001	Adopted 9/08/2002
13	Constitution Alteration (Suspension from Duties) Canon 2001	Assented 25/05/2002	Assented 31/10/2001	Assented 17/05/2002	Assented 15/09/2002	Assented 16/06/2002	Assented 23/06/2002	Assented 13/10/2001	Assented 14/09/2002	Assented 25/05/2002	Assented 24/05/2003	Assented 9/10/2001	Assented 9/08/2002
14	Constitution Alteration (Special Tribunal) Canon 2001	Assented 25/05/2002	Assented 28/09/2002	Assented 17/05/2002	Assented 15/09/2002	Assented 16/06/2002	Assented 23/06/2002	Assented 13/10/2001	Assented 14/09/2002	Assented 25/05/2002	Assented 24/05/2003	Assented 9/10/2001	Assented 9/08/2002
15	Special Tribunal Procedure Amendment and Repeal Canon 2001	Adopted 25/05/2002		Adopted 17/05/2002	Adopted 14/09/2002		Adopted 23/06/2002	Adopted 13/10/2001	Adopted 14/09/2002	Adopted 25/05/2002	Not Presented 25/05/2002	Adopted 9/10/2001	Adopted 9/08/2002
4	Chancellors Canon 2001	Adopted 25/05/2002	Adopted 31/10/2001	Adopted 17/05/2002	Adopted 14/09/2002	Adopted 16/06/2002	Adopted 23/06/2002	Adopted 13/10/2001	Adopted 14/09/2002	Adopted 24/05/2002	Adopted 25/05/2002	Adopted 10/10/2001	Adopted 9/08/2002
6	Canons Amendment (Bishop to the Defence Force) Canon 2001	Adopted 25/05/2002	Adopted 28/09/2002		Adopted 14/09/2002	Adopted 16/06/2002	Adopted 23/06/2002	Adopted 28/09/2002	Adopted 14/09/2002	Adopted 25/05/2002	Adopted 26/05/2002	Adopted 21/11/2002	Adopted 9/08/2002
8	Constitution Alteration (Tribunals) Amendment Canon 2001	Assented 25/05/2002	Assented 28/09/2002	Assented 17/05/2002	Assented 15/09/2002	Assented 16/06/2002	Assented 23/06/2002	Assented 13/10/2001	Assented 14/09/2002	Assented 25/05/2002	Assented 24/05/2003	Assented 9/10/2001	Assented 9/08/2002

(3) REPORTS FROM DIOCESES OF CANONS PASSED cont...

Canon No.	Title	North Queensland	North West Australia	Northern Territory	Perth	Riverina	Rock - hampton	Sydney	Tasmania	The Murray	Wangaratta	Willochra
10	Holy Communion 2001	Adopted 15/07/2002	Adopted 5/10/2002	Adopted 22/06/2002	Adopted 5/11/2001	Adopted 15/06/2002	Adopted 11/05/2002	Not Presented 22/10/2002		Adopted 26/08/2002	Adopted 31/05/2002	Adopted 8/05/2002
11	Long Service Leave (Amendment) Canon 2001	Adopted 13/07/2002	Adopted 5/10/2002	Adopted 22/06/2002	Rejected 5/11/2001	Adopted 15/06/2002	Adopted 11/05/2002	Adopted 22/10/2002	Adopted 18/05/2002	Adopted 26/08/2002	Adopted 31/05/2002	Rejected 8/05/2002
13	Constitution Alteration (Suspension from Duties) Canon 2001	Assented 13/07/2002	Assented 5/10/2002	Assented 22/06/2002	Assented 5/11/2001	Assented 15/06/2002	Assented 11/05/2002	Assented 22/10/2002		Assented 26/08/2002	Assented 31/05/2002	Assented 8/05/2002
14	Constitution Alteration (Special Tribunal) Canon 2001	Assented 13/07/2002	Assented 5/10/2002	Assented 22/06/2002	Assented 5/11/2001	Assented 15/06/2002	Assented 11/05/2002	Assented 22/10/2002		Assented 26/08/2002	Assented 31/05/2002	Assented 8/05/2002
15	Special Tribunal Procedure Amendment and Repeal Canon 2001	Adopted 13/07/2002	Adopted 5/10/2002	Adopted 21/06/2003	Adopted 5/11/2001	Adopted 15/06/2002	Adopted 11/05/2002	Adopted 22/10/2002		Adopted 26/08/2002	Adopted 31/05/2002	Adopted 8/05/2002
4	Chancellors Canon 2001	Adopted 13/07/2002	Adopted 5/10/2002	Adopted 22/06/2002	Adopted 5/11/2001	Adopted 15/06/2002	Adopted 11/05/2002	Adopted 22/10/2002		Adopted 26/08/2002	Adopted 31/05/2002	Adopted 8/05/2002
6	Canons Amendment (Bishop to the Defence Force) Canon 2001	Adopted 13/07/2002	Adopted 5/10/2002	Adopted 22/06/2002	Adopted 19/10/2002	Adopted 15/06/2002			Adopted 24/05/2003	Adopted 26/08/2002	Adopted 25/07/2002	Adopted 3/05/2003
8	Constitution Alteration (Tribunals) Amendment Canon 2001	Assented 13/07/2002	Assented 5/10/2002	Assented 22/06/2002	Assented 5/11/2001	Assented 15/06/2002	Assented 11/05/2002	Assented 22/10/2002		Assented 26/08/2002	Assented 31/05/2002	Assented 8/05/2002

TRUST CORPORATION REPORT

There have been no changes in the membership of the Trust Corporation since the last meeting of the General Synod. The following are members of the Trust Corporation:

the Primate [ex officio], Messrs T Tunbridge, D Marr, A Greenwood and W Anderssen.

The Trust Corporation has passed the following resolutions by correspondence. Under the procedures of the Trust Corporation all these resolutions were passed unanimously. The resolution of 2 May 2001 is included here because it came after the preparation of the report to the 2001 meeting of the General Synod.

2 May 2001	Buy-Back Offer Acceptance Form for the sale in full of General Synod's holding of 214 shares in NRMA Insurance Group Limited
14 March 2002	To execute the trust deeds approved by the Executive of the Standing Committee to bring into effect the Broughton Publishing Trust
25 September 2002	To apply for and hold the one and only ordinary share to be allotted in Broughton Publishing Pty Ltd in accordance with the Liturgy Publishing 2001 Canon
23 October 2002	Telstra Anglican Church Plan
27 August 2003	General Synod Investment Committee to direct the redemption and investment of General Synod funds on the advice of the General Synod Investment advisors.

The Trust Corporation met on two occasions in 2004 [19 February and 29 April]. At the meeting of 29 April it was agreed to execute a Deed of Licence with Broughton Publishing in regard to An Australian Prayer Book.

At both meetings the Trustees reviewed at length the character and status of the Trust Corporation and the responsibilities of the Trustees. In connection with these governance issues the Trustees had before them a report from two of their number and also a report *Taking Responsibility* by Drs Kaye and Harvey. The Trustees resolved in the following terms:

The Trust Corporation has met twice this year to consider their role in relation to the Standing Committee and the General Synod. The Trustees present to the Standing Committee the accompanying report and ask the Standing Committee to note that at their meeting on 29 April 2004 this report was adopted to go to the Standing Committee and that it was further resolved in relation to the report in the following terms.

The Trust Corporation recommends to Standing Committee the preparation of a Bill for a Canon for presentation to the General Synod adopting Suggestion 2 of the report presented to the Trust

Corporation as the most satisfactory and least complicated way to resolve issues concerning the effective operation of the Trust Corporation and Standing Committee.

The Trust Corporation further recommends that the Legal Committee of Standing Committee be requested to liaise with the Trustees on matters of detail in the preparation of the Bill for a Canon, in particular having regard to the recommendations in the paper prepared by Drs Kaye and Harvey.

- 1 *Change the Trust Corporation Canon to have its members appointed on appropriate terms by the Standing Committee.*
- 2 *The members of the Trust Corporation would have strong commercial skills.*
- 3 *Agreement (by the General Synod, perhaps in a Rule) of areas of responsibility of the Trust Corporation. These would include:*
 - *responsibility for the oversight and management of the assets of the General Synod*
 - *all commercial transactions*
 - *the preparation and management of budgets along general policy lines established by the Synod or the Standing Committee.*

A copy of the Trust Corporation's report of 28 April 2004 to Standing Committee of General Synod and the paper *Taking Responsibility* are both included in this book as appendixes 7i and 7ii respectively.

THE APPELLATE TRIBUNAL

No motion has been considered by the Appellate Tribunal since the last Ordinary Session of the General Synod. Bishop A Nichols ceased his membership when he ceased to be a diocesan bishop and the vacancy was filled by postal ballot by the House of Laity by Bishop Roger Herft. Under the terms of the present canon Justices Tadgell and Handley will cease to be members at the beginning of this session of the General Synod. Justice Tadgell has served as President of the Tribunal.

FINANCIAL REPORT OF STANDING COMMITTEE

FOR 2001 – 2003 INCORPORATING THE BUDGET FOR 2005, ASSESSMENTS & FORECASTS FOR 2006 – 2007

A PURPOSE AND CONTENT OF REPORT

This report provides information on financial activities of the General Synod of the Anglican Church of Australia for the years 2001 to 2003. A budget for 2005 is included, along with forecasts for 2006 and 2007, for presentation to the Synod.

The Constitution of the Anglican Church of Australia provides that it shall be a duty of the Standing Committee to apportion among and collect from the dioceses on an equitable basis the necessary working expenses of the Synod and of the Standing Committee and other expenses specifically authorised by the Synod. These expenses and apportionments are dealt with in the Statutory Fund Accounts of the Standing Committee.

As well, voluntary assessments are raised from the dioceses to meet certain national and international expenditure. These disbursements are dealt with in the accounts of the Special Fund of the Standing Committee.

In 1996 the Standing Committee established a Reserve Fund from funds previously derived from Prayer Book publishing royalties. The capital of this fund has grown due to ongoing profits from APBA publishing and, since 2003, commission from Telstra under the Telstra Anglican Plan. Investment income in the Reserve Fund is applied to specific projects as agreed by Standing Committee, in particular, Engaging Australia projects.

As the result of a Canon of the 2001 General Synod, the Broughton Publishing Trust was created in 2002 and the Board of Broughton Publishing Pty Ltd, the trustee, was put in place. In 2003 Broughton Publishing took control of the finances of prayer book publishing from the General Synod Office. The first annual accounts of Broughton Publishing are for the 2003 year and are published as a separate report to General Synod. To ensure comparability with earlier years the accounts of Broughton Publishing have been consolidated into the 2003 Reserve Fund accounts, which in turn, have been aggregated into the overall General Synod accounts.

In 2000 the Standing Committee established an Indigenous Endowment Fund from funds donated by the Diocese of Melbourne. The capital of this fund has been added to annually with investment earnings and further donations. Investment income from this fund was first applied in 2003 to support the work of the National Indigenous Bishop in accordance with a schedule agreed by Standing Committee.

In December 2003, a ministry trust fund held by the Statutory Fund on behalf of the Bishop to the Defence Force was transferred to the control of the Defence Force Board as part of a program to enhance the control of the Board over its own accounting and finances.

The Financial Statements of the Funds are prepared and audited annually. The Financial Statements for the latest year available prior to any Ordinary Session of General Synod are provided to the meeting and statements for other years are

provided to diocesan bishops and secretariats. As well, a financial summary for three years prior is provided to each Ordinary Session of General Synod.

Accordingly there is attached:

- (i) **Annexure 1**, contains the audited aggregated financial statements of the General Synod of the Anglican Church of Australia for the year ending 31 December, 2003, incorporating the Trust Fund, Statutory Fund, Special Fund, Indigenous Endowment Fund and Reserve Fund (including Broughton Publishing) [see Section 5C, pp 15-47]
- (ii) **Annexure 2**, contains explanatory charts and diagrams to accompany the formal financial statement in Annexure 1 [see Section 5D, pp 49-51]
- (iii) **Annexure 3**, contains a summary statement of income and expenditure for the Statutory, Special, Indigenous Endowment and Reserve Funds for the years 2001-2003. [see Section 5E, pp 52-55]
- (iv) **Annexure 4**, comprises budget estimates for the year 2005 and forecasts for the years 2006 and 2007. The Standing Committee believes that the budget estimates should be adopted by General Synod as a basis for subsequent annual assessment on the dioceses. General Synod will be requested to authorise the assessment for 2005 and the two subsequent assessments will be authorised by the Standing Committee [see Section 5F, pp 56-67]
- (v) **Annexure 5**, is a schedule of proposed statutory and special assessments for 2005 [See Section 5G, p 68]
- (vi) **Annexure 6** contains an introduction to the resolutions to be put to the 2004 General Synod [see Section 5H, pp 69-70]

The 2003 Audited Accounts were adopted by the Standing Committee at its meeting on 30 April to 2 May 2004. At the same meeting the 2005 budget and forecasts for 2006 and 2007 were recommended for presentation to the 2004 meeting of General Synod.

This Financial Report is provided to all dioceses and members of General Synod to provide assistance when financial matters are debated at the 2004 Ordinary Session of Session of the Synod.

B THE THREE YEARS 2001-2003

ASSESSMENTS

In the following table the term assessment relates only to the assessments levied upon dioceses and does not bring into account the transfers from the Assessment Equalisation Reserve that were made in 2001 and 2002. Not all Special Fund Assessments levied were paid.

Movements in assessments are summarised below:

YEAR	STATUTORY FUND		SPECIAL FUND	
	ASSESSMENT \$,000	% INCREASE (DECREASE)	ASSESSMENT \$,000	% INCREASE (DECREASE)
2001	692	5.0	367	1.9
2002	758	9.5	378	3.0
2003	804	6.1	399	5.6
2004 (BUDGET)	832	3.5	405	1.5
2005 (BUDGET)	860	3.4	417	3.0

COSTS

Variance in costs arose from the following:

Statutory Fund

- (i) Inflation in costs generally (as measured by the Australian Bureau of Statistics capital city indices for the Consumer Price Index and Average Weekly Earnings).

YEAR	CONSUMER PRICE INDEX (C.P.I.)		AVERAGE WEEKLY EARNINGS (A.W.E.)	
	INDEX	% INCREASE	AMOUNT\$	% INCREASE
2001	135.4	3.1	677.50	4.9
2002	139.5	3.0	704.00	3.9
2003	142.8	2.4	745.80	5.9

- (ii) Task Forces, Working Groups and Commissions (excluding NATSIAC and Defence Force Board).

The direct costs of these have been:

Year	\$	% INCREASE (DECREASE)
2001	34,503	(17.3)
2002	60,736	76.0

2003	52,610	(13.3)
2004 (BUDGET)	56,130	6.7

These costs exclude staff support given by dioceses and the General Synod Office.

Special Fund

Increases in contribution to Anglican Consultative Council [ACC]

YEAR	£UK	% INCREASE/ (DECREASE)	\$A	% INCREASE/ (DECREASE)
2001	64,577	(6.4)	185,000	1.6
2002	67,541	4.6	192,400	4.0
2003	79,325	17.4	198,000	2.9
2004 (BUDGET)	81,200	2.4	203,000	2.5
2005 (BUDGET)	79,306	3.3	208,700	2.8

The Special Fund contributions to the ACC are based on \$A and are not adjusted to take account of variations in the \$A/£UK exchange rate.

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

Remittances to the ACC in £UK are based on the exchange rate in force at the time. The £UK budget for 2005 is based on the expectation that the exchange rate will be lower than in 2004.

C ANNUAL FINANCIAL REPORT TO 31 DECEMBER 2003

**General Synod of the Anglican Church
of Australia**

**Annual Financial Report
31 December 2003**

General Synod of the Anglican Church of Australia

31 December 2003

Standing Committee Members' Report

The members of the Standing Committee of the General Synod of the Anglican Church of Australia ("Standing Committee") present their report together with the financial report of the General Synod of the Anglican Church of Australia ("General Synod") for the year ended 31 December 2003 and the auditors' report thereon.

Standing Committee Members

The Members of the Standing Committee in office at the date of this report are:
The Primate

Archbishop P F Carnley (Archbishop of Perth, Primate) in the Chair

The Metropolitans of the Provinces

Archbishop P J Aspinall (Archbishop of Brisbane)

Archbishop I G C George (Archbishop of Adelaide)

Archbishop P F Jensen (Archbishop of Sydney)

Archbishop P R Watson (Archbishop of Melbourne)

The Chairman of Committees

The Honourable Justice D J Bleby

The Clerical and Lay Secretaries of Synod

The Reverend C Moroney

Mrs A Skamp

The General Secretary

The Revd Dr B N Kaye

Elected by the House of Bishops

Bishop A W Curnow

Bishop P L Freier

Bishop R A Herft

Elected by the House of Clergy

Bishop B G Farran

Bishop R C Forsyth

The Reverend M J Free

Canon K Goldsworthy

The Reverend C R Jones

Dean G R Lawrence

The Reverend J B Minchin

Dean S Ogden

Dean D J L Richardson

Elected by the House of Laity

Mr W G S Anderssen

His Honour Judge G Britton

Ms E Criddle

Mr R C Fordham

Mr B J Norris

Dr M L Porter

Miss M A Rodgers

Mr R Tong
The Honourable Mr Justice P W Young

General Synod of the Anglican Church of Australia**31 December 2003****Standing Committee Members' Report****Principal activities**

The principal activities of the General Synod during the course of the financial year were to carry into effect the decisions of the General Synod and Standing Committee, and to provide services to the Primate and to the organisations which report to General Synod via the Standing Committee. Assessments were levied upon the dioceses under Sections 32(2) and 32(3) of the Constitution.

Result

The surplus for 2003 was \$147,141 (2002: deficit \$82,326), made up as follows:

	2003	2002
	\$	\$
Statutory Fund	7,594	(142,025)
Special Fund	18,924	6,855
Indigenous Endowment Fund	7,295	(3,957)
Reserve Fund	113,328	56,801
Total	<u>147,141</u>	<u>(82,326)</u>

Review of operations**Overall Result**

Operational activities were generally in line with expectations. The most significant financial events in 2003 were the handing over to Broughton Publishing of the responsibility for the Prayer Book in both print and electronic form (previously accounted for in the Reserve Fund), and the adoption of a new investment process and strategy (affecting investments in three Funds). See below in Reserve Fund for the treatment of Broughton Publishing results.

Statutory Fund

Administration expenditure was in line with budget. Increased expenditure by the Working Group on Child Protection was offset by savings in other meeting costs.

Special Fund

In line with past years, Special Fund grants for 2003 were reduced proportionately due to non-payment of assessments by the Diocese of Sydney. Budgeted payments were made to a variety of bodies.

Indigenous Endowment Fund

The fund was initially established from grants made by the Diocese of Melbourne. The \$250,000 capital has been invested in managed fund equity investments and interest-bearing deposits. In the current year a payment of \$11,000 was made out of accumulated earnings to support the Statutory Fund payment assisting the work of the National Indigenous Bishop. Further payments will be made in future years.

General Synod of the Anglican Church of Australia

31 December 2003

Standing Committee Members' Report

Reserve Fund

In line with the Liturgy Publishing Canon 2001, Broughton Publishing Pty Ltd, as trustee for the Broughton Publishing Trust, wholly owned by the Anglican Church of Australia Trust Corporation, was established during 2002 and will report on the results of APBA publishing, both print and electronic, in 2003. The 2003 results of Broughton Publishing Trust (2002: surplus \$6,881) have been consolidated into the Reserve Fund accounts.

State of affairs

In the opinion of the Standing Committee there were no significant changes in the state of affairs of the General Synod that occurred during the financial year under review not otherwise disclosed in this report or the financial report.

Events subsequent to balance date

There has not arisen in the interval between the end of the financial year and the date of this report any item, transaction or event of a material or unusual nature likely, in the opinion of the Standing Committee, to affect significantly the operations of the General Synod, the results of those operations, or the state of affairs of the General Synod in future financial years.

Indemnification and Insurance of Officers

The General Synod has agreed to indemnify various insured persons against all liabilities to another person that may arise from their position with the General Synod.

Since the end of the previous financial year, the General Synod has paid insurance premiums of \$5,419 in respect of the insured persons. The insurance premiums relate to liabilities that may arise from their position, with the exception of conduct involving actual or alleged malpractice of any kind or the rendering of or failure to render, medical services.

The premiums were paid in respect of the following persons: past, present and future Members of the General Synod (including the Standing Committee); Members of the Boards or Officers of any Entity that falls within the ambit of the Definition of the Association of the General Synod Office; Consultants and Advisers of any of the above, whether paid or unpaid; any person who was or is or may hereafter be under a contract of service with any entity that falls within the ambit of the definition of the Association of the General Synod Office, or was or is or may hereafter be paid or unpaid volunteer helper.

Dated at Sydney this day of May 2004

Signed in accordance with a resolution of the Standing Committee:

Archbishop Peter Carnley, Primate
Brian Norris

Members of Standing Committee

General Synod of the Anglican Church of Australia**Aggregated statement of financial performance****For the year ended 31 December 2003**

	Note	2003 \$	2002 \$
Operating revenue			
Statutory Fund	13(ii)	857,003	803,672
Special Fund	14(ii)	399,724	378,612
Indigenous Endowment Fund	15(ii)	15,794	20,514
Reserve Fund	16(ii)	291,745	239,469
Total operating revenue	3	1,564,266	1,442,267
Employee expenses		(397,331)	(402,116)
Depreciation expenses		(13,272)	(20,236)
Primate's expenses		(71,114)	(68,954)
Meetings/conferences		(113,411)	(165,730)
Provisions		(203,950)	(162,731)
Movement in market value of investments		4,147	(138,959)
Grants		(410,394)	(419,262)
Publishing		(88,661)	-
Other expenses		(123,139)	(146,605)
Surplus/(Deficit) for the financial year		147,141	(82,326)
Made up as follows:			
Statutory Fund		7,594	(142,025)
Special Fund		18,924	6,855
Indigenous Endowment Fund		7,295	(3,957)
Reserve Fund		113,328	56,801
Surplus/(Deficit) for the financial year		147,141	(82,326)

The statement of financial performance is to be read in conjunction with the notes to the financial report set out on pages 22 to 44.

General Synod of the Anglican Church of Australia

Aggregated statement of financial position

As at 31 December 2003

	Note	2003 \$	2002 \$
Current assets			
Cash assets	5/7	1,098,915	926,173
Receivables	6	143,740	326,647
Print inventory	16(i)	41,007	41,848
Epray paid in advance	16(i)	80,600	-
Total current assets		<u>1,364,262</u>	<u>1,294,668</u>
Non-current assets			
Investments	7	1,444,875	1,504,802
Property, plant and equipment	8	35,834	41,149
Total non-current assets		<u>1,480,709</u>	<u>1,545,951</u>
Total assets		<u>2,844,971</u>	<u>2,840,619</u>
Current liabilities			
Payables	9	173,735	473,047
Provisions	10	88,344	65,803
Total current liabilities		<u>262,079</u>	<u>538,850</u>
Non-current liabilities			
Loan to Broughton	10	-	151,144
Total non-current liabilities		<u>-</u>	<u>151,144</u>
Total liabilities		<u>262,079</u>	<u>689,994</u>
Net assets		<u>2,582,892</u>	<u>2,150,625</u>
Accumulated funds			
Trust Fund	11(i)	100	100
Statutory Fund	11(ii)	803,138	560,429
Special Fund	11(iii)	52,616	33,692
Indigenous Endowment Fund	11(iv)	276,410	269,115
Reserve Fund	11(v)	1,450,628	1,287,289
Total accumulated funds	18	<u>2,582,892</u>	<u>2,150,625</u>

The statement of financial performance is to be read in conjunction with the notes to the financial report set out on pages 22 to 44.

General Synod of the Anglican Church of Australia**Aggregated statement of cash flows****For the year ended 31 December 2003**

	Note	2003 \$	2002 \$
Cash flows from operating activities			
Cash receipts in the course of operations		1,291,781	1,109,383
Cash payments in the course of operations		(1,280,563)	(1,058,041)
Interest received		33,619	26,916
Net cash provided by operating activities	19	<u>44,837</u>	<u>78,258</u>
Cash flows from investing activities			
Payments for investments		(1,223,769)	(63,349)
Proceeds from disposal of investments		1,168,251	-
Payment for property, plant and equipment		(8,429)	(14,648)
Net cash provided by investing activities		<u>(63,947)</u>	<u>(77,997)</u>
Net increase/(decrease) in cash held		(19,110)	261
Cash at the beginning of the financial year		<u>430,129</u>	<u>429,868</u>
Cash at the end of the financial year	5	<u>411,019</u>	<u>430,129</u>

The statement of financial performance is to be read in conjunction with the notes to the financial report set out on pages 22 to 44.

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

1 Purpose

The financial report reflects the operations of the General Synod which was established by the Constitution of the Anglican Church of Australia. As has been the case in previous years, the accompanying accounts do not include the results or assets or liabilities of any organization established by canon or resolution of General Synod, other than Broughton Publishing which has been consolidated into the Reserve Fund. However, see Note 2 (a) re the application of Accounting Standard AAS 24: Consolidated Accounts

These financial reports aggregate five funds of the General Synod. The reports reflecting the aggregated funds are shown on pages 4 to 19. Additional information regarding the separate funds is shown on pages 20 to 31. The purposes of each of the five funds are set out below:

(i) *Trust Fund*

The Trust Fund was settled to establish the trust upon which the General Synod operates.

(ii) *Statutory Fund*

The Statutory Fund records the necessary working expenses of the Synod and of its Standing Committee and other expenses specially authorised by the Synod and of the statutory assessments levied by the Standing Committee upon the Dioceses on an equitable basis to defray those expenses. (Refer section 32(2) of the Constitution and clause 5(e) of Rule II of the General Synod.)

(iii) *Special Fund*

The Special Fund records other expenses and the special assessment levied by the Standing Committee upon the dioceses on an equitable basis to defray those expenses. (Refer section 32(3) of the Constitution.)

(iv) *Indigenous Endowment Fund*

The Indigenous Endowment Fund accumulates and invests donations given for the provision of ministry to indigenous people and can provide funds to support the work of the National Indigenous Bishop.

(v) *Reserve Fund*

The Reserve Fund accumulates and invests royalties, bequests and other non-assessment income derived by the General Synod and applies investment income over and above that necessary to preserve the real capital value of the fund to specific projects approved by the Standing Committee.

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

2 Statement of significant accounting policies

The significant policies that have been adopted in the preparation of this financial report are:

(a) Basis of preparation

In the opinion of the committee members, the General Synod is not a reporting entity. The financial report of the General Synod has been drawn up as a special purpose financial report for distribution to the Members of General Synod.

The financial report has been prepared on the accrual basis of accounting as defined in AAS 6 Accounting Policies using the historical cost convention and a going concern assumption. Except where stated, the report does not take into account changing money values or current valuations of non-current assets. Except where noted, the accounting policies have been consistently applied.

The financial report has been prepared in accordance with all applicable Accounting Standards in Australia and other mandatory professional reporting requirements (Urgent Issues Group Consensus Views) that have a material effect with the exception of AAS 24: Consolidated financial reports. The accounts presented here do not consolidate all the entities established by General Synod. The application of accounting standard AAS 24: Consolidated Financial Reports is being considered as it applies to entities established by General Synod. The Standing Committee continues to examine the nature of the General Synod as a 'parent entity in an economic entity' and what this means for the presentation of the accounts for the General Synod.

(b) Principles of aggregation

The accounts of the General Synod aggregate the financial reports of the Trust Fund, Statutory Fund, Special Fund, Indigenous Endowment Fund, Reserve Fund, and Broughton Publishing (consolidated into the Reserve Fund).

The balances, and effects of loans between Broughton Publishing and the Reserve Fund have been eliminated. After this elimination the five funds have been aggregated and the effect of transactions among these funds has not been eliminated and is presented in the accounts as Interfund clearances.

(c) Revenue recognition

Assessments

Assessments represent the amount of assessments determined by Standing Committee in accordance with clauses 32(2) and 32(3) of the Constitution.

Other revenue

Other revenue includes gross proceeds from the sale of non-current assets.

(d) Taxation

The General Synod is exempt from income tax under section 50-5 of the Income Tax Assessment Act 1997.

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

(e) Non-current assets

The carrying amounts of all non-current assets are reviewed to determine whether they are in excess of their recoverable amount at balance date. If the carrying amount of a non-current asset exceeds the recoverable amount, the asset is written down to the lower amount. In assessing recoverable amounts the relevant cash flows have not been discounted to their present value.

(f) Receivables

Accounts receivable and assessments due are carried at amounts due. The collectibility of debts is assessed at balance date and specific provision is made for any doubtful accounts.

(g) Investments

Managed Funds

Investments in managed funds are carried at market value at balance date for each individual investment. Distributions are brought to account when declared.

(h) Property, plant and equipment

Acquisition

Items of property, plant and equipment are recorded at cost and depreciated as recorded below.

All items of property, plant and equipment are carried at the lower of cost less accumulated depreciation and recoverable amount.

Depreciation

Items of property, plant and equipment are depreciated over their estimated useful lives ranging from 3 to 10 years. The straight line method of depreciation is used.

Assets are depreciated from the date of acquisition.

(i) Inventories

Inventories in the Reserve Fund are carried at the lower of cost and net realisable value.

(j) Employee entitlements

Wages, salaries, and annual leave

The provision for employees' entitlements to wages, salaries and annual leave represent present obligations resulting from employees' services provided up to balance date.

The provision is calculated using expected future increases in wage and salary rates including related on-costs.

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

Long service leave

The provision for employees' entitlements to long service leave represents the value of the estimated future cash payments to be made resulting from employees' services provided up to balance date.

The provision is calculated using expected future increases in wage and salary rates including related on-costs.

(j) Employee entitlements (continued)

Superannuation fund

Contributions to employee superannuation funds are charged against income as incurred.

(k) Accounts payable

Liabilities are recognised for amounts to be paid in the future for goods or services received. The carrying amount of accounts payable approximates net fair value.

(l) Doubtful debts

The collectibility of outstanding assessments and other debts owing is assessed at year end and specific provision is made for any doubtful accounts.

(m) Provisions

The General Synod has applied AASB 1044 "Provisions, Contingent Liabilities and Contingent Assets". Provisions are now recognised when a present obligation exists to make a future sacrifice as a result of a past transaction or event.

Prior year provisions not satisfying AASB 1044 have been transferred to the reserves.

General Synod of the Anglican Church of Australia**Notes to and forming part of the financial statements****For the year ended 31 December 2003**

	Note	2003 \$	2002 \$
3	Aggregated Operating Revenue		
Assessment revenue		1,202,600	1,136,100
Investment revenue			
Interest		33,619	26,916
Distributions – managed funds		104,642	83,090
Legacy / donation		2,398	8,882
Publishing sales and royalties		94,680	68,313
Trading income (net)		216	(225)
Telstra commissions		105,477	105,271
Other revenue		20,634	13,920
		<u>1,564,266</u>	<u>1,442,267</u>
4	Aggregated Surplus		
Aggregated surplus has been arrived at after charging the following items:			
Depreciation of furniture and equipment and motor vehicles		13,272	20,236
Amounts set aside to provision for			
Employee entitlements		28,618	22,500
Ordinary session of Synod		81,704	75,000
Archbishop of Canterbury visit		-	500

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
5 Aggregated cash assets			
Cash on hand		300	300
Cash at bank		162,517	325,948
Cash on deposit – 24 hour call (Sydney Anglican Deposit Plan)		248,202	103,881
		<u>411,019</u>	<u>430,129</u>
6 Aggregated Receivables			
Current			
Managed fund distributions		-	3,475
Assessments due		-	57,264
Assessment arrears – Special Fund		275,511	183,435
Less: Provision for assessments in arrears – Special Fund			
- Diocese of North Qld*		(10,689)	(10,689)
- Diocese of Sydney*		<u>(264,822)</u>	<u>(172,746)</u>
		<u>-</u>	<u>60,739</u>
Interfund clearing account	9	47,949	143,951
Other receivables		8,038	4,787
Broughton - debtors		40,200	46,671
Prepayments		-	10,780
Loan to Defence Force Board**		-	27,237
National Anglican Conference Reserve ***		-	32,482
Telstra commission		<u>47,553</u>	<u>-</u>
		<u>143,740</u>	<u>326,647</u>

* As the assessments are voluntary and unlikely to be paid, the amounts have been provided for in full. Balance at 31 December 2003 represents 2001, 2002 and 2003 provisions. The 2001 General Synod determined that the arrears at that date of \$418,813 should be written off against the provision as at that date. It is expected a similar resolution will be introduced in the 2004 General Synod.

** Loan to the Defence Force Board to purchase a car for the Bishop that was repaid from the Defence Force Board Ministry Trust Fund during 2003.

*** The surplus remaining after the 2002 Conference is held in the Reserve Fund for use in future conferences.

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

	Note	2003 \$	2002 \$
7 Aggregated investments			
<i>CURRENT</i>			
Deposits – unsecured (Glebe Income Accounts)		687,896	496,045
Non-current			
Shares in managed funds – at market value			
BT Funds		-	488,411
Colonial First State		-	546,108
Merrill Lynch		-	84,999
MLC Australian Trust Property Securities (partially redeemed)		104,361	218,203
Fidelity Perpetual International Equity		59,670	58,888
SCM Optimal Choice		1,247,171	-
Total shares in managed funds – at market value		1,411,202	1,396,609
Deposits – unsecured (Glebe Income Accounts)		33,643	69,163
Ordinary shares (unlisted)		30	30
Loan to Broughton Publishing*		-	39,000
Total non-current investments		1,444,875	1,504,802

* Eliminated on consolidation in 2003.

The policy on valuation of investments is explained in Note 2(g).

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
8 Aggregated property, plant and equipment			
Motor vehicle - at cost		30,292	30,292
Less: Accumulated depreciation		(11,500)	(5,500)
		<u>18,792</u>	<u>24,792</u>
Plant and equipment - at cost		90,856	83,070
Less: Accumulated depreciation		(73,814)	(66,713)
		<u>17,042</u>	<u>16,357</u>
Total property, plant and equipment at net book value		<u>35,834</u>	<u>41,149</u>

Reconciliations

Reconciliations of the carrying amounts for each class of property, plant and equipment are set out below:

Motor vehicles

Carrying amount at beginning of year	24,792	20,333
Additions	-	30,292
Disposals	-	(15,000)
Depreciation	(6,000)	(10,833)
Carrying amount at end of year	<u>18,792</u>	<u>24,792</u>

Plant and equipment

Carrying amount at beginning of year	16,357	25,116
Additions	8,429	644
Disposals	(472)	-
Depreciation	(7,272)	(9,403)
Carrying amount at end of year	<u>17,042</u>	<u>16,357</u>

9. Aggregated creditors

Current

Accounts payable - Interfund clearing	6	47,949	143,951
- Other		33,696	93,141
ACC London (Special Fund)		-	96,925
Defence Force Ministry Trust (Statutory)		-	122,057
Youth Ministry Trust (Statutory Fund)		-	5,609
Broughton prepaid licence fees		28,462	11,364
Broughton licence fees owing		42,478	-
Conference and Ministry accounts		16,050	-
Engaging Australia Projects		<u>5,100</u>	<u>-</u>

173,735

473,047

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
10 Aggregated provisions			
Current			
Employee entitlements		88,344	59,726
Task forces	10(iv)	-	6,077
		<u>88,344</u>	<u>65,803</u>
Non-current			
Archbishop of Canterbury visit	10(i)	-	20,372
Ordinary Session of Synod	10(ii)	-	98,433
Primate election	10(iii)	-	32,339
		<u>-</u>	<u>151,144</u>

10(i) Provision has been made to meet costs (to the extent that they would be otherwise unfunded) of visits to the Australian Church by the Archbishop of Canterbury.

10(ii) It is customary for the General Synod of the Anglican Church of Australia to meet each three years and the provision has been raised to cover the costs of its meetings of the Synod on that basis.

10(iii) The Primate Canon (1985-1992) provides for the election of a Primate by a Board of Electors comprising all Diocesan Bishops and elected members of the House of Clergy and the House of Laity. The provision has been built up to cover the costs of a meeting of the Board of Electors when there is next a vacancy in the office of Primate.

10(iv) The Standing Committee may establish a specific purpose provision to deal with an issue or achieve a specific purpose in any area of the Church's mission. The provision was to cover the costs of Task Forces approved in 1999 and 2001 which had not yet been expended. The amount was written back to revenue in 2003.

10(i)-(iv) In accordance with standard AASB 1044, in 2003 all provisions other than employee entitlements have been transferred to Reserves (see Note 11).

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
11 Aggregated accumulated funds			
(i) Trust Fund			
Trust Fund	12	<u>100</u>	<u>100</u>
(ii) Statutory Fund			
(a) Assessment Equalisation Reserve			
Balance at beginning of year		-	10,000
Less: Transfer to unallocated surplus		-	(10,000)
Balance at end of year		<u>-</u>	<u>-</u>
(b) House Replacement Reserve			
Balance at beginning of year		<u>610,000</u>	<u>610,000</u>
Balance at end of year		<u>610,000</u>	<u>610,000</u>
(c) Unallocated surplus			
Balance at beginning of year		(49,571)	82,454
Add: Operating surplus / (deficit)	13(ii)	7,594	(142,025)
Add: Transfer from Assessment Equalisation Reserve		-	10,000
Balance at end of year		<u>(41,977)</u>	<u>(49,571)</u>
(d) Reserves			
Archbishop of Canterbury visit		20,372	-
Primate elections		32,339	-
General Synod 2004	13 (v)	178,362	-
Accounting Standards Task Force		4,042	-
Total Statutory Fund	13(i)	<u>803,138</u>	<u>560,429</u>

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
11 Aggregated Accumulated Funds (continued)			
(iii) Special Fund			
Balance at beginning of year		33,692	26,837
Operating surplus		18,924	6,855
Total Special Fund	14(i)	<u>52,616</u>	<u>33,692</u>
(iv) Indigenous Endowment Fund			
(a) Capital Fund			
Balance at beginning of year		250,000	250,000
Balance at end of year		<u>250,000</u>	<u>250,000</u>
(b) Unallocated Surplus			
Balance at beginning of year		19,115	23,072
Operating surplus/(deficit)		7,295	(3,957)
Balance at end of year		<u>26,410</u>	<u>19,115</u>
Total Indigenous Endowment Fund	15(i)	<u>276,410</u>	<u>269,115</u>
(v) Reserve Fund			
(a) Capital Fund			
Balance at beginning of year		1,157,453	1,041,340
Transfer from unallocated surplus			
- Non-investment income		-	116,113
Balance at end of year		<u>1,157,453</u>	<u>1,157,453</u>
(b) National Anglican Conference Reserve			
Balance at beginning of year		32,482	44,191
Transfer to unallocated surplus			
- Loss on 2002 Conference		-	(11,709)
Balance at end of year		<u>32,482</u>	<u>32,482</u>

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
11. Aggregated Accumulated Funds (continued)			
(c) Unallocated Surplus			
Balance at beginning of year		97,354	144,957
Operating surplus		113,328	56,801
		<u>210,682</u>	<u>201,758</u>
Transfer to Capital Fund in accordance with Standing Committee policy		-	(116,113)
- non-investment income			
Transfer from National Anglican Conference Reserve		-	11,709
Balance at end of year (available for distribution)		<u>210,682</u>	<u>97,354</u>
(d) Broughton Publishing			-
- Grant from General Synod		50,000	
- Share Capital Broughton Publishing Pty Ltd		1	
- Settlement Broughton Publishing Trust		10	
Total Reserve Fund	16(i)	<u>1,450,628</u>	<u>1,287,289</u>

12 Trust Fund additional information

STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER 2003

Current assets			
Cash		100	100
Total assets		<u>100</u>	<u>100</u>
Net assets		<u>100</u>	<u>100</u>
Accumulated funds			
Trust fund	11(i)	100	100
Total accumulated funds		<u>100</u>	<u>100</u>

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
13 Statutory Fund additional information			
(i) Statement of financial position as at 31 December 2003			
Current assets			
Cash		12,250	268,710
Receivables		51,624	76,656
Deposits unsecured		469,376	287,940
Total current assets		533,250	633,306
Non-current assets			
Investments		410,350	466,732
Property, plant and equipment		35,834	41,149
Total non-current assets		446,184	507,881
Total assets		979,434	1,141,187
Current liabilities			
Creditors and accruals		87,952	363,711
Provisions		88,344	65,803
Total current liabilities		176,296	429,514
Non-current liabilities			
Provisions		-	151,144
Total non-current liabilities		-	151,144
Total liabilities		176,296	580,658
Net assets		803,138	560,529
Accumulated funds			
Reserves			
House Replacement		610,000	610,000
Archbishop of Canterbury visit		20,372	-
Primate Election		32,339	-
General Synod 2004		178,361	-
Accounting Standards Task Force		4,043	-
Unallocated surplus	11(ii)	(41,977)	(49,571)
Total accumulated funds		803,138	560,529

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
13 Statutory Fund additional information (continued)			
(ii) Statement of financial performance			
Income			
Assessments		803,600	758,100
Investment income			
Interest – bank		530	243
Interest – investments		16,122	11,510
Distributions – managed funds		24,759	20,125
Realised gain on investments		4,857	-
Legacy / donation		2,000	-
Other		1,851	13,919
Trading income (net)		216	(225)
Total income		853,935	803,672
Expenditure			
Commissions, Task Forces and Grants	13(iii)	68,790	82,918
Administration costs	13(iv)	550,066	513,517
Ecumenical conversations		2,352	1,356
Executive Committee meetings		5,201	8,713
Standing Committee meetings		42,674	70,390
Standing Committee working groups		30,514	37,003
Primate's expenses and assistance		49,600	53,000
Primate's travel		21,514	15,954
Provisions for future expenditures			
Ordinary Session of Synod	13(v)	81,704	75,000
Archbishop of Canterbury visit		-	500
Movement in market value of investments		(7,925)	87,346
Other		1,851	-
Total expenditure		846,341	945,697
Operating surplus/(deficit)		7,594	(142,025)

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
13	Statutory Fund additional information (continued)		
	(iii) Commissions, Task Forces and Grants		
Church Law Commission		8,802	3,977
Doctrine Commission		3,828	6,973
Liturgy Commission		3,249	4,153
Ministry Commission		2,250	3,903
Public Affairs Commission		3,200	3,781
Ecumenical Relations Commission		768	-
General –Research NARU		10,000	10,000
Grant to Grafton –CCEA		-	2,000
Defence Force Board		7,093	7,185
National Technology Project		-	10,000
NATSIAC/Indigenous Bishop		29,600	30,000
Task Forces Approved			
- Accounting Standards		-	926
		<hr/>	<hr/>
Total expenses		68,790	82,918
		<hr/>	<hr/>

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
13 Statutory Fund additional information (continued)			
(iv) Administration costs			
Administration costs – Personnel			
Salaries and allowances		317,509	289,152
Motor vehicle – depreciation		6,000	10,833
Motor vehicle – running costs		8,826	7,382
Provision - long service leave		10,866	6,700
Provision – annual leave		17,752	-
Superannuation		64,870	83,011
Workers' compensation		6,126	5,038
Staff training		929	715
Total		432,878	402,831
Administration costs – other			
Audit fees		8,547	7,186
Bad debts		1,905	-
Catering/hospitality		3,624	3,497
Conferences		1,702	2,052
Consultants		3,990	470
Depreciation			
Furniture and equipment		7,272	9,404
External research		2,155	-
Insurances – general		5,546	4,674
Legal		5,013	3,061
Media		-	100
Postage and mailing costs		1,375	2,831
Premises expenses		1,282	868
Printing and photocopying		8,649	6,384
Rent		39,095	39,095
Repairs and maintenance			
Furniture and equipment		585	2,092
Staff recruitment costs		-	1,910
Staff travel		6,074	8,249
Stationery		4,626	6,287
Subscriptions, magazines and library		2,825	1,292
Sundry expenses		4,199	1,605
Telephone		8,724	9,633
Total		117,188	110,686
Total administration costs		550,066	513,517

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
13 Statutory Fund additional information			
(v) Utilisation of Provision for Ordinary Session of Synod			
Ordinary Session of Synod			
Provision – General Synod 2004		-	98,433
		<hr/>	<hr/>
<i>RECONCILIATION OF MOVEMENT IN BALANCE</i>			
Opening balance of provision		98,433	32,434
Add: amount allocated during year		81,704	75,035
Add: interest and adjustments		76	-
		<hr/>	<hr/>
		180,213	107,469
Less: amount utilised during year		1,851	9,036
Less: amounts transferred to reserves	11(ii)	178,362	-
		<hr/>	<hr/>
		-	98,433
<i>DETAILS OF AMOUNT UTILISED DURING YEAR</i>			
Synod planning meetings		-	1,120
Postage and couriers		343	-
Printing and photocopying		-	7,916
Travel & accommodation		1,508	-
		<hr/>	<hr/>
		1,851	9,036

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
14 Special Fund additional information			
(i) Statement of financial position as at 31 December 2003			
Current assets			
Cash		50,094	72,538
Prepayments		-	10,780
Receivables		2,492	47,250
Total current assets		52,586	130,568
Total assets		52,586	130,568
Current liabilities			
Creditors		30	96,876
Total current liabilities		30	96,876
Total liabilities		30	96,876
Net assets		52,616	33,692
Accumulated funds	11(iii)	52,616	33,692
(ii) Statement of financial performance			
Income			
Assessments		399,000	378,000
Interest		724	607
Donations		-	5
Total income		399,724	378,612
Expenditure			
Grants allocated			
Anglican Consultative Council		198,000	192,400
Christian Conference of Asia		4,000	3,900
Council of the Church of East Asia		4,000	3,900
Defence Force Board		5,800	5,600
National Council of Churches in Australia		46,200	44,500
NCCA Aboriginal and Islander Commission		7,600	7,400
World Council of Churches - Geneva		14,400	14,000
Total grants		280,000	271,700
Conference costs	14(iii)	8,723	12,826
Provision for non-recovery of assessments	14(iv)	92,077	87,231

Total expenditure	380,800	371,757
Net surplus	<u>18,924</u>	<u>6,855</u>

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
14 Special Fund additional information (continued)			
(iii) Conference costs			
Domestic travel		1,031	2,744
Overseas travel		7,692	10,022
Ecumenical conversations		-	30
Total conference costs		<u>8,723</u>	<u>12,826</u>
(iv) Provision for non-recovery of assessments			
Provision has been made for the following special assessments which were not received during the year.			
Diocese of Sydney		<u>92,077</u>	<u>87,231</u>
15 Indigenous Endowment Fund additional information			
(i) Statement of financial position as at 31 December 2003			
Current assets			
Cash		-	39,874
Accounts receivable		-	3,712
Deposits unsecured		145,858	100,000
		<u>145,858</u>	<u>143,586</u>
Non-current assets			
Investments – at cost		128,030	150,000
Investments – value adjustment		2,522	(24,471)
Investments – at market value		130,552	125,529
Total assets		<u>276,410</u>	<u>269,115</u>
Net assets		<u>276,410</u>	<u>269,115</u>
Accumulated funds	11(iv)	<u>276,410</u>	<u>269,115</u>
(ii) Statement of financial performance			
Investment income			
Interest		6,487	4,562
Managed fund distributions		8,909	7,075
		<u>15,396</u>	<u>11,637</u>
Donations		398	8,877
Total income		<u>15,794</u>	<u>20,514</u>
Movement in market value of investments		2,501	(24,471)
Support for National Indigenous Bishop		<u>(11,000)</u>	<u>-</u>

Net surplus/(deficit)	<u>7,295</u>	<u>(3,957)</u>
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General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	Note	2003 \$	2002 \$
16 Reserve Fund additional information			
(i) Statement of financial position as at 31 December 2003			
Current assets			
Cash at bank Broughton		115,372	-
Deposits unsecured		339,507	157,111
Inter fund clearing		46,999	188,249
Broughton - debtors		40,211	41,848
- stock - APBA		41,007	-
- epray paid in advance		80,600	-
		<u>663,696</u>	<u>387,208</u>
Non-current assets			
Investments – at cost		893,684	900,683
Investments – value adjustment		(23,353)	(27,142)
Investments – at market value		<u>870,331</u>	<u>873,541</u>
Loan to Broughton Publishing Trust**		-	39,000
		<u>870,331</u>	<u>912,541</u>
Total assets		<u>1,534,027</u>	<u>1,299,749</u>
Current liabilities			
Payables		54,936	-
Provisions		-	1,096
Prepaid licence fees		28,463	11,364
Total current liabilities		<u>83,399</u>	<u>12,460</u>
Total liabilities		<u>83,399</u>	<u>12,460</u>
Net Assets		<u>1,450,628</u>	<u>1,287,289</u>
Capital fund	11(v)(a)	1,157,453	1,157,453
National Anglican Conference Reserve *	11(v)(b)	32,482	32,482
Unallocated surplus	11(v)(c)	210,682	97,354
Broughton - capital	11(v)(d)	50,011	-
Total accumulated funds		<u>1,450,628</u>	<u>1,287,289</u>

* The National Anglican Conference Reserve was established from the surplus arising from the initial National Anglican Conference held in Canberra in 1997.

The current balance is after carrying a loss of \$11,709, with a view to providing seeding funds for future national conferences and to underwrite any loss which might be sustained.

** Eliminated on consolidation into the Reserve Fund in 2003.

General Synod of the Anglican Church of Australia
Notes to and forming part of the financial statements
For the year ended 31 December 2003

	2003 \$	2002 \$
16 Reserve Fund additional information (continued)		
(ii) Statement of financial performance		
Income		
Investment income		
Managed fund distributions	63,049	55,890
Interest	9,756	9,994
	<u>72,805</u>	<u>65,884</u>
Gross profit from Broughton Publishing	76,257	47,337
Royalties and licence fees	19,285	20,976
Sundry income	158	-
Repayment of earlier Engaging Australia projects	17,763	-
Telstra commissions and rebates	105,477	105,272
	<u>218,940</u>	<u>173,585</u>
Total income	<u>291,745</u>	<u>239,469</u>
Expenditure		
Publishing expenditure	88,661	-
Engaging Australia projects	41,000	38,377
Telstra Anglican Plan costs	11,766	55,440
Website development	29,545	-
Broughton Publishing Trust - grant	-	50,000
Broughton Publishing Trust – separation costs 2003	4,234	-
Loss on 2002 National Anglican Conference	-	11,709
Movement in market value of investments	3,211	27,142
Total expenditure	<u>178,417</u>	<u>182,668</u>
Net surplus	<u>113,328</u>	<u>56,801</u>

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

17 Related Party Disclosures

Standing Committee Members

The names of each person who held the position of member of the Standing Committee during the financial year are:

The Primate

Archbishop P F Carnley (Archbishop of Perth, Primate) in the Chair

The Metropolitans of the Provinces

Archbishop P Aspinall (Archbishop of Brisbane)

Archbishop I G C George (Archbishop of Adelaide)

Archbishop P F Jensen (Archbishop of Sydney)

Archbishop P R Watson (Archbishop of Melbourne)

The Chairman of Committees

The Honourable Justice D J Bleby

The Clerical and Lay Secretaries of Synod

The Reverend C Moroney

Mrs A Skamp

The General Secretary

The Reverend Dr B N Kaye

Elected by the House of Bishops

Bishop A W Curnow [Appointed 28 June 2003]

Bishop P L Freier [Appointed 1 April 2003]

Bishop R A Herft

Bishop R D Silk [Resigned 14 June 2003]

Elected by the House of Clergy

Bishop A W Curnow [Resigned 27 June 2003]

Bishop B G Farran

Bishop R C Forsyth

The Reverend M Free

The Reverend K Goldsworthy

The Reverend C Jones

Dean G R Lawrence

The Reverend J B Minchin

Dean S Ogden [Appointed 28 June 2003]

Dean D J L Richardson

Elected by the House of Laity

Mr W G S Anderssen

His Honour Judge G Britton

Ms E Criddle

Mr R C Fordham

Mr B J Norris

Dr M L Porter

Miss M A Rodgers

Mr R Tong
The Honourable Mr Justice P W Young

General Synod of the Anglican Church of Australia

Notes to and forming part of the financial statements

For the year ended 31 December 2003

	Note	2003 \$	2002 \$
17	Related Party Disclosures (continued)		
	Transactions with the dioceses		
	Assessments collected from dioceses throughout Australia	1,202,600	1,048,869
18	Accumulated funds		
	Accumulated funds at beginning of year	2,150,625	2,232,951
	Transfer of provisions to reserves	235,115	-
	Broughton capital injection	50,011	-
	Net surplus/(deficit)	147,141	(82,326)
	Accumulated funds at end of year	2,582,892	2,150,625
19	Notes to the statement of cash flows		
	Reconciliation of operating surplus/(deficit) to net cash provided by operating activities		
	Operating surplus/(deficit)	147,141	(82,326)
	Add non-cash items:		
	Depreciation	13,272	20,236
	Gain on disposal of investments	(23,800)	-
	Loss on disposal of fixed assets	472	-
	Movement in market value of investment	12,908	138,959
	Net cash provided by operating activities before change in assets and liabilities	149,993	76,869
	Change in assets and liabilities during the financial year		
	(Increase)/Decrease in inventory	841	9,339
	(Increase)/Decrease in receivables	102,307	(218,737)
	Increase/(Decrease) in trade creditors	(301,666)	163,404
	Increase/(Decrease) in provisions/reserves	93,362	47,383
	Net cash provided by operating activities	44,837	78,258

General Synod of the Anglican Church of Australia

Statement by members of Standing Committee of General Synod

In the opinion of the members of Standing Committee of General Synod of the Anglican Church of Australia:

- (a) the General Synod is not a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 4 to 33, are drawn up in accordance with the basis of accounting described in Note 2(a), so as to present fairly the financial position of the General Synod as at 31 December 2003 and its performance, as represented by the results of its operations and its cash flows for the financial year ended on that date; and
- (c) at the date of this statement, there are reasonable grounds to believe that the General Synod will be able to pay its debts as and when they fall due.

Dated at Sydney this day of May 2004.

Signed in accordance with a resolution at a duly constituted meeting:

Archbishop Peter Carnley, Primate

Brian Norris

Members of Standing Committee

Statement by Business Manager

The accounting records have been properly maintained and in my opinion, the accounts present fairly the operations of the General Synod of the Anglican Church of Australia for the year ended 31 December 2003, and the state of its affairs at that date, and are properly drawn up in accordance with applicable Accounting Standards in Australia and Urgent Issues Group Consensus Views.

Dr Vern Harvey

Dated at Sydney this day of May 2004

General Synod of the Anglican Church of Australia

Statement by Secretary

In my opinion, the accompanying financial report of the General Synod is properly drawn up:

- (a) so as to present fairly the state of affairs of the General Synod as at 31 December 2003 and the results and cash flows of the General Synod for the financial year ended on that date; and
- (b) in accordance with applicable Accounting Standards in Australia and Urgent Issues Group Consensus Views.

Revd Dr Bruce Kaye

Dated at Sydney this day of May 2004.

Statement by Honorary Treasurer

In my opinion, the accompanying financial report of the General Synod is properly drawn up:

- (a) so as to present fairly the state of affairs of the General Synod as at 31 December 2003 and the results and cash flows of the General Synod for the financial year ended on that date; and
- (b) in accordance with applicable Accounting Standards in Australia and Urgent Issues Group Consensus Views.

Adrian Scarra FCA

Dated at Sydney this day of May 2004

Independent audit report to the members of the General Synod of the Anglican Church of Australia (the “General Synod”)

Scope

We have audited the financial report of General Synod for the financial year ended 31 December 2003 being a special purpose financial report consisting of the statement of financial performance, statement of financial position, statement of cash flows and accompanying notes set out on pages 4 to 33. The Standing Committee is responsible for the financial report. The Standing Committee have determined that the accounting policies used and described in Note 2 (a) to the financial statements are appropriate to meet the needs of the members. We have conducted an independent audit of the financial report in order to express an opinion on it to the members of General Synod. No opinion is expressed as to whether the accounting policies used, and described in Note 2 (a), are appropriate to the needs of the members.

The financial report has been prepared for the distribution to members. We disclaim any assumption of responsibility for any reliance on this report, or on the financial report to which it relates, to any person other than the members, or for any purpose other than that for which it was prepared.

Our audit has been conducted in accordance with Australian Auditing Standards. Our procedures included examination, on a test basis, of evidence supporting the amounts and other disclosures in the financial report, and the evaluation of significant accounting estimates. These procedures have been undertaken to form an opinion as to whether, in all material respects, the financial report is presented fairly in accordance with the basis of accounting described in Note 2(a) to the financial statements, so as to present a view which is consistent with our understanding of the General Synod’s financial position and performance, as represented by the results of its operations and its cash flows. These policies do not require the application of all applicable Accounting Standards nor other mandatory professional reporting requirements, in Australia.

The audit opinion expressed in this report has been formed on the above basis.

Audit opinion

In our opinion, the financial report of the General Synod of the Anglican Church of Australia is properly drawn up so as to present fairly the General Synod’s financial position as at 31 December 2003 and its performance for the year ended on that date, in accordance with the basis of accounting described in Note 2(a) to the financial statements.

KPMG

Chartered Accountants

N Cameron Smith

Partner

Sydney,

May 2004

D **SIGNIFICANT VARIATIONS BETWEEN THE 2002 AND 2003 RESULTS** **(All Funds)**

2002 Result **-82,326**

(Not as good in 2003)

Greater costs in 2003 than 2002

Provisions for Leave and Long Service Leave (1)	-21,918	
Support for National Indigenous Bishop	-11,000	
Administration Costs	-14,613	
Website Development (2)	<u>-29,545</u>	-77,076

(Better in 2003)

More income in 2003 than 2002

More Diocesan Assessments (3)	66,500	
Investment Value Adjustments (4)	143,106	
More Investment Revenue	28,255	
Repayment of Unused EA grants	17,763	

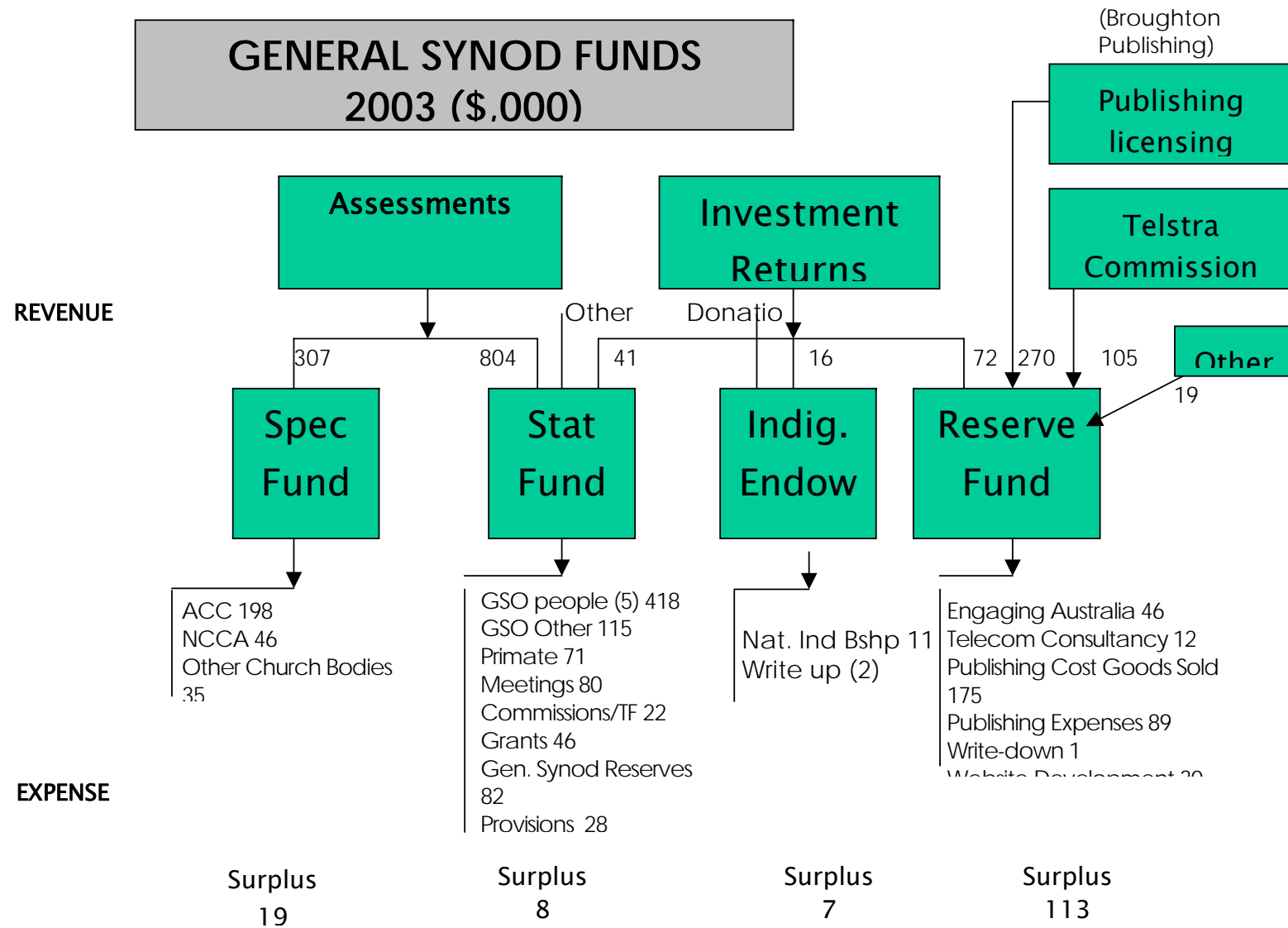
Less Costs in 2003 than 2002

Meetings and Conferences (5)	<u>52,319</u>	307,943
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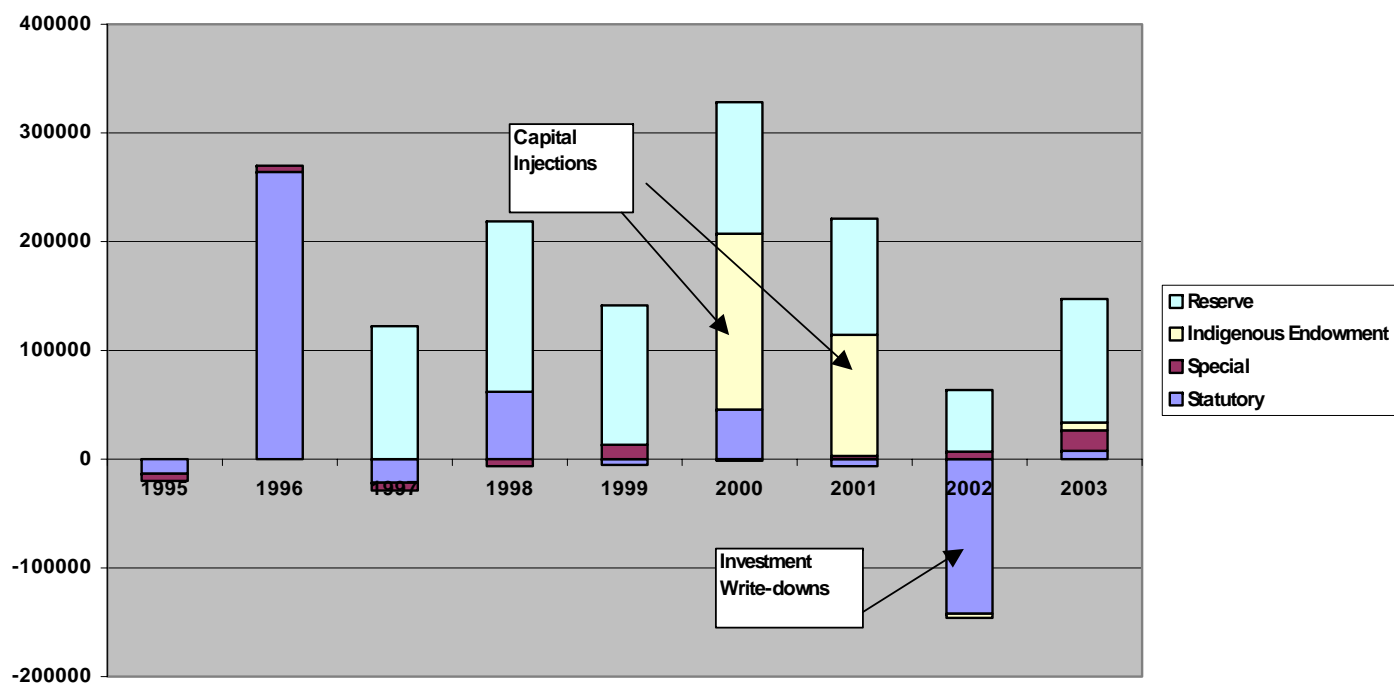
All the other ups and downs	<u>1,400</u>	<u>1,400</u>
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2003 Result		<u>147,141</u>
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- (1) Due to a change in policy to assess at upcoming salary levels rather than past salary levels (and) no General Secretary leave in 2003.
- (2) Result of an agreement with fforesite Computing capped at \$30,000pa
- (3) Combined Statutory and Special Assessment growth of 5.8%
- (4) Movement from a write-down of \$139,000 in 2002 to a write-up of \$4,000 in 2003
- (5) Primarily achieved in meetings of Standing Committee and Overseas conferences



GENERAL SYNOD SURPLUS AND DEFICITS BY FUND 1995-2003



E SUMMARY OF INCOME AND EXPENDITURE 2001-2003**STATUTORY FUND**

	2001 \$	2002 \$	2003 \$
INCOME			
Assessments from Dioceses	692,000	758,100	803,600
<i>% Increase(Decrease)</i>	<i>6.1</i>	<i>9.6</i>	<i>6.0</i>
Interest	22,668	11,753	16,652
Managed Fund Distributions	20,175	20,125	24,759
Other	14,269	13,694	2,216
TOTAL INCOME	749,112	803,672	847,227
EXPENDITURE			
Primate's Travel	8,341	15,954	21,514
Primate's Assistance	51,000	53,000	49,600
Provisions:			
Ordinary Synod	74,000	75,000	81,704
Visit of Abp Canterbury	500	500	
Committee meetings	41,498	80,459	50,227
Task Forces/Working Groups	24,089	37,929	30,515
Commissions/Grants	80,914	81,992	70,944
Administration Costs	475,142	513,516	546,359
TOTAL EXPENDITURE	755,484	858,350	850,863
<i>% Increase/(Decrease)</i>	<i>6.7</i>	<i>13.6</i>	<i>-0.8</i>
Surplus/Deficit pre investment adj.	-6,372	-54,678	-3,636
Managed Funds write downs/ups	0	-87,346	11,230
NET SURPLUS/(DEFICIT)	-6,372	-142,024	7,594

E SUMMARY OF INCOME AND EXPENDITURE 2001 – 2003
SPECIAL FUND

	2001 \$	2002 \$	2003 \$
INCOME			
Assessments Due	367,000	378,000	399,000
less			
Provision for Non-Recoverable Assessments	96,204	87,231	92,077
Assessments Received	270,796	290,769	306,923
<i>% Increase</i>	2.6	7.4	5.6
Donations/Legacies/Other	3,563	5	
Interest	611	607	724
TOTAL INCOME	274,970	291,381	307,647
EXPENDITURE			
Grants:			
Anglican Consultative Council	185,000	192,400	198,000
Council of the Church of East Asia	3900	3900	4000
National Council of Churches in Australia	43,500	44,500	46,200
Aboriginal and Islander Commission	7,200	7,400	7600
Christian Conference in Asia	3,900	3,900	4,000
World Council of Churches	13,700	14,000	14,400
Defence Force Board	5,500	5,600	5,800
Total Grants	262,700	271,700	280,000
Conference Costs	9,419	12,826	8,724
TOTAL EXPENDITURE	272,119	284,526	288,724
<i>% Increase</i>	0.7	4.6	1.5
NET SURPLUS/(DEFICIT)	2,851	6,855	18,923

E SUMMARY OF INCOME AND EXPENDITURE 2001 – 2003

INDIGENOUS ENDOWMENT FUND

	2001 \$	2002 \$	2003 \$
INCOME			
Grants Received	100,000		
Investment Income			
Interest	3706	4,562	6,487
Managed Fund distributions	7800	7,075	8,909
Donations/Legacies/Other		8,877	398
TOTAL INCOME	111,506	20,514	15,794
EXPENDITURE			
Contribution to National Indigenous Bishop			11,000
Write-up of Managed Funds		24,471	-2,501
TOTAL EXPENDITURE	0	24,471	8,499
NET SURPLUS/DEFICIT	111,506	-3,957	7,295

E SUMMARY OF INCOME AND EXPENDITURE 2001 – 2003

RESERVE FUND

	2001 \$	2002 \$	2003 \$
INCOME			
Investment Income			
Interest	6,432	9,994	9,756
Managed Fund Distributions	52,525	55,890	63,094
Total Investment Income	58,957	65,884	72,805
Gross Profit from Publishing/Broughton	53,560	47,337	76,257.0
Royalties and Licence Fees	21,982	20,976	19,285
Donations/Legacies			158
Repayment earlier Engaging Australia projects			17,763
Commission Telstra Anglican Plan		105,272	105,477
TOTAL INCOME	134,499	239,469	291,745
<i>% Increase</i>	-8.5	78.0	21.8
EXPENDITURE			
Grants to Engaging Australia Projects	27,700	38,377	41,000
Telecoms Consultancy/costs		55,440	11,766
Grant Broughton Publishing		50,000	
Loss 2002 National Anglican Conference		11,709	
Write-down/up Managed Funds		27,142	3,211
Publishing Expenditure			88,661
Website Development			29,545
Broughton Publishing separation costs			4,234
TOTAL EXPENDITURE	27,700	182,668	178,417
<i>% Increase</i>	-27.1	559.5	-2.3
NET SURPLUS/(DEFICIT)	106,799	56,801	113,328

F THE BUDGET FOR 2005 AND PROJECTIONS FOR 2006 AND 2007

Inflation

The budget assumes low to moderate inflation over the three years.

However, as General Synod approves only the 2005 budget the projections for 2006 and 2007 can be amended according to any significant variation in inflation estimates before they are considered by the Standing Committee in subsequent years.

Provision for the costs of ordinary sessions of Synod.

These costs are specifically covered by Section 32(2)(b) of the Constitution. There is a resolution of Synod that we set aside monies each year towards the cost of future Synods rather than burden the Synod year with all the costs. The annual provision before interest has been set at \$82,000 to \$85,500 per year.

Meetings of the Standing Committee and of its Executive Committee.

These costs are provided for by Section 32(2)(c) of the Constitution. The delegation of powers and duties to the Executive Committee are pursuant to Clause 6(b) of Rule II. For funding, this committee is regarded as an extension of the Standing Committee.

Board of Electors of Primate

Monies set aside in previous years have established a reserve sufficient to meet the costs likely to occur in 2005. It will then become necessary to consider rebuilding the reserve for future needs.

Task Forces and Working Groups

Task Forces approved by Standing Committee receive funding that, where possible, is carried forward to following years until completion of the project. Standing Committee Working Groups are ad hoc groups appointed directly by resolutions of General Synod or Standing Committee. The costs of these various bodies are dealt with under Section 32(2)(c) of the Constitution.

Appellate and Special Tribunals

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

Primate's Travel

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

Primate's Assistance and the Secretariat

The General Synod Office in Sydney undertakes the role of the Registry of the Primate and handles all administration connected with Synod sessions, meetings of the Standing Committee and of Task Forces, Working Groups and Commissions appointed by Synod. To carry out these activities

Standing Committee now has an Office comprising a General Secretary and four other full-time staff employed on secretarial, administrative and research functions. Professional assistance is provided by a part-time Archivist. Financial assistance is provided to the Primate to be used at his discretion. Currently this is applied to the support on a part-time basis of an Assistant Bishop and a Communications Director, both resident in Perth. The General Secretary is also Registrar of the Appellate Tribunal.

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

Overseas currency realignments

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

Overall assumptions

Both the Statutory Fund and Special Fund budgets make provision for continuing the existing activities of General Synod and the functions of its Working Groups and Task Forces. It is expected that any significant new initiatives not included in the accompanying budgets will be agreed by General Synod only after consideration of the relevant cost implications. Formal adoption of the 2005 budget will be left to the end of the 2004 Synod session to cater for the introduction of any such initiatives. It is assumed that if a significant new initiative is required between ordinary sessions of Synod, the Synod would be convened. By resolution of the 1989 ordinary session, Synod must authorise the levying of the possible costs of such a session as a budget supplement, to be drawn upon only if needed.

F STATUTORY FUND
– 2005 BUDGET AND FORECASTS FOR 2006 AND 2007

SUMMARY

	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
Income							
Assessments - Contribution from Dioceses	692,000	758,100	803,600	831,816	860,098	899,000	930,300
Interest	22,668	11,753	16,652	18,100	15,100	16,000	17,000
Managed Fund Distributions	20,175	20,125	24,759	22,000	35,000	33,000	33,000
Donations	6,718		2,000				
Sale of Publications	1,800	-225	216	500	500		
Other Income including Recoveries	5,751	13,919				1,000	1,000
TOTAL INCOME	749,112	803,672	847,227	872,416	910,698	949,000	981,300
Expenditure							
Primaatial	59,841	69,454	71,114	63,300	67,900	67,000	67,000
Meetings	41,498	80,459	50,227	54,000	60,100	64,700	69,900
Working Groups & Task Forces	24,089	37,929	30,515	25,500	30,000	30,000	30,000
Provision - Ord Session of Synod	74,000	75,000	81,704	80,000	82,000	86,000	86,000
Commissions & Grants (Page 4)	80,914	81,992	70,944	81,830	97,300	101,200	102,080
Administration Costs (Pages 5 & 6)	475,142	513,516	546,360	573,056	581,980	598,791	621,958
TOTAL EXPENDITURE	755,484	858,350	850,864	877,686	919,280	947,691	976,938
Surplus/(Deficit) pre investment adj.		-54,678	-3,637				
Managed Funds Write-downs/ups		-87,346	11,230				
Net Surplus / (Deficit) - see Note 1	-6,372	-142,024	7,593	-5,270	-8,582	1,309	4,362
Transfer to House Replacement Reserve from Surplus (to be made as considered appropriate) - see Note 2	50,000						

STATUTORY FUND - 2005 BUDGET AND FORECASTS FOR 2006 AND 2007

Note 1. Since the investment write-downs in 2002 the only reserves in the Statutory Fund are the House Replacement Fund. Any deficit in a year post 2002 reduces the House Replacement Fund.

Note 2. The last transfer into the House Replacement Fund took place in 2001.

F STATUTORY FUND
– 2005 BUDGET AND FORECASTS FOR 2006 AND 2007

INCOME

Item	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
Assessments -	692,000	758,100	803,600	831,816	860,098	899,000	930,300
Contribution from Dioceses - see Note 1		1.096	1.060	1.035	1.034	1.045	1.035
Transfer from Assessment Equalisation Reserve	20,000	10,000					
Total Assessment	712,000	768,101	803,601	831,817	860,099	899,001	930,301
Interest	22,668	11,753	16,652	18,100	15,100	16,000	17,000
Managed Fund Distributions - see Note 2	20,175	20,125	24,759	22,000	35,000	33,000	33,000
Donations	6,718		2,000				
Sale of General Synod Publications	1,800	-225	216	500	500		
Recovery of Unused Task Force Provisions	3,392	13,919					
Other Income	2,359					1,000	1,000
TOTAL	769,112	813,673	847,228	872,417	910,699	949,001	981,301
		1.058	1.041	1.03	1.044	1.037	1.039

Note 1 Since 2002 assessments have increased in line with inflation.

Note 2 The investments in managed funds are held in support of the House Replacement Fund. If the Fund is used as part of the package for the new General Secretary these distributions will cease. However, as the current General Secretary receives a housing allowance we would expect the salary line to reduce.

F STATUTORY FUND**– 2005 BUDGET AND FORECASTS FOR 2006 AND 2007****EXPENDITURE**

Item	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
Primate's Expenses & Assistance	51,000	53,000	49,600	49,000	53,000	53,000	53,000
Primate's Travel - see Note 1	8,341	15,954	21,514	13,800	14,400	14,000	14,000
Provision - Archbishop of Canterbury Visit	500	500		500	500		
Sub total - Primate's	59,841	69,454	71,114	63,300	67,900	67,000	67,000
Ecumenical Conversations (UCA/Lutheran)	2,421	1,356	2,352	2,500	3,100	2,500	2,500
Standing Committee Meetings - see Note 2	32,869	70,390	42,674	45,000	50,000	55,000	60,000
Executive Committee Meetings	6,208	8,713	5,201	6,500	7,000	7,200	7,400
Sub total - Meetings	41,498	80,459	50,227	54,000	60,100	64,700	69,900
<i>Task Force & Working Groups</i>	24,089	37,929	30,515	25,500	30,000	30,000	30,000
Provision - Ordinary Session of Synod - see Note 3	74,000	75,000	81,704	80,000	82,000	85,000	85,000
Provision - Board of Electors of Primate						1,000	1,000
Sub total - Provisions	74,000	75,000	81,704	80,000	82,000	86,000	86,000
Commissions and Grants (see page 4)	80,914	59,185	70,944	81,830	97,300	101,200	102,080
Administration Costs (see pages 5 & 6)	475,142	513,516	546,360	573,056	581,980	598,791	621,958
TOTAL	755,484	835,543	850,864	877,686	919,280	947,691	976,938
		1.146	1.018	1.032	1.045	1.03	1.031

Note 1 Travel by a Primate is very dependent on the Primate's location and work style.
This information will not be available until sometime in 2005.

Note 2 It is assumed there will be two Standing Committee meetings in each year. There were three meetings in 2002.

Note 3 The amount put aside each year out of assessments for the 2007 General Synod will depend to some extent on the cost experience of 2004.

F STATUTORY FUND
– 2005 BUDGET AND FORECASTS FOR 2006 AND 2007

Task Forces, Working Groups, Commissions and Grants

Item	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
New Task Forces - see Note 1				10,000			
Constitution Review Task Force				-			
Working Groups							
Sexual Abuse			3293	-			
National Protocols			743	5,000			
Child Protection			16704	4,000			
Engaging Australia			3576	-			
Audit Committee			466	1,500			
Women Bishops			4205	4,000			
Refugees			1215				
Diocesan Financial Advisory			313	1,000			
Task Forces and Working Groups – see Note 2	24,089	37,929	30,515	25,500	30,000	30,000	30,000
Church Law Commission	2,469	3,997	8,801	3,900	2,500	2,500	2,500
Doctrine Commission	4,738	6,973	3,827	5,400	5,000	5,000	5,000
Ecumenical Relations Commission			769	4,000	2,000	2,000	2,000
Liturgy Commission	6,028	4,153	3,249	5,500	8,500	6,000	6,000
Ministry Commission	4,268	3,903	2,250	4,830	4,500	4,500	4,500
Public Affairs Commission		3,781	3,199	7,000	8,000	8,000	8,000
Provision - Further Commission References							
Total Commissions – see Note 3	17,503	22,807	22,095	30,630	30,500	28000	28000
Defence Force Board	9,429	7,185	7,094	5,000	8,000	8,000	8,000
NATSIA C	20,000	20,000	19,600	21,200	21,800	22,700	23,580
Indigenous Bishops - see Note 4		10,000	10,000	20,000	32,000	37,500	37,500
External Research (NARU)	8,831	10,000	10,000	5,000			
National Technology - Website Portal	25,151	10,000	2,155				
National Directory of Lic Clergy							
- see Note 5					5,000	5000	5000
CCEA Grant		2,000					
Total Grants	63,411	59,185	48,849	51,200	66,800	73,200	74,080
Total Commissions and Grants	80,914	81,992	70,944	81,830	97,300	101,200	102,080
		1.013	0.865	1.153	1.189	1.040	1.009

Note 1 An allowance was made when the budget was set in March 2003 for possible new Task Forces arising from the General Synod 2004. To this time (April 2004) \$2,500 has been used in necessary budget adjustments.

Note 2 The experience of 2002 and 2003 illustrates the variability in budgeting for Working Groups which are responding to immediate needs. No attempt has been made to budget for individual Working Groups in 2005 onwards.

Note 3 Allowances for individual Commissions may also need adjusting in the light of their plans when laid down.

Note 4 The Standing Committee in March 03 approved the schedule set out in the table for support of Indigenous Bishops from the Statutory Fund. In addition, there will be further support from the earnings in the Indigenous Endowment Fund as shown in that budget.

Note 5 The allowance for the maintenance of a Directory of Licenced Clergy is an estimate only and needs confirming once the role of the Directory in Child Protection processes is clarified.

Administration Costs – Personnel

Item	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
Salaries & Allowances	259,382	273,352	317,509	323,955	310,279	326,690	343,757
Superannuation	84,892	83,011	64,870	72,450	100,000	100,000	100,000
Sub Total - see Note 1	344,274	356,363	382,379	396,405	410,279	426,690	443,757
		1.035	1.073	1.037	1.035	1.04	1.04
Motor Vehicle - Depreciation - see Note 2	4,536	10,833	6,000	6,000	9,000	6,000	6,000
Motor Vehicle - Running Cost	8,375	7,382	8,826	9,250	10,500	9,000	9,000
Long Service Leave Provision	3,205	6,700	10,866	4,200	4,300	4,500	4,500
Workers' Compensation Annual Leave Provision	4,754	5,038	6,126	6,000	6,250	6,500	6,500
		15,800	17,752				
Total	365,144	402,117	431,950	421,856	440,330	452,691	469,758
		1.101	1.074	0.977	1.044	1.028	1.038
Excl provisions		1.049	1.062	1.036	1.044	1.028	1.038

Note 1 It is not possible to estimate the individual split between salary and superannuation (including voluntary payments). However, the total expense is estimated to increase in line with inflation.

Note 2 Additional allowance has been made for a changeover period between the incoming and outgoing General Secretary. As the outgoing General Secretary will be using leave provisions there is no doubling up in salary expense.

F STATUTORY FUND
– 2005 BUDGET AND FORECASTS FOR 2006 AND 2007

Administration Costs – Other

Item	2001 Actual	2002 Actual	2003 Actual	2004 Budget	2005 Budget	2006 Forecast	2007 Forecast
Office Rent	52,996	54,582	54,783	59,500	59,500	62,500	65,600
Office Rent Subsidy from Sydney Diocese	-15,487	-15,487	-15,688				
Net Rent - see Note 1	37,509	39,095	39,095	59,500	59,500	62,500	65,600
Audit Fees - see Note 2	6,924	7,186	8,547	9,000	9,500	12,000	14,000
Hospitality	3,713	3,497	3,624	3,800	4,000	4,000	4,000
Conferences - Staff Attendance	1,990	2,052	1,703	2,200	2,500	2,500	2,600
Consultants' Fees		470	3,990	2,000	2,000	2,000	2,000
Depreciation - Furniture & Equipment	9,980	9,403	7,272	10,000	8,000	7,000	7,000
Insurances - General	4,617	4,674	5,546	12,000	9,000	9,000	9,000
Legal Expenses	3,696	3,061	5,013	3,000	3,000	3,000	3,000
Media Liaison		100					
Postage & Mailing Costs	2,677	2,830	1,375	3,500	3,700	3,000	3,500
Printing & Photocopying	5,619	6,384	8,650	10,000	9,000	9,000	9,300
Premises Expenses	1,149	867	1,282	1,000	1,500	1,500	1,500
R & M - Furniture/Equipment	1,657	2,092	584	2,700	2,000	2,000	2,000
Staff Recruitment & Training	8,135	2,625	929	9,000	3,400	3,000	3,000
Staff Travel	4,908	8,249	6,074	6,000	7,500	7,000	7,500
Stationery	5,057	6,287	4,626	4,500	4,500	4,600	4,700
Subscriptions, Magazines, Library	1,905	1,292	2,825	2,000	2,000	2,500	2,000
Sundry Expenses	2,252	1,605	2,192	2,000	2,050	2,000	2,000
Telephone	8,210	9,633	8,723	8,500	8,500	9,000	9,000
Contingency/Bad Debts		-2	2,360	500		500	500
Total Administration – Other	109,998	111,400	114,410	151,200	141,650	146,100	152,200
		1.013	1.027	1.322	0.937	1.031	1.042
Total Administration – Other (excluding rent)	72,489	72,305	75,315	91,700	82,150	83,600	86,600
		0.997	1.042	1.218	0.896	1.018	1.036

Note 1 The Office Rental in St Andrews House Sydney is subsidised with a below commercial rent plus a subsidy from Sydney Diocese. There is no agreement for the continuance of this arrangement although there has been no change since 2002. Prudently the budgets are set allowing some change going forward.

Note 2 As the General Synod accounts become more complex it is expected audit costs will rise.

F SPECIAL FUND – INCOME AND EXPENDITURE

	2003	2004	2005	%	2006	2007
	Actual	Budget	Budget	inc	Forecast	Forecast
INCOME						
Assessments Due - see Note 1	399,000	405,500	417,000	2.84	429,500	442,500
Less - Provision for Unpaid Ass.	92,077	95,000	98,200	3.37	101,100	104,100
Assessments - Expected	306,923	310,500	318,800	2.67	328,400	338,400
Interest	724	800	800	0.00	700	721
TOTAL INCOME	307,647	311,300	319,600	2.67	329,100	339,121
EXPENDITURE						
INTER- ANGLICAN GRANTS						
Anglican Consultative Council						
- see Note 2	198,000	203,000	208,700	2.81	215,000	221,500
Council of the Church of E Asia	4,000	4,100	4,250	3.66	4,400	4,550
Sub-total	202,000	207,100	212,950	2.82	219,400	226,050
ECUMENICAL GRANTS						
Nat. Council of Churches Aust.	46,200	47,300	48,700	2.96	50,200	51,800
NCC- Abor. Aff.	7,600	7,800	8,000	2.56	8,240	8,500
Christian Conference of Asia	4,000	4,100	4,250	3.66	4,400	4,600
World Council of Churches - see Note 3	14,400	14,800	15,200	2.70	15,700	16,200
Sub-total	72,200	74,000	76,150	2.91	78,540	81,100
GRANTS TO SYNOD BODIES						
Defence Force Board	5,800	8,000	7,000	-12.50	7,000	7,000
CONFERENCES						
Overseas Conferences - see Note 4	7,692	10,300	11,500	11.65	10,000	10,300
Domestic Conferences	1,032	5,000	4,000	-20.00	4,000	4,000
Sub-total	8,724	15,300	15,500	1.31	14,000	14,300
Contingencies	0	7,000	7,000	0.00	7,000	7,000
TOTAL EXPENDITURE	288,724	311,400	318,600	-5.00	325,940	335,450
Net Surplus / (Deficit)	18,923	-100	1,000	8.00	3,160	3,671
Accumulated Funds see Note 5	52,615	52,515	53,515		56,675	60,346

Note 1 Assumed 3%pa increase

Note 2 Budgeting continues to be made assuming inflation increases on a 1989 base, with the payments in A\$. Since 1996 A\$ payments have increased steadily but the ACC receipts in £UK have not increased due to the decline in value of the A\$.

Note 3 WCC has proposed a new method of calculating membership fees and representation which would increase costs over fifteenfold. ACA has responded with a proposal to continue as in the past. At April 2004 the matter is unresolved. See also notes 4 and 5.

Note 4 The forecasts for 2006 and 2007 assume a continuation of past trends. However, 2006 includes the WCC Ninth Assembly. Representation to the Assembly will depend on resolution of the issue in Note 3 above. The costs, whatever they are, will come out of accumulated funds.

Note 5 Funds have accumulated over time as a result of expenditures being below assessments. Lumpy occasional costs, such as the WCC Ninth Assembly, can be met from such funds without increasing the annual assessment disproportionately.

F INDIGENOUS ENDOWMENT INCOME AND EXPENDITURE [See Note 1]

Item	2003 Actual	2004 Budget	2005 Budget	% var	2006 Forecast	2007 Forecast
INCOME						
Investment Income						
Interest	6,487	7,000	7,000	0.0	7,000	7,000
Managed Fund Distributions - see Note 2	8,909	9,000	9,500	5.6	10,000	10,500
Total Investment Income	15,396	16,000	16,500	3.1	17,000	17,500
Movement in market value of investments - see Note 2	2,501	1,000	1,000	0.0	1,000	1,000
Donations	398	1,000	1,000	0.0	1,000	1,000
Total Income	18,295	18,000	18,500	2.8	19,000	19,500
EXPENDITURE						
Support for National Indigenous Bishop - see Note 3	11,000	15,000	17,000	13.3	11,500	11,500
Total Expenditure	11,000	15,000	17,000	13.3	11,500	11,500
Surplus	7,295	3,000	1,500	-50.0	7,500	8,000
Accumulated Funds 1 January	269,115	276,410	279,410		280,910	288,410
Investment Return %	6.65	6.15	6.26		6.41	6.41

Note 1 The Indigenous Endowment Fund was established in 2000 following a grant of \$150,000 from the Diocese of Melbourne in 1999.

Note 2 The indigenous Endowment investments were reinvested along with other General Synod funds in 2003. Future investment returns are difficult to predict.

Note 3 At the March 2003 Standing Committee approval was given to funding support to the Diocese of North Queensland for the work of the Aboriginal Bishop drawing upon the Indigenous Endowment Fund as shown above, supplemented by grants from the Statutory Fund of \$21,000 (2004), \$32,000 (2005), and \$37,500 (2006 and

2007). This increased support from General Synod is accompanied by the progressive withdrawal of support by ABM.

F RESERVE FUND – INCOME AND EXPENDITURE**Consolidating Broughton Publishing from 2003 onwards – see Note 1**

Item	2003 Actual	2004 Budget	2005 Budget	% var	2006 Forecast	2007 Forecast
INCOME						
Investment Income						
Interest	63,049	50,000	15,000		10,000	10,000
Managed Fund Distributions - see Note 2	9,756	26,000	65,000		75,000	80,000
Total Investment Income	72,805	76,000	80,000	5.3	85,000	90,000
Gross profit from Broughton Publishing - see Note 3	76,257	113,000	122,000	8.0	130,000	140,000
Royalties & Licence Fees - see Note 3	19,285	14,000	13,000	-7.1	11,000	7,000
Sundry Income	158					
Repayment of earlier Engaging Australia projects	17,763					
Telstra Commission and rebates - see Note 4	105,477	100,000	100,000	0.0	100,000	100,000
Total Income	291,745	303,000	315,000	4.0	326,000	337,000
EXPENDITURE						
Publishing Expenditure (incl. Distribution Commission) - see Note 3	88,661	101,000	105,000	4.0	107,000	110,000
Engaging Australia projects - see Note 5	41,000	33,000				
Telstra Anglican Plan Costs - see Note 4	11,766	15,000	15,000	0.0	15,000	15,000
Website Development - see Note 6	29,545	30,000	20,000	-33.3	20,000	20,000
Broughton Publishing separation costs	4,234					
Movement in market value of investments	3,211					
Total Expenditure	178,417	179,000	140,000	-21.8	142,000	145,000
Gross surplus	113,328	124,000	175,000	41.1	184,000	192,000
TRANSFERS						
Transfers to Capital Fund - Non-investment earnings - see Note 7	71,205	81,000	95,000		99,000	102,000
Transfer to Capital Fund - Inflation adjust - see Note 8	34,724	37,901	39,038		40,210	41,416
TOTAL TRANSFERS	105,929	118,901	134,038		139,210	143,416
AVAILABLE FOR DISTRIBUTION (Engaging Australia)	7,399	5,099	40,962 in 2007		44,790 in 2008	48,584 in 2009
Capital Fund \$m	1,157,453	1,263,382	1,301,283	1,340,322	1,340,322	1,380,531

Investments \$m	1,210,000	1,323,328	1,447,328	1,622,328	1,622,369	1,806,369
Investment Return %	0.06	0.06	0.06		0.05	0.05
Inflation %	0.03	0.03	0.03		0.03	0.03

- Note 1 From 1998 to 2003 publishing of APBA was under the control of Standing Committee and accounted for in the Reserve Fund. During 2003 Broughton Publishing took control of APBA publishing. However, it has been decided to consolidate the accounts of Broughton Publishing into the Reserve Fund accounts at year end.
- Note 2 The composition of the investments in the Reserve Fund was changed in 2003 and in future years returns will come more from distributions than interest.
- Note 3 The operations of Broughton Publishing are contained in the Gross Profit from publishing (calculated net of commissions to the distributor, John Garratt and cost of goods sold); income from Royalties and Licence Fees (which declines over time as epray sales replace hard copy APBA); and Publishing Expenditure. Expenditure includes all costs of operating Broughton Publishing including commission costs to John Garratt Publishing.
- Note 4 Since 2002, the Telstra Anglican Plan delivers varying discounts to Anglican entities using Telstra. In addition, it provides a commission to the General Synod which is accounted for in the Reserve Fund. The commission received is related to usage by Anglican entities across a range of products. It is anticipated the absolute level of commission could fall as larger discounts are offered to Telstra users as they increase their usage into larger discount brackets. The Telstra Anglican Plan is growing more complex and will require regular expenditure for its maintenance in future years. An allowance is made for this but the amounts could be higher or lower.
- Note 5 Engaging Australia projects are decided each year based on funds available from two years previously as shown in the table. For 2003 and 2004 the amounts have been decided so are included as expenditures. For future years no amount has been included but a guide is available as to the amount available for distribution in future years.
- Note 6 Work commenced on the upgrading of the national church website (anglican.org.au) in 2002. An agreement has been reached with fforsite Pty Ltd for an amount not exceeding \$30,000 per annum to be paid from the Telstra commission towards the cost of the website development.
- Note 7 Engaging Australia projects are to be funded from investment income so in calculating the available amount it is necessary to deduct non-investment income.
- Note 8 There is a requirement that the Capital Fund be increased by a rate to ensure it increases in line with inflation. The inflation rate assumed for the next three years is 3%.

**G STATUTORY AND SPECIAL ASSESSMENTS FOR 2005 APPROVED
BY GENERAL SYNOD 2004**

Diocese	Reps. at GS2004	Statutory \$	Special \$	Total \$
Adelaide	10	45,759	19,670	65,429
Armidale	4	18,304	7,868	26,172
Ballarat	4	18,304	7,868	26,172
Bathurst	4	18,304	7,868	26,172
Bendigo	4	18,304	7,868	26,172
Brisbane	22	100,671	43,274	143,944
Bunbury	2	9,152	3,934	13,086
Canberra/Goulburn	10	45,759	19,670	65,429
Gippsland	4	18,304	7,868	26,172
Grafton	4	18,304	7,868	26,172
Melbourne	36	164,734	70,811	235,545
Newcastle	10	45,759	19,670	65,429
North Queensland	6	27,456	11,802	39,257
Northern Territory	2	9,152	3,934	13,086
North West Australia	2	9,152	3,934	13,086
Perth	18	82,367	35,406	117,772
Riverina	2	9,152	3,934	13,086
Rockhampton	2	9,152	3,934	13,086
Sydney	52	237,949	102,283	340,232
Tasmania	6	27,456	11,802	39,257
The Murray	2	9,152	3,934	13,086
Wangaratta	4	18,304	7,868	26,172
Willochra	2	9,152	3,934	13,086
	<u>212</u>	<u>970098</u>	<u>417,000</u>	<u>1,387,098</u>
<u>No Assessment Levied -</u>				
Indigenous	4			

Note: The above table of assessments is that approved by General Synod and subsequently by Standing Committee when it met on 8 October. The figures differ from the estimates which were published on p. 68 of Book 3A.

H FINANCIAL RESOLUTIONS PUT TO THE 2004 GENERAL SYNOD

2003 Audited Financial Statements

Before coming to General Synod these statements were considered by the General Synod Audit Committee, the Executive Committee of the Standing Committee of General Synod and the Standing Committee of General Synod.

In the opinion of the Standing Committee members, the General Synod is not a reporting entity. The financial report of the General Synod has been drawn up as a special purpose financial report for distribution to the Members of General Synod.

The financial report has been prepared in accordance with all applicable Accounting Standards in Australia and other mandatory professional reporting requirements (Urgent Issues Group Consensus Views) that have a material effect with the exception of AAS 24: Consolidated financial reports. The accounts presented here do not consolidate all the entities established by General Synod. The application of accounting standard AAS 24: Consolidated financial reports, is being considered as it applies to entities established by General Synod. The Standing Committee continues to examine the nature of the General Synod as a 'parent entity in an economic entity' and what this means for the presentation of the accounts for the General Synod.

In the opinion of the members of Standing Committee of General Synod of the Anglican Church of Australia:

- (a) the General Synod is not a reporting entity; (reflecting the consolidation issue above)
- (b) the financial statements and notes thereto, set out on pages 4 to 33, are drawn up in accordance with the basis of accounting described in Note 2(a), so as to present fairly the financial position of the General Synod as at 31 December 2003 and its performance as represented by the results of its operations and its cash flows for the financial year ended on that date; and
- (c) at the date of the statement, there are reasonable grounds to believe that the General Synod will be able to pay its debts as and when they fall due.

The 2004 General Synod resolved that the audited financial statements of General Synod for the year ended 31 December 2003, as adopted by Standing Committee, be received. [Resolution # 23/04]

Summary Financial Statement

Annexure 3 shows summary financial statements for the Statutory, Special, Indigenous Endowment and Reserve Funds for the three years 2001-2003.

The 2004 General Synod resolved that the summary financial statements of General Synod for the years 2001 to 2003 be received. [Resolution # 24/04]

Write-off of Outstanding Assessments – Special Fund

The Standing Committee of General Synod has resolved that as a general principle the unpaid assessments and provisions for unpaid assessments be retained in the accounts for the period up to the next General Synod but not beyond, and that Standing Committee seek the concurrence of General Synod for this action.

At the close of 2003 assessments totalling \$275,512 were overdue and unpaid and considered to be irrecoverable.

General Synod authorised the write-off of the following outstanding assessments which have accumulated since the previous General Synod. [Resolution # 25/04]

	N Queensland	Sydney	Total
2001	10,689	85,515	96,204
2002		87,231	87,231
2003		92,077	92,077
Total	10,689	264,823	275,512

Financial Projections and Estimates of Costs, Charges and Expenses

Annexure 4 shows information regarding the 2005 budgets which are proposed for the Statutory, Special, Indigenous Endowment and Reserve Funds of General Synod and for the forecast budgets which are proposed for the 2006 and 2007 years. These budgets and forecasts have been considered by the Standing Committee of General Synod and were recommended to the 2004 General Synod for approval.

Annexure 5 shows the 2005 Statutory and Special Fund assessments which are estimated to derive from General Synod's approval of the 2005 budgets (estimates of costs, charges and expenses).

Financial Projections

The financial projections for the period from the year following the Synod to the year of the next expected Synod were received. [Resolution # 72/04]

Estimates of Costs, Charges and Expenses

The Synod approved the aggregate of the estimate of the costs, charges and expenses for the subsequent year (2005) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution. [Resolution # 73/04]

