

THE ANGLICAN CHURCH OF AUSTRALIA

STANDING COMMITTEE REPORT

*The
Sixteenth
General
Synod*

BOOK



Adelaide
June/July 2014



The Anglican Church of Australia

STANDING COMMITTEE REPORTS

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BOOK 3

Adelaide

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The Standing Committee of the General Synod of The Anglican Church of Australia

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INTRODUCTION

Book 3 of the papers for the Sixteenth Session of General Synod gives an outline of the Standing Committee's activities since the Fifteenth Session in 2010. It contains reports requested by the General Synod or the Standing Committee and report required by Canons of the General Synod.

The Summary of Business refers readers to other reports which may be found in this book or Book 5 of the General Synod papers.

Financial matters are reported in Book 4 of the General Synod papers.

MEMBERSHIP OF THE STANDING COMMITTEE OF GENERAL SYNOD AND ITS SUB-COMMITTEES

1. STANDING COMMITTEE OF GENERAL SYNOD

The Metropolitans [ex officio]

Archbishop Phillip Aspinall (Brisbane – Primate)
Archbishop Roger Herft (Perth)
Archbishop Glenn Davies (Sydney)
Archbishop Jeffrey Driver (Adelaide)
Archbishop Philip Freier (Melbourne)

Chair of Committees [ex officio]

Vacant

Clerical Secretary [ex officio]

Archdeacon Lionel Snell

Lay Secretary [ex officio]

Ms Ann Skamp (Grafton)

The General Secretary [ex officio]

Mr Martin Drevikovsky

Elected from the House of Bishops

The Rt Rev'd Andrew Curnow AM (Bendigo)
The Rt Rev'd Gregory Thompson (Newcastle)
The Rt Rev'd Garry Weatherill (Willochra)

Elected from House of Clergy

The Ven. Arthur Copeman (Newcastle)
The Rt Rev'd Barbara Darling (Melbourne)
The Rt Rev'd Robert Forsyth (Sydney)
The Rt Rev'd Kay Goldsworthy (Perth)
The Ven. Timothy Mildenhall (North West Australia)
The Rt Rev'd Ross Nicholson (Tasmania)
The Rev'd Canon Dr Colleen O'Reilly (Melbourne)
The Rev'd Dr Michael Stead (Sydney)

Elected from House of Laity

Mr Garth Blake SC
The Hon. David Bleby
The Hon. Robert Fordham AM
Ms Leigh Haywood
Ms Audrey Mills
Dr Muriel Porter OAM

Dr Carolyn Tan
 Dr Robert Tong AM
 Acting Justice Peter Young AO QC

1.1 Changes in membership since the last Synod

Ex Officio

Mr Ian Walker resigned as Chairman of Committees of the General Synod on 18 November 2012. Rule II, Section 3 provides that such a vacancy shall not be filled.

Metropolitans

- Archbishop Peter Jensen retired from office on 11 July 2013. Archbishop Glenn Davies was inaugurated as the Archbishop of Sydney and Metropolitan of New South Wales on 23 August 2013, thus filling the vacancy created by the retirement of Archbishop Jensen.

House of Clergy

- The Rev'd Dr Michael Stead was elected to fill the vacancy created on the election of Bishop Davies as Archbishop of Sydney and Metropolitan of New South Wales.
- The Rev'd Dr Sarah Macneil was consecrated and installed as the Bishop of Grafton on 1 March 2014, thus becoming ineligible to remain as a member of the Standing Committee elected from the House of Clergy. Because only one meeting remained before the Sixteenth Session of the General Synod, the Standing Committee did not fill the vacancy.

1.2 Appointment of Officers

- Mr John McKenzie retired as Treasurer on 19 November 2011.
- Mr Allan Perryman (Adelaide) was appointed Treasurer on 19 November 2011.

2. COMMITTEES OF STANDING COMMITTEE

2.1 Executive Committee

The Primate (ex officio)
 Mr Garth Blake
 Bishop Andrew Curnow AM
 Bishop Robert Forsyth
 Dr Muriel Porter OAM
 Ms Ann Skamp
 Mr Allan Perryman (ex officio)
 The General Secretary (ex officio)

Changes in Membership

- John McKenzie ceased to be a member of the Executive Committee when he retired as Treasurer on 19 November 2011.
- Mr Allan Perryman became a member of the Executive Committee upon his appointment as Treasurer on 19 November 2011.

2.2 Audit Committee

Mr Ian Hammond (Chair)
Mr Michael Blaxland
Archdeacon John Southerden
Mr Robert Tong
Mr Douglas Marr (representing the Long Service Leave Board)

Changes in Membership

- Mr Adrian Scarra resigned as a member of the Audit Committee on 5 October 2010 and has not been replaced.

2.3 Investment Committee

Mr Colin Richardson (Chair)
Mr Graham Baikie
Mr Andrew Stanley

Changes in Membership

- Mr John McKenzie ceased to be a member when he resigned as Treasurer on 19 November 2011.
- Mr Allan Perryman, the Treasurer, joined the Committee ex officio on 19 November 2011.
- Mr Allan Perryman resigned on 22 Jul 2013. The vacancy has not been filled.
- To give effect to a governance restructure of the Investment Committee, the General Secretary and the General Synod Business Manager resigned on 17 November 2013. Mr Graham Baikie and Mr Andrew Stanley were elected to fill those vacancies on the same date.

2.4 Legal Committee

Acting Justice Peter Young is Convenor of the Legal Committee which comprises the lay members of the Standing Committee who are members of the legal profession.

IMPLEMENTATION OF SUBSTANTIVE RESOLUTIONS OF THE FIFTEENTH SESSION OF GENERAL SYNOD 2010

(Resolutions other than those relating to the administration of the Session of the Synod)

Set out below is a table of the substantive resolutions of the Fifteenth Session of the General Synod and action taken to implement them. Resolutions relating to the administration of that Session of the Synod are excluded.

The action taken is set out in the column on the right hand side of the table.

Resolutions marked with an asterisk were directed, either in whole or in part, to the attention of the Dioceses.

The resolutions are grouped by subject matter. The groups are arranged in alphabetical order:

- Anglican Communion
- Appreciation
- Ecumenical-Interfaith
- Finance
- Liturgy and Worship
- Ministry and Mission
- Professional Standards
- Public Affairs
- Synod Procedure

Within each group, the resolutions are arranged in the order in which they were passed.

ANGLICAN COMMUNION	
<p>* The Anglican Communion Covenant</p> <p>That this General Synod:</p> <ul style="list-style-type: none"> a) thanks the Covenant Design Group for their faithfulness and responsiveness in producing the Anglican Communion Covenant; b) recognises that an Anglican Communion Covenant seeks to provide a means to strengthen and promote our common life as a Communion; c) affirms the value of the relationships we share with the other member churches of the Anglican Communion; d) renews our commitment to maintain and strengthen those relationships to further the mission we share; <p>and further this General Synod</p> <ul style="list-style-type: none"> e) receives the final text of the Anglican Communion Covenant as an expression of aspirations for the life of the Anglican Communion; f) commends it for further study, dialogue and deliberation in the Dioceses; g) requests the Synods of all dioceses to consider the question of the Anglican Church of Australia adopting the Covenant by resolution and report to the Standing Committee by December 2012; h) requests the Standing Committee to produce a report for consideration at the Sixteenth Session of General Synod. <p style="text-align: right;">(71/10, 20 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p> <p>Additional information supplied 15 February 2011.</p> <p>Dioceses' reports submitted to Standing Committee Meeting November 2013.</p> <p>There will be a report to Sixteenth Session of Synod and a motion.</p>

✱	<p>Jerusalem Declaration The Rev'd Dr Mark Thompson moved, The Rev'd Richard Condie seconding,</p> <p>That General Synod notes the publication of the Jerusalem Declaration and acknowledges the particular context in which it has arisen. The General Synod encourages its study by dioceses and parishes in this Church to assist our understanding of some of the current issues facing the Anglican Communion.</p> <p style="text-align: right;">(93/10, 21 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p> <p>Additional information supplied 15 February 2011.</p>
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APPRECIATION		
	<p>The Rev'd Dr Charles Sherlock Bishop Godfrey Fryar moved, Canon Gillian Varcoe seconding,</p> <p>That this Synod notes with gratitude the enormous contribution that The Rev'd Dr Charles Sherlock has made to The Anglican Church of Australia over many years through his membership of the Liturgy Commission, particularly for his work on the preparation of <i>A Prayer Book for Australia</i> and ongoing role as Executive Secretary of the Commission, all exercised with unfailing good humour, wisdom, theological astuteness and an excellent grasp of the history of the Anglican tradition.</p> <p style="text-align: right;">(25/10, 18 September 2010)</p>	<p>Letter written 14 January 2011.</p>
	<p>Financial Reports Mr Laurie Scandrett moved, Mr Ian Walker seconding,</p> <p>That this Synod commends Mr James Flavin for the presentation of the financial reports.</p> <p style="text-align: right;">(43/10, 18 September 2010)</p>	<p>Letter written.</p>

	<p>ABM Auxiliary Mr Richard Refshauge moved, Bishop Gary Weatherill seconding,</p> <p>That this General Synod congratulates the ABM Auxiliary on celebrating its centenary in 2010 and thanks God for the many faithful members of the Auxiliary who have, over the past hundred years, prayed, worked and donated towards the extension of Christ's Kingdom on earth and are continuing to do so.</p> <p style="text-align: right;">(44/10, 19 September 2010)</p>	<p>Letter written 14 January 2011.</p>
	<p>Diocese of North West Australia 100 Years of Ministry Archdeacon Mark Short moved, Archdeacon Joe Hopkins seconding,</p> <p>That this Synod give thanks to Almighty God for 100 years of ministry of the Anglican Diocese of North West Australia, recognising the partnership of the wider Church in proclaiming Christ crucified and risen and encouraging continued partnership in the years to come.</p> <p style="text-align: right;">(96/10, 22 September 2010)</p>	<p>Letter written 14 January 2011.</p>
	<p>Ridley Melbourne Ministry and Mission College Archbishop Philip Freier moved, Bishop Barbara Darling seconding,</p> <p>That this General Synod gives thanks to God for the ministry of Ridley Melbourne Ministry and Mission College on the occasion of its centenary year in 2010, acknowledging in particular:</p> <ol style="list-style-type: none"> 1 Ridley Melbourne's contribution to our Church in training significant numbers of able leaders for our Gospel work; missionaries and local clergy, laity and bishops, archbishops and bishops in Australia and bishops and archdeacons overseas; 2 Ridley Melbourne's continuing ministry of training Gospel workers to serve in Australia and beyond, especially <ul style="list-style-type: none"> • children's, youth, university student and cross-cultural workers, including candidates for the CMS, BCA and Church Army, and • clergy and licensed lay ministers to serve all the dioceses of Australia. <p style="text-align: right;">(131/10, 23 September 2010)</p>	<p>Letter written 14 January 2011.</p>

	<p>Justice Peter Young and Justice David Bleby Bishop Peter Brain moved, Mr Ian Walker seconding,</p> <p>That this General Synod gives thanks to Almighty God for the exceptional service of Mr Justice Peter Young (since 1979) and Justice David Bleby (since 1995) as members of the Appellate Tribunal – including in Mr Justice Young's case, time as President of the Tribunal. We also acknowledge their service (since 1977) as members of the Church Law Commission, including in Justice Bleby's case, time as Chair of the Commission. We thank them for their extraordinary commitment to the Church by way of service on those bodies and acknowledge their painstaking, thoughtful, good-humoured and wise service of our Church.</p> <p style="text-align: right;">(136/10, 23 September 2010)</p>	<p>Letters written 14 January 2011.</p>
	<p>Canon Gumbuli Wurramurra Bishop Gregory Thomson moved, the Very Rev'd Jeremy Greaves seconding,</p> <p>That this Synod gives thanks to God for the ministry of The Rev'd Canon Gumbuli Wurramurra and for his outstanding leadership in the Church of East Arnhemland in the Diocese of The Northern Territory.</p> <p>Having been ordained a deacon and then a priest in 1973, Canon Wurramurra has been a faithful pioneer in growing a vibrant and strong Aboriginal Church, was instrumental in the translation and production of the first Aboriginal language Bible in Australia, and was recently made a Member of the Order of Australia.</p> <p>Further, that this Synod congratulates Canon Wurramurra and conveys its support to the Churches of East Arnhemland as they continue the work of the Gospel.</p> <p style="text-align: right;">(137/10, 23 September 2010)</p>	<p>Letter sent 18 March 2011.</p>
	<p>Anglicare-SA Archdeacon Ruth Mathieson moved, Mr Alan Perryman seconding,</p> <p>That this Synod congratulates Anglicare-SA and its precursors on 150 years of service to the South Australian community extending the care and compassion of Christ to those in need.</p> <p>In particular we give thanks to God for the role Anglicare-SA has played in supporting the Yuendumu community members since their arrival in South Australia yesterday (22 September 2010).</p> <p style="text-align: right;">(160/10, 23 September 2010)</p>	<p>Letter sent 14 January 2011.</p>

<p>General Thanks Archbishop Roger Herft moved, Bishop Kay Goldsworthy seconding,</p> <p>This Synod gratefully thanks:</p> <p>The President, Archbishop Phillip Aspinall;</p> <p>The Chairman of Committees, Mr Ian Walker; The Deputy Chairmen of Committees, Justice David Bleby and Mr Justice Peter Young; Mr Eric Ross-Adjie;</p> <p>The Clerical Secretary, The Venerable Lionel Snell; the Lay Secretary, Ms Ann Skamp ably assisted by Ms Susan Harvey;</p> <p>The Diocese of Melbourne and Bishop-in-Council and, in particular, members of the Melbourne Local Arrangements Committee: The Right Rev'd John Noble Dr Muriel Porter The Rev'd Canon Colleen O'Reilly Mr John McKenzie Mr Rob Till, Event Manager</p> <p>The teams of volunteers who have so willingly and generously offered us their assistance. Without this team this Synod would not have operated as effectively and efficiently as it has;</p> <p>The Melbourne Grammar School for allowing us the use of this splendid venue and for their Hospitality and Catering team;</p> <p>The generous sponsorship of:</p> <ul style="list-style-type: none"> • Acorn Press • Allied Pickford • Anglican Board of Mission – Australia • Anglican Insurance Scheme • Anglican National Super • Anglican Youth Works • AngliCORD • Australian Church Embroiderers • Australian Hymn Book Company • Christian Super • Defence Force Board • FCM Travel • Fervr • General Synod Archives • Kinlar Vestments • MOWatch • Ridley College 	<p>Letters sent to all named persons and organisations.</p>
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	<ul style="list-style-type: none"> • St Peter's Book Room • Trinity College <p>The Media Team, particularly Mr Leigh Arnold; Media Co-ordinator and media officers from several dioceses together with Ms Michelle Low and Ms Lisa Cowell, Media Officers for their attention to the publicity of issues before us at this Synod;</p> <p>Our ecumenical guests for their prayerful presence:</p> <p>Dr Clare Amos for her insightful and challenging Bible studies;</p> <p>The Rev'd Dr Rienzie Perera for his presence with us and for his address to the Synod on the Christian Conference of Asia;</p> <p>Finally, the Staff in the General Synod Office:</p> <p>Mr James Flavin, Business Manager Mrs Kerrie Zabaks, the General Secretary's Executive Assistant; Ms Shirall Mayers, the Long Service Leave Manager; Ms Renee Tudehope, Accountant; Ms Mary Phipps-Ellis, National Register Officer; Ms Joanne Burgess, Archivist Ms Kathia Aliberti, Administrative Assistant.</p> <p>The General Secretary Mr Martin Drevikovsky for his efficient work behind the scenes and for enabling this Synod to keep us engaged, allowing for difference and a generosity of spirit to be fostered for the sake of Christ's mission in the world.</p> <p style="text-align: right;">(161/10, 23 September 2010)</p>	
	<p>The Primate's Chairmanship Bishop Peter Brain moved, Archbishop Jeffrey Driver seconding,</p> <p>That this Synod expresses its gratitude to our President, Archbishop Phillip Aspinall, for the way he has presided over our Synod. His leadership has been characterised by;</p> <ul style="list-style-type: none"> • fairness to all, • efficiency in our use of time, • clarity of process, • seriousness when required, • touches of humour (often droll) when appropriate, and • clear explanation when needed. <p>We are grateful to God for the way his leadership has contributed to this Synod where open debate in a spirit of</p>	Letter sent.

	<p>respect and love has flourished. We thank him for this morning's searching, thoughtful and challenging sermon from Matthew 7:24-26.</p> <p>(162/10, 23 September 2010)</p>	
	<p>The President's Address Justice Richard Refshauge moved, Archdeacon Arthur Copeman seconding,</p> <p>That this Synod expresses its appreciation for the thoughtful and stimulating address of the President to this Synod and that it be distributed to the dioceses of this Church and commends it to the people of our Church for prayerful study.</p> <p>(163/10, 23 September 2010)</p>	Letter sent.
	<p>Dean Mark Burton for the Cathedral Eucharist Bishop Gary Weatherill moved, Ms Ruth Robinson seconded</p> <p>That this Synod thanks The Right Rev'd Dr Mark Burton, Dean of St Paul's Cathedral, the Cathedral Staff, Choir and volunteers for their gracious welcome in hosting the Synod Eucharist on Sunday evening.</p> <p>(164/10, 23 September 2010)</p>	Letter sent 1 February 2011.
	<p>Anglicare Reception Ms Stephanie Cole moved, Bishop Robert Forsyth seconding,</p> <p>That this Synod expresses its gratitude to Anglicare Australia and Anglicare Victoria for their generous provision of refreshments for the Reception after the Synod Service in St Paul's Cathedral.</p> <p>(165/10, 23 September 2010)</p>	Letters written 1 February 2011.
	<p>Melbourne Grammar School</p> <p>Bishop Andrew Curnow expressed gratitude to Melbourne Grammar School</p> <p>(166/10, 23 September 2010)</p>	Letter written.
	<p>Prayer Cover</p> <p>Bishop Godfrey Fryar expressed gratitude for the "Prayer Cover" provided by Anglican Orders during the period that General Synod had been in session.</p> <p>(167/10, 23 September 2010)</p>	Letter written to Secretary of Anglican Religious Life Network.

ECUMENICAL-INTERFAITH		
*	<p>Quadricentenary of the King James Bible Dr Elizabeth Smith moved, Bishop Glenn Davies seconding,</p> <p>That this Synod:</p> <ul style="list-style-type: none"> (a) gives thanks to God for the impact of the King James Version of the Bible on English speaking peoples over the past four centuries; (b) recognises that in 2011 the 400th anniversary of the King James Version of the Bible provides an opportunity to celebrate the contribution which that translation has made to shaping the life, language and culture of Australia and other nations; (c) commends the King James Version and other faithful translations of the Bible for personal and public instruction, affirming the importance of continuing biblical translation, scholarship and teaching; (d) notes with enthusiasm the events throughout 2011 organised by the Bible Society in Australia and the 2011 Trust in the United Kingdom; (e) requests that dioceses, parishes and all Anglicans support the celebrations of the King James Version of the Bible and undertake local initiatives, where possible, to promote and teach the Bible both within the Church and throughout the Australian community. <p style="text-align: right;">(23/10, 18 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p>
	<p>Christian Conference of Asia Archbishop Roger Herft moved, Archbishop Peter Jensen seconding,</p> <p>That the General Synod of the Anglican Church of Australia:</p> <ul style="list-style-type: none"> (a) gives thanks to God for the faith and courageous witness of the Christian Churches in Asia and assures our brothers and sisters of our solidarity with them in the Gospel witness, (b) gives thanks for the Christian Conference of Asia (CCA) as it accompanies the churches in Asia in their common witness and service, (c) welcomes the appointment of Svenja von Dietze, Angus Brownlie and Tess Keam, three young Australians below the age of 25, to the General Committee and other commissions of CCA and assure them of our prayers in the leadership they are called to offer, (d) welcomes the review undertaken by the CCA and prays for its implementation, (e) assures the CCA of our ongoing commitment to work alongside the churches in Asia, most of which serve 	<p>Letter sent to General Secretary CCA 1 February 2011.</p>

	<p>our Lord Jesus Christ in environments that require costly, sacrificial witness to the Gospel.</p> <p>Archbishop Peter Jensen seconded the motion by leading the Synod in prayer.</p> <p>(77/10, 20 September 2010)</p>	
*	<p>Anglican Church of Australia-Uniting Church in Australia Covenant of Association</p> <p>The Rev'd Dr David Powys moved, Bishop Philip Huggins seconding,</p> <p>That:</p> <ol style="list-style-type: none"> 1 General Synod acknowledges and celebrates the fruits of the Anglican-Uniting Church Dialogue over the past three decades, and rejoices at the many expressions of ministry partnerships undertaken between our two Churches. 2 General Synod welcomes the report of the Joint Working Group (Anglican-Uniting Church Bi-lateral Dialogue) including its six affirmations and seven commitments. 3 General Synod requests the Primate to convey to the next Assembly of the Uniting Church in Australia the substance of this resolution, together with this Church's appreciation for the work of those who have served on the Bi-lateral Dialogue over the past thirty years. 4 General Synod requests that copies of the affirmations and commitments be sent to the Doctrine Commission and the Dioceses for consideration, reporting back to General Synod Standing Committee by 31 December 2012. <p>(127/10, 22 September 2010)</p>	<p>The Primate wrote to the President UCA National Assembly 17 November 2010.</p> <p>Referred to Dioceses 7 February 2011.</p> <p>Doctrine Commission reported in May 2012 and Standing Committee referred comments to Ecumenical Relations Commission.</p> <p>Further report to the Sixteenth Session of General Synod and motion.</p>
	<p>Anglican Centre Rome</p> <p>The Rev'd David Thornton-Wakeford moved, Mr Allan Perryman seconding,</p> <p>This General Synod commends the ministry of the Anglican Centre in Rome, its programmes, network of Friends and Sponsors, and sends its greetings to The Very Rev'd David Richardson, the Director and the Archbishop of Canterbury's Representative to the Holy See.</p> <p>(128/10, 22 September 2010)</p>	<p>Letter sent to Director 1 February 2011.</p>

	<p>Mary McKillop Bishop Douglas Stevens to move, Bishop Philip Huggins seconding,</p> <p>That this Synod conveys our goodwill to Australian Roman Catholics as they recognise on 17 October 2010 the contribution of Mary McKillop to Australian religious life.</p> <p style="text-align: right;">(159/10, 23 September 2010)</p>	<p>Letter sent 18 March 2011.</p>
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FINANCE		
	<p>Budget Resolution re amendment and adoption of budget Mr Martin Drevikovsky moved, Ms Leigh Haywood seconding</p> <p>That Synod approves the aggregate of the estimate of the costs, charges and expenses for the subsequent year (2011) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution with the following amendments:</p> <ol style="list-style-type: none"> 1. That the grant from the Statutory Fund to the Defence Force Board be increased by \$15,000 for 2011 with a corresponding increase in the Statutory Assessment; 2. That \$20,000 be collected in 2011 to commence the process of recovering expenses incurred by the Episcopal Standards Commission and the Special Tribunal over and above the Commission's budget with a corresponding increase in the Statutory Assessment; and 3. That \$2,500 be transferred from the budget of the Doctrine Commission in the Statutory Fund to the budget in the Statutory Fund for the Liturgy Commission for 2011, 2012 and 2013 without amendment to the Statutory Assessments. <p style="text-align: right;">(147/10, 23 September 2010)</p>	<p>Budget for 2011 amended accordingly.</p>

	<p>Finance Justice David Bleby moved, the Rev'd Dane Courtney seconding,</p> <p>That the proposals of Mr Marr made in Committee for the structural amendments to the budget be referred to the Standing Committee for further consideration and, if it considers it appropriate, for implementation in budgets it adopts in future years and that Standing Committee give consideration, when the Budget discussions take place in</p> <p>General Synod, to ensure the availability of information and amendments so that good and right decisions can be made.</p> <p style="text-align: right;">(150/10, 23 September 2010)</p>	<p>On 12-13 November 2010 Standing Committee established the Financial Principles and Policies Task Force to which it referred this matter.</p> <p>After consultation with dioceses, the Task Force presented a final report to the Standing Committee in November 2013. The budget for 2015 and forecasts for 2016 and 2017 to be presented to the Sixteenth Session of General Synod will be based on the preferred financial model adopted by the Standing Committee.</p>
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LITURGY AND WORSHIP	
<p>Liturgy The Rev'd Dr Elizabeth Smith moved, Bishop Godfrey Fryar seconding,</p> <ol style="list-style-type: none"> 1 That the Report of the Liturgy Commission be received; 2 That this Synod endorses the 'Guidelines for Worship at General Synod' produced by the Liturgy Commission; 3 That this Synod notes with concern the limitations placed upon the work of the Liturgy Commission by the budgetary constraints of 2008-2010; 4 That this Synod welcomes the resources issued by the Liturgy Commission in 2007-2010, and commends them to the Anglican Church of Australia for use and response: <ul style="list-style-type: none"> - adapted Holy Baptism services; - An Order for the Holy Communion (2009); - services where children are present; - supplementary seasonal material; - rites related to marriage; and - further materials related to the Fifth Mark of Mission (environmental issues); 5 That this Synod express its appreciation to the Liturgy Commission and Broughton Publications for the publication of the APBA-based Lectionary book in 2008, 2009 and 2010, including a more educationally-focused Introduction. 6 That this Synod supports the ongoing electronic provision of liturgical planning tools and resources by the Liturgy Commission that would allow people with minimum training to access its resources. 7 That the following descriptions used in the Lectionary be corrected to read: (January 2) - Eliza Hassall, pioneer of CMS (Australia) and missionary training (d.1917). Collect of a Teacher. (August 14) - Twentieth century martyrs, including Maximilien Kolbe, friar (d.1941); Maria Skobtsova (d.1945); Grand Duchess Elizabeth of Russia (d.1918), Martin Luther King, worker for civil liberties (d.1968). <p style="text-align: right;">(114/10, 22 September 2010)</p>	<p>Letter sent to Liturgy Commission 2 February 2011.</p>

MINISTRY AND MISSION		
* Accessibility of Church Life Bishop Peter Stuart moved, Canon Sonia Roulston seconding, That this General Synod reaffirms its encouragement to every diocese to encourage parishes, schools and agencies to reaffirm their commitment to welcoming and including people in the life of the Church by investigating factors which may prevent people from participating fully, especially people with lived experience of disability, and initiating improvements which enhance accessibility and participation. (45/10, 19 September 2010)		Referred to Dioceses 7 February 2011.
Viability of Dioceses Justice Peter Young moved, Mr Robert Tong seconding, That the Standing Committee after taking advice of the Church Law Commission prepare a report for consideration by the 16 th General Synod as to how best this Church can deal with problems arising if a Diocese or Province ceases to be viable. (70/10, 20 September 2010)		On 12-13 November 2010 Standing Committee established the Viability of Structures Task Force and referred this matter to that Task Force which will report to the 16 th Session of General Synod.
Defence Force Chaplaincy Mr Allan Sauer moved, Mr Alan Gallimore seconding, That the General Synod welcomes the Report of the Defence Force Board. Further Synod: 1 Notes the response of the Board to Motion 38 of the General Synod of 2007. 2 Notes with gratitude to God the ordination of eight In-Service candidates to the priesthood since the inception of the program. 3 Congratulates the Bishop to the Defence Force in implementing the Defence Chaplaincy In-Service Training Scheme for use throughout the Australian Defence Force as a means of furthering the ministry of the Church. 4 Affirms again the ministry of the Anglican Church to members of the Australian Defence Force, especially through its military chaplains.		Letter sent to the Bishop to the Defence Force 1 February 2011.

	<p>5 Recognising the extraordinary situations in which the ADF chaplains exercise their ministries we affirm our support for them, assure them of our prayers, and ask parishes and ministry units to remember them on “Defence Sunday” – 7 November 2010.</p> <p style="text-align: right;">(78/10, 20 September 2010)</p>	
<p>★</p>	<p>Fresh Expressions of Church</p> <p>Bishop Trevor Edwards moved, Bishop Stuart Robinson seconding,</p> <p>That this Synod:</p> <ul style="list-style-type: none">• affirms the mixed economy of existing and fresh expressions of church, working in partnership, as a most promising mission strategy in a fast changing culture;• recommends that each diocese should have a strategy for the encouragement and resourcing of church planting and fresh expressions of church, reflecting the network neighbourhood reality of society and of mission opportunity;• recommends that the initial training of all ministers, lay and ordained, should include a focus on cross-cultural evangelism, church planting and fresh expressions of church;• encourages those responsible for vocations and training in dioceses and parishes to promote the imaginative recruitment, training and deployment of ordained and lay pioneer ministers:• commends the Back to Church Sunday initiative to dioceses;• requests that Fresh Expressions Australia give particular attention to the development of the following aspects of the mission-shaped church in the next triennium (2010-2012), namely<ul style="list-style-type: none">a) the ongoing growth of fresh expressions in suburban, rural, regional and remote Australia;b) the challenge of multicultural contexts;c) the need for collaboration between dioceses;d) the development of pioneer training for lay and ordained leaders;e) the consolidation of a network of practitioners; andf) the consideration of partnership with Anglican schools in the development of Fresh Expressions, especially in new and growing housing areas. <p style="text-align: right;">(105/10, 22 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p> <p>Letter sent to Fresh Expressions Australia Task Force 1 February 2011.</p>

	<p>Women's Commission Bishop Kay Goldsworthy moving, Ms Ann Skamp seconding,</p> <ol style="list-style-type: none"> 1 That the report of the Women's Commission be noted; 2 That this Synod notes the recommended change in status of the Women's Commission to a General Synod Network. <p style="text-align: right;">(129/10, 22 September 2010)</p>	<p>On 12-13 November 2010 Standing Committee resolved to recognise the Women's Ministry Network.</p>
★	<p>Diaconal or Lay Celebration of the Holy Communion Ms Leigh Haywood moved, Dr Ian Gibson seconding,</p> <p>That General Synod:</p> <ol style="list-style-type: none"> 1 Recalls the opinion of the Appellate Tribunal of 24 December 1997 that it is consistent with the Constitution of The Anglican Church of Australia to permit or authorise diaconal or lay celebration of the Holy Communion, but only under and in accordance with a Canon of General Synod. 2 Notes the opinion of the Appellate Tribunal of 12 August 2010 concerning diaconal or lay celebration of the Holy Communion and the Tribunal's opinion that no existing Canon of General Synod authorising diaconal or lay celebration at the Holy Communion has been identified; and 3 Noting the Tribunal's majority advice that "it is up to the Bishops and this Tribunal to see that the rules of the Church are upheld", encourages all diocesan Bishops in their task of upholding the rules of the Church. <p style="text-align: right;">(132/10, 23 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p>
	<p>School Chaplains Justice David Bleby moved, Mr Garth Blake seconding,</p> <p>That the General Synod</p> <ol style="list-style-type: none"> a) calls on the Commonwealth Government to reaffirm its commitment to the funding of the School Chaplains' Program and to defend the proposed challenge in the High Court to the validity of such funding; and b) authorises the Standing Committee, if it considers it appropriate, to join in supporting, financially and otherwise, on behalf of this Synod opposition to such challenge in the High Court. <p style="text-align: right;">(134/10, 23 September 2010)</p>	<p>Letters sent to the Prime Minister; Minister for School Education, Early Childhood and Youth; and Minister for Finance and Deregulation on 29 April 2011.</p>
	<p>New Atheism Mr Stephen Tong moved, Ms Caitlin Hurley seconding,</p> <p>That this General Synod requests the General Secretary to seek permission from the Diocese of Melbourne to post their</p>	<p>Link inserted on General Synod website to relevant page on</p>

	resources on the “new atheism” on the General Synod website. (135/10, 23 September 2010)	Melbourne Diocesan website.
*	<p>National Home Mission Fund Mr Doug Marr moved, Miss Michele Willsmore seconding,</p> <p>That General Synod</p> <ol style="list-style-type: none"> recognises the immense difficulties involved in providing ministry in remote areas of Australia; gives thanks to God for those who have worked to share the gospel in these areas; encourages all dioceses and parishes to support the National Home Mission Fund generously. <p>(154/10, 23 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p> <p>Letter to Home Mission Fund 1 February 2011.</p>
	<p>Unity of The Anglican Church of Australia The Rev’d Canon Bruce Ballantine-Jones moved, The Rev’d Dr John Davis seconding,</p> <p>Noting that this Session of General Synod is the closest scheduled meeting to the fiftieth anniversary of the commencement of the 1962 Constitution of The Anglican Church of Australia expresses its gratitude for the benefits that independence from the Church of England have brought.</p> <p>It also acknowledges the serious stresses to the unity of the ACA that have developed over these 50 years and requests Standing Committee to appoint a representative commission to examine how the dioceses might better live together as a national body and bring to the next Session of Synod proposals, including constitutional amendments, which will allow the ACA to better express its unity and fellowship into its second 50 years.</p> <p>(155/10, 23 September 2010)</p>	<p>On 12-13 November 2010 Standing Committee established the National Church Unity Task Force and referred this and other related matters to that Task Force which will report to the Standing Committee in May 2014.</p> <p>The Standing Committee has facilitated group discussion of relevant topics and proposes to advance the process by incorporating similar discussions in the programme for the Sixteenth Session of the General Synod.</p>

PROFESSIONAL STANDARDS		
*	<p>Professional Standards</p> <p>Bishop John McIntyre moved, Mr Garth Blake seconding,</p> <p>The General Synod:</p> <p>(a) receives the report of the Professional Standards Commission;</p> <p>(b) recommends that each diocese:</p> <ul style="list-style-type: none"> i) adopts the policy that there be disclosure of any Information in the National Register to the appropriate person or body before the appointment of persons to any office or position involving the following responsibilities: <ul style="list-style-type: none"> A ministry with children; B disciplinary functions; C giving advice, or making policy on professional standards matters. ii) ensure the name and contact details of clergy licensed to hear confessions in cases of child sexual abuse are readily available, including in their diocesan year book <p>(c) refers to the Professional Standards Commission:</p> <ul style="list-style-type: none"> i) the development of a policy for the use of technology in pastoral communications for consideration by the Standing Committee. ii) the consideration of whether screening for cybersex should be included in the <i>Safe Ministry Check</i> forms, and the preparation of any amendments to those forms. iii) the preparation of a statement of expectations regarding the behaviour of lay members of the Church for consideration by the next ordinary session of the General Synod. iv) the development of national benchmarks for safe ministry training after seeking advice from the dioceses about their expectations and experience of safe ministry training for consideration by the Standing Committee. v) to report to the 16th General synod on the progress of the Church in the development and implementation of safe ministry policies and structures. <p style="text-align: right;">(95/10, 22 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p> <p>Letter sent to Professional Standards Commission 1 February 2011.</p>

PUBLIC AFFAIRS	
<p>Community welfare and safety and a uniform legislation for the protection of children Mrs Helen Carrig moved, Mr Glenn Murray seconding,</p> <p>The General Synod:</p> <p>(a) commends the National Council of Churches in Australia for organising the <i>Safe as Churches? IV</i> national ecumenical consultation on sexual misconduct and abuse in the Australian churches, supports ongoing joint action by member churches and other participating Australian churches to promote the welfare and safety of all people within their communities and requests that the General Secretary conveys this resolution to the National Council of Churches in Australia.</p> <p>(b) recommends that State and Territory Governments enact uniform laws that provide for:</p> <p>(i) the reporting of child abuse to the police and the government child protection authorities; and</p> <p>(ii) the screening of all persons seeking to work with children in a paid or voluntary capacity; and requests that the General Secretary conveys this resolution to the Premier or Chief Minister Community Services Ministers' Advisory Council of each State and Territory, and to the Community Services Ministers' Advisory Council.</p> <p style="text-align: right;">(24/10, 18 September 2010)</p>	<p>Letters written and sent 28 April 2011.</p> <p>Letters sent to all Premiers or Chief Ministers and all relevant Ministers of Child Protection or/and Community Services for each state and Territory.</p> <p>Replies were referred to the Professional Standards Commission.</p>

	<p>Improvement of educational outcomes for Indigenous Young People</p> <p>Archbishop Roger Herft moved, Archbishop Philip Freier seconding,</p> <p>The Rev'd Peter Lawrence, Chair of the Australian Anglican Schools Network, addressing the Synod,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1 Gives thanks to God for the work and ministry of the Australian Anglican Schools Network, comprising over 150 schools and almost 150,000 students across the nation; 2 Commends the Network on its ground-breaking research project '<i>Building Relationships</i> – Indigenous Education Initiatives in AASN Schools', which tells the stories, the successes and the struggles of indigenous young people in Anglican schools; 3 Notes the many and varied responses that Anglican schools – single sex and co-educational, long-established and newly-founded, boarding and day – are making to the challenge of providing indigenous young Australians with the educational opportunity that should be available for all Australians; and 4 Recognises how indigenous Australians are enriching the lives of students in Anglican schools, through building mutually rewarding relationships. <p style="text-align: right;">(40/10, 18 September 2010)</p>	<p>Letter sent to Australian Anglican Schools Network.</p>
	<p>Sanctity of Life</p> <p>Bishop Philip Huggins moved, The Rev'd Des Benfield seconding,</p> <p>That this Synod affirms the sanctity of life; that life is God's gift and that our task is to protect, nurture and sustain life to the best of our ability.</p> <p>That this Synod makes this reaffirmation amidst media reports, so soon after a federal election, suggesting a future federal parliamentary debate about euthanasia.</p> <p style="text-align: right;">(81/10, 21 September 2010)</p>	

<p>★</p>	<p>Caring for the Creation: the need to acknowledge and respond to population issues</p> <p>Dr Beth Heyde moved, The Rev'd Canon Dr Marian Free seconding,</p> <p>That this General Synod of The Anglican Church of Australia gives thanks to Almighty God for the gracious gift of human life and for the privilege of being divine image bearers.</p> <p>Synod acknowledges:</p> <ul style="list-style-type: none"> a) that all human life comes from God, irrespective of age, gender, race, or ability, and that God does not delight in the death of any he has made, and notes: b) Resolution I.8 of the Lambeth Conference 1998, which <ul style="list-style-type: none"> (i) reaffirms the Biblical vision of Creation according to which the divine spirit is present in Creation and human beings have responsibility to make personal and corporate sacrifices for the common good of all Creation; and (ii) recognises that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of: overpopulation, unsustainable levels of consumption by the rich, poor quality and shortage of water, air pollution, eroded and impoverished soil, forest destruction, and animal extinction. c) The encouragement in Resolution 14.15 of the Anglican Consultative Council in May 2009 for Provinces 'to advocate sustainable restorative economies with national governments, the United Nations through the Anglican Observers Office, and local constituencies'. <p>And requests</p> <p>(1) Australian Anglican Dioceses and individuals to:</p> <ul style="list-style-type: none"> (i) Grow in understanding of global and national environmental challenges, and the role of human population growth in contributing to them. (ii) Use resources including those identified by the General Synod's Public Affairs Commission and Environment Working Group to assist in developing integrated views of issues and potential responses, and take action to reduce our impacts. (iii) Contribute thoughtfully and prayerfully to public debate about how to <ul style="list-style-type: none"> - achieve justice not only for current Australians but for our descendants, 	<p>Referred to Dioceses 7 February 2011.</p> <p>Letters sent to Parliamentarians and to the Office of Anglican Observer at the United Nations.</p>
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	<ul style="list-style-type: none"> - nurture and protect life on this fragile land with all its beauty and diversity, - share in a world of finite resources, showing love for our neighbours, particularly those who live in the two-thirds world. <p>(iv) Remain confident in the gospel of Jesus Christ to address environmental challenges as it calls people to turn from human selfishness and greed.</p> <p>(v) Prayerfully consider and reduce their levels of consumption.</p> <p>(vi) Explore ways to ensure that every child is welcomed and has the opportunity to reach his/her full potential.</p> <p>(2) The Australian Government to:</p> <p>(i) Recognise the role of population growth and unsustainable levels of consumption by the affluent in contributing to global and national environmental challenges, and avoid any reliance on continuing population growth to maintain economic growth.</p> <p>(ii) Determine a sustainable population policy for Australia which is fair and just.</p> <p>(iii) Consider carefully any incentive aimed specifically and primarily at increasing Australia's population while continuing to support low-income families and sustainable immigration.</p> <p>(iv) Support agricultural research both to care for our land and to preserve our ability to produce food.</p> <p>(v) Contribute more generously to improving the welfare of people in the least developed nations, and other life in their environments, in particular by including support for family planning and women's reproductive health programmes with aid for development, in ways that respect the cultures of those people and take account of Christian values including respect for the sanctity of all human life.</p> <p>(3) The reporting of the outcome of this Motion to the United Nations Anglican Observers' Office.</p> <p style="text-align: right;">(91/10, 21 September 2010)</p>	
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	<p>Freedom of Religion Mr Garth Blake moved, Bishop Robert Forsyth seconding,</p> <p>That this General Synod calls on the Commonwealth, State and Territory governments to reaffirm their commitment to religious freedom and to take all practical steps necessary to ensure that the following six freedoms are safeguarded in Australia within the constraints of the civil and criminal law generally applicable:</p> <ul style="list-style-type: none"> • freedom to manifest a religion through religious observance and practice; • freedom to appoint people of faith to organisations run by faith communities; • freedom to teach and uphold moral standards within faith communities; • freedom of conscience to discriminate between right and wrong; • freedom to teach and propagate religion; and • freedom of a person to change their religion. <p style="text-align: right;">(110/10, 22 September 2010)</p>	<p>Letters sent to the Prime Minister, State Premiers, Territory Chief Ministers and Government ministers.</p>
★	<p>Modern Day Slavery Bishop Mark Burton moved, The Rev'd Dr David Powys seconding,</p> <ol style="list-style-type: none"> 1 Notes with concern the plight of 27 million poor and vulnerable people who have been born into slavery or are trapped by child labour, child soldiery, child trading, debt bonded labour, forced labour, organ trafficking and people trafficking; 2 Notes the package of anti-slavery resources set out in the attached background paper entitled "Resources available from the Diocese of Melbourne to assist Anglicans who wish to participate in the campaign against modern-day slavery"; 3 Commends the package and encourages members of Synod to use the resources in their parish, school or agency setting. <p style="text-align: right;">(117/10, 22 September 2010)</p>	<p>Referred to Dioceses 7 February 2011.</p>

★	<p>Environment</p> <p>Bishop Tom Wilmot moved, Dr Karin Sowada seconding,</p> <p>That this General Synod of the Anglican Church of Australia acknowledges:</p> <ul style="list-style-type: none"> • God's sovereignty over His creation through the Lord Jesus Christ (John 1:3); • The Anglican Communion's 5th mark of mission "to safeguard the integrity of creation and to sustain and renew life on Earth"; and <p>Supports the recent Anglican Consultative Council's Resolution 14.15 (2009) "to weigh the environmental as well as the financial costs of all church activities", and, in drawing the Resolution to the attention of Dioceses and agencies:</p> <p>Requests:</p> <ol style="list-style-type: none"> 1 The General Synod Liturgy Commission to develop liturgical resources that will encourage worship that expresses the relationship between Creator and creation as "an integral part of the church's yearly pattern of worship and teaching" (ACC, 2009); 2 Australian Anglican Dioceses to encourage their "faith communities to understand that energy is part of God's provision, and that renewable energy should become the standard wherever possible (modified from ACC, 2009); 3 The Anglican Church of Australia "to advocate for a sustainable economy with the national government" (modified from ACC, 2009) giving high priority to environmental and social as well as to economic imperatives, for the long term wellbeing of all life on the Earth; 4 The General Synod Standing Committee Environment Working Group, in collaboration with other relevant Commissions develop a series of discussion papers with theological and policy reflection on key topics; 5 The General Synod Standing Committee Environment Working Group to "provide means for Anglicans to develop competencies in environmental stewardship and theological reflection on the sustainability of creation and the appropriate use of science and technology" (ACC, 2009) and provide advice and/or counsel to encourage and/or facilitate effective long-term sustainable management and use of environmental resources within Dioceses. <p style="text-align: right;">(118/10, 22 September 2010)</p>	<p>Letter sent to Liturgy Commission on 14 December 2010.</p> <p>Referred to Dioceses 7 February 2011.</p> <p>Letter sent to Environment Working Group.</p>
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	<p>Human Rights</p> <p>Ms Carolyn Tan moved, Mr Garth Blake seconding,</p> <p>That this Synod:</p> <ol style="list-style-type: none"> 1 affirms that every human being is made in the image of God and has inherent dignity and worth; and that it is essential to protect the human rights that reflect this inherent dignity of all people, especially of the most vulnerable; 2 notes the June 2009 submission of the General Synod Standing Committee of the Anglican Church of Australia to the National Human Rights Consultation; 3 supports Commonwealth Government's initiatives to increase funding and efforts to promote human rights education, to provide a statement of compatibility with human rights when introducing new legislation and to set up a Parliamentary Committee on Human Rights to scrutinise legislation for compliance with human rights. <p style="text-align: right;">(125/10, 22 September 2010)</p>	<p>Letter to Commonwealth Government dated 14 December 2010.</p>
	<p>Gambling</p> <p>The Rev'd Sandy Grant moved, Mrs Tanya Costello seconding:</p> <p>That Synod notes the Productivity Commission's report into gambling which indicates that</p> <ol style="list-style-type: none"> i) there are between 80,000-160,000 problem gamblers in Australia, along with another 230,000-350,000 vulnerable to problem gambling; ii) poker machine users are disproportionately represented among the ranks of Australia's problem gamblers; iii) 41% of the \$11.9 billion that Australians lose on poker machines annually comes from problem gamblers; and iv) the public benefits and jobs creation, which the registered clubs claim to offer through their gambling profits are highly debatable. <p>General Synod recognises the dependence of all state and territory governments on revenue from poker machine gambling leads them to have a conflict of interest when considering strategies to reduce problem gambling. General Synod endorses efforts being proposed in Australia's Federal Parliament to reduce the impact and incidence of problem gambling, eg by the introduction of a compulsory precommitment system for poker machine use.</p>	<p>Letter sent by Primate 17 November 2010.</p>

	<p>Synod respectfully asks the Primate to inform all state governments and all political parties and independents in the Federal Parliament of General Synod's position.</p> <p style="text-align: right;">(141/10, 23 September 2010)</p>	
★	<p>Alcohol Abuse</p> <p>The Rev'd Zac Veron moved, The Rev'd Jim Ramsay seconding,</p> <p>That Synod notes the right of adult persons to enjoy alcohol in moderation, and the legitimate enterprise of making and supplying alcohol to responsible adults.</p> <p>Synod however regrets;</p> <ul style="list-style-type: none"> i) the increasing practice of binge drinking in society, particularly among young persons, ii) the scourge on society of alcohol-fuelled violence and property damage, iii) the high levels of injuries suffered by police officers while attempting to quell late night pub brawls, iv) the knock-on effects of alcohol abuse which are felt by our hospitals, v) the carnage on our roads often caused by speeding drunk drivers, vi) the alcohol-led physical assaults on many women and children in their own homes, and vii) the practice of specifically targeting teenagers in some advertising of alcohol campaigns, which is directly contributing to the establishment of a binge drinking culture among young people. <p>Synod calls on all State and Territory governments to consider a range of drinking laws designed to address the problems brought on by alcohol abuse, and encourages our law makers to consider research which highlights the relationship between crime and extended liquor trading hours, when determining their response to community calls for an immediate cutback in licensing hours. Synod also encourages our politicians to examine other initiatives to limit the curse on society brought on by alcohol abuse.</p> <p>Synod further requests the Primate to write to the Premiers and Chief Ministers of Australia, Leaders of the Opposition and Police Commissioners to encourage them to pursue this matter vigorously and to assure them of our support as they do so.</p>	<p>Letter sent by Primate 25 November 2010.</p>

	<p>In light of this, Synod recalls the biblical teaching</p> <ul style="list-style-type: none"> a) that “everything God created is good, and nothing is to be rejected if it is received with thanksgiving” (1 Timothy 4:4, cf John 2:1-11, Psalm 104:15); b) that drunkenness is always to be avoided (1 Cor 6:10, Eph 5:18); c) that civil rulers and church leaders must take special care in any consumption of alcohol (Prov 31:4-5, 1 Tim 3:3); d) that Christians should avoid causing others to stumble by what they drink (Rom 14:21). <p>Synod also notes the Personal Behaviour section of our code of conduct <i>Faithfulness in Service</i> and particularly items 6.5, 6.6 and 6.16 which relate to the consumption of alcohol.</p> <p>Synod therefore encourages Christian pastors and other leaders and teachers to proclaim scriptural truths concerning the use of alcohol and to set a godly example in regards to any personal use of alcohol. Synod especially encourages all Anglican church youth leaders to diligently teach their teenagers about the dangers of binge drinking culture, and to set a godly example to them in all things including refraining from excessive alcohol consumption.</p> <p style="text-align: right;">(152/10, 23 September 2010)</p>	
	<p>Definition of Marriage The Rev’d Canon Dirk van Dissell moved, The Rev’d Richard Trist seconding,</p> <p>As the Greens political party is committed to the legislation of same sex marriages, this General Synod of The Anglican Church of Australia expresses its commitment to the present definition of Marriage under Commonwealth Law.</p> <p style="text-align: right;">(156/10, 23 September 2010)</p>	<p>Letter sent to Party Leaders and Commonwealth Attorney General 14 December 2010.</p>
	<p>Asylum Seekers Mr Russell Morton to moved, The Rev’d Canon Dr Julia Perry seconding,</p> <p>That this General Synod requests the Primate to write to both the Prime Minister and the Leader of the Federal Opposition to communicate the following:</p> <ul style="list-style-type: none"> a) that members of the General Synod of The Anglican Church of Australia do not minimise the complexity of the issues surrounding the arrival on our shores of men, women and children; however b) that the General Synod, affirming unambiguously the clear teaching of Scripture about the value of every 	<p>The Primate wrote a letter to the Prime Minister 21 December 2010.</p>

	<p>person in the sight of God, urges that the Government take immediate and sufficient steps to ensure that all persons intercepted on their way to or arriving on our shores, by whatever means, are treated with dignity, respect and in way which do not impact adversely their physical or mental well-being.</p> <p style="text-align: right;">(157/10, 23 September 2010)</p>	
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SYNOD PROCEDURE		
	<p>General Synod Voting System The Rev'd Dr David Powys moved, Ms Ruth Robinson seconding,</p> <p>That Synod:</p> <ol style="list-style-type: none"> 1 receives the report of the working group appointed by Standing Committee in light of Resolution 125/07 – 'General Synod Voting Systems'; 2 welcomes the recommendations made by the working group; and 3 requests Standing Committee at the earliest opportunity to ensure that: <ol style="list-style-type: none"> a) details of elections to be conducted at General Synod, of the positions to be filled, and of eligibility criteria, are sent as part of preliminary papers for members to enable early and careful consideration of nominations of suitable persons from across the Australian church; b) amendments to the relevant Rules are prepared to specify that a system such as the Quota-preferential Proportional Representation System is to be used in General Synod multi-position elections and that provision is made for countbacks to fill casual vacancies where possible, the amended Rules to be brought for adoption to the 16th General Synod; and c) the feasibility of computerising the vote-counting process is investigated. <p style="text-align: right;">(122/10, 22 September 2010)</p>	<p>On 12-13 November 2010, Standing Committee established the National Church Unity Task Force and referred the matter to that Task Force.</p>

	<p>Paperless Synod The Rev'd David Ould moved, The Rev'd Dr Andrew McGowan seconding,</p> <p>That this Synod</p> <ul style="list-style-type: none"> i) notes the Protection of the Environment Canon 2007 calls upon dioceses to “give leadership to the Church and its people in the way in which they care for the environment”; ii) acknowledges its own responsibility to give leadership in this matter; iii) asks the Standing Committee to explore the possibility of making the 16th Session a “paperless Synod”, including <ul style="list-style-type: none"> a) encouraging members to opt out of receiving printed material where they wish and where those documents are available in electronic form, b) securing a venue for Synod where those members who wish to operate paperlessly are supported in doing so by the provision of; <ul style="list-style-type: none"> i) sufficient power supply for members’ electronic devices, ii) a wireless network to allow timely transfer of information and enhanced communication amongst members of Synod, iii) education for Synod members of the benefits of, and steps to be taken to be part of, a paperless Synod. <p style="text-align: right;">(133/10, 23 September 2010)</p>	<p>On 12-13 November 2010 Standing Committee referred this matter to the General Secretary for consideration in preparation for the 16th Session of the General Synod.</p> <p>The General Secretary has surveyed members of General Synod on these matters and will introduce measures to facilitate the resolutions at the 16TH Session of General Synod.</p>
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SUMMARY OF BUSINESS OF THE STANDING COMMITTEE FROM NOVEMBER 2010 TO MARCH 2014

1. INTRODUCTION

This chapter provides an overview of the business conducted by the Standing Committee since the Fifteenth Session of the General Synod. It does not purport to be exhaustive. Summaries of decisions made at meetings of the Standing Committee since November 2010 may be found on the General Synod website.

2. STRATEGIC ISSUES

In November 2010, pursuant to section 3 of the Strategic Issues, Commissions, Task Forces and Networks Canon 1998, the Standing Committee identified the following strategic priorities to be addressed prior to the Sixteenth Session of the General Synod.

2.1 Unity of the Anglican Church of Australia

The Fifteenth Session of the General Synod passed the following resolution:

Unity of The Anglican Church of Australia

The Reverend Canon Bruce Ballantine-Jones moved, The Reverend Dr John Davis seconding,

Noting that this Session of General Synod is the closest scheduled meeting to the fiftieth anniversary of the commencement of the 1962 Constitution of The Anglican Church of Australia expresses its gratitude for the benefits that independence from the Church of England have brought.

It also acknowledges the serious stresses to the unity of the ACA that have developed over these 50 years and requests Standing Committee to appoint a representative commission to examine how the dioceses might better live together as a national body and bring to the next Session of Synod proposals, including constitutional amendments, which will allow the ACA to better express its unity and fellowship into its second 50 years.

(155/10, 23 September 2010)

The Standing Committee established the National Church Unity Task Force with the following terms of reference:

- Assuming we want unity, what sort of unity do we want?
- We need a theological paper on unity.
- What unity do we have now?
- To what unity do we aspire?
- Is it more than constitutional/legal unity. What is our mission and conflict resolution procedures.
- Do we want a minimalist General Synod or a strong central administration?
- If “minimalist” what are the events or circumstances for General Synod action?
- How well do our processes reflect unity?
- How do we get the dioceses to “own” the General Synod?
 - (a) Minority rights
 - (b) Role of the Appellate Tribunal
 - (c) Fair representation on General Synod and its Committees.

The Standing Committee noted that the arrangements for the National Church Unity Task Force satisfies the spirit of General Synod resolution 149/10.

(2010/3/03)

The Diocese of Sydney had notified its intention to promote at this Session of the General Synod the three bills to alter the Constitution and the bill to amend Rule II which had been rejected or withdrawn at the Fifteenth Session and raised matters going to the financial structure of the General Synod. There followed a series of discussions between representatives of the General Synod Standing Committee and representatives of the diocese. These discussions led to various group discussions involving members of the Standing Committee and invitees from a number of dioceses in July 2012, November 2012 and April 2013. Participants in those discussions found them to be both illuminating and helpful in developing better understanding and improved relationships.

Building on these developments as they unfolded, the Standing Committee appointed a Design Group to prepare a proposal for a program of small group discussion to be conducted at this Session of the General Synod to address matters of strategic importance to the Church in an environment fostering unity.

It is hoped that the outcomes of these discussions will serve as of a firm foundation for continuing constructive dialogue about the Church's future.

2.2 Financial Principles and Policies

The Fifteenth Session of the General Synod passed the following resolution concerning its budgetary process:

Finance

Justice David Bleby moved, the Reverend Dane Courtney seconding,

That the proposals of Mr Marr made in Committee for the structural amendments to the budget be referred to the Standing Committee for further consideration and, if it considers it appropriate, for implementation in budgets it adopts in future years and that Standing Committee give consideration, when the Budget discussions take place in General Synod, to ensure the availability of information and amendments so that good and right decisions can be made.

(150/10, 23 September 2010)

As mentioned in the previous section, the Diocese of Sydney had in correspondence raised matters going to the financial structure of the General Synod.

The Standing Committee established the Financial Principles and Policies Task Force with the following terms of reference:

- (a) Name, understand and critique the current financial principles, including financial risk management (for the Australian Church)*
- (b) Identify options for other financial principles*
- (c) Identify criteria for assessing the options*
- (d) Articulate reasons and issues surrounding our present financial complexity.*

(2010/3/03)

The Task Force consulted dioceses to develop a statement of financial principles and policies and alternative financial models. The Standing Committee's preferred model forms the basis for the budget for 2014 and the budget and forecasts for the triennium 2015/2017 to be considered by this Session of the General Synod as set out in Book 4 of the Synod papers.

The General Synod engages in an expanding array of activity, some of which is becoming increasingly complex. At the same time, dioceses are finding it increasingly difficult to contribute the financial resources required for the General Synod to respond adequately to this growing demand. The same story is rehearsed throughout the Church and its institutions as reports from the Viability & Structures Task Force and the Diocesan Financial Advisory Group amply demonstrate.

The budget for the General Synod has been circulated to members. In response to the particular concerns expressed by the Fifteenth Session of the General Synod about the processes for developing the budget and debating it at a session of the Synod, Book 4 of the Synod Papers concerning financial matters will be circulated approximately three months before the Synod

commences and the Standing Committee proposes that the Synod deal with financial matters in three stages:

- Stage 1 - consideration of historical financial information, particularly the financial statements for 2013
- Stage 2 - explanation, questions and debate of the underlying principles and particular elements of the budget forecasts for the coming triennium and
- Stage 3 - a final debate and voting on the adoption of the budget.

Motions to that effect will appear in the Business Paper for the first day of the Synod.

2.3 Viability of Dioceses and Structures

The Fifteenth Session of the General Synod passed the following resolution:

Viability of Dioceses

Justice Peter Young moved, Mr Robert Tong seconding,

That the Standing Committee after taking advice of the Church Law Commission prepare a report for consideration by the 16th General Synod as to how best this Church can deal with problems arising if a Diocese or Province ceases to be viable.

(70/10, 20 September 2010)

The Standing Committee took a broad view of this resolution and established the Viability & Structures Task Force with the following terms of reference:

(a) Theoretical

- *What is a Diocese.*
- *How should we restructure our groups of dioceses.*
- *What is the existing structure for Provinces*
- *What is the best structure for provinces*
- *What is the impact of changing demographics*
- *Do we need to adjust our rural/urban structures*
- *Problems with our small rural dioceses or our large metropolitan dioceses.*
- *What models need to be adopted to encourage and enable people in remote locations to minister to themselves*
- *What are the marks of a viable diocese, pastorally, missionally, risk management and human capacity.*

(b) Practical

- *How do we enable the dioceses and provinces to deal with problems?*

- *How do we reorganize a diocese in trouble.*
- *Do we have sufficient ability to deal with such a problem promptly. If not, how do we get that ability?*

(2010/3/03)

Several events have, or potentially have, an impact on the Church's structures and viability.

- 2.3.1 Two dioceses requested external expert assistance to manage pressing financial difficulties. In both cases, practices of diocesan organisations lending to schools and financial management of those schools were central to the deterioration in those dioceses' financial condition. Questions have arisen as to the efficacy of a bishop's certificate providing security to a lender over "diocesan" assets and the availability of assets impressed with trusts to satisfy debts.
- 2.3.2 Anglican development funds have come under government scrutiny from two directions. First, the Australian Prudential Regulatory Authority has been revising the conditions of the exemption for development funds from banking regulation. As a proactive measure, the Diocesan Financial Advisory Group promulgated prudential guidelines for the management of the development funds. Secondly, the Australian Securities Industry Commission is reviewing aspects of the operations of development funds. APRA and ASIC have not yet finished their work. The results of these activities may raise the standards of governance, management and reporting to levels that lead to a rationalization in the number of funds.
- 2.3.3 The Australian Government review of charities has included a review of the exemption of charities' income from income tax. Although it appears that the present government will not pursue in this review, it is likely to remain a live issue for future governments of a different political persuasion to pick up again. This issue may be revived from another quarter. The Royal Commission into Institutional Responses to Child Sexual Abuse has pointed to a church's exemption from income tax when examining its capacity to compensate victims at levels higher than those actually paid.
- 2.3.4 The former government established the Australian Charities and Not-for-profits Commission which imposed an additional regulatory burden on all dioceses, parishes and related organisations. In some cases, that burden is significant. Once again, it appears that the current government will abolish the Commission but there is potential for a successor government to revive it, especially while a number of charities support the Commission.
- 2.3.5 The National Workplace Health Legislation came into effect in 2012. This new regime imposes an additional regulatory burden on parishes, dioceses and diocesan organisations.

- 2.3.6 The traditional status of clergy as office holders has been challenged in several litigious disputes. The Standing Committee has sought to support the traditional legal characterisation of clergy as office holders in two of these cases by requesting the Primate to intervene as representative of the General Synod. In one case, the Court delivered a judgment upholding the traditional position. In the second case, the Court at first instance had held that the clergyman was an employee and it was intended that the Primate intervene in the defendant's appeal. Before any formal steps needed to be taken, the appeal was settled on the basis that the decision of the court below be overturned. As dioceses seek to achieve greater transparency and accountability in ministry, to provide clergy with better protection and benefits, to introduce systems of professional development and codes of professional conduct, it is claimed that the arrangements under which parish clergy work increasingly resemble employment relationships. Recommendations of the Victorian Parliamentary Enquiry into Institutional Responses to Child Sexual Abuse address the problem of plaintiffs having difficulty identifying a legal entity to sue in respect of abuse. At the same time, the Victorian Parliament has amended the State's workers' compensation legislation to extend its reach to include non-contractual work arrangements. The dioceses of the Province of Victoria are considering altering their structures in order to address these developments without affecting traditional relationships. Recognising the trends, the Standing Committee has appointed a working group to assess the position of the Church nationally.
- 2.3.7 The Royal Commission into Institutional Responses to Child Sexual Abuse provides an opportunity for the Church to take stock of its efforts over the last decade or longer to improve the protection of children and its responses to abuse when, unfortunately, it occurs. The Standing Committee has welcomed the Royal Commission as a mechanism to achieve justice for the abused. However, the processes of improving the Church's policies, procedures and practices and of responding to the Royal Commission strain the Church's resources. The Royal Commission is more than likely to make recommendations to government which will increase the regulatory burden on the Church's various institutions.

The Church needs to take into account the impact which increasing government regulation is having on its structures and their viability. It is intended that the Viability and Structures Task Force's report will be circulated to General Synod members before this session of the Synod commences.

2.4 Aboriginal and Torres Strait Islander Ministry

The Committee of Enquiry into Indigenous Ministry appointed in 2006 delivered its final report in 2009. Three major recommendations were to:

- Appoint an Indigenous Ministry Development Officer
- Institute regular communication between NATSIAC and the Standing Committee
- Amend the National Aboriginal and Torres Strait Islander Anglican Council Canon to respond to needs identified in the report.

Consultation between relevant stakeholders followed.

The Fifteenth Session of the General Synod passed the National Aboriginal and Torres Strait Islander Anglican Council Canon 2010, subject to acceptance by NATSIAC.

The Standing Committee established the Aboriginal and Torres Strait Islander Ministry Task Force to advise on implementation of the Committee of Enquiry's recommendations.

In the meantime, NATSIAC did not agree with the recommendation to appoint an Indigenous Ministry Development Officer and indicated it does not consent to the NATSIAC Canon 2010.

Since Bishop James Leftwich laid up his staff in December 2011, there has been no National Aboriginal Bishop. This is a major concern to NATSIAC and to Aboriginal Anglicans in particular. The Church has not yet arrived at the point of resolving all the complexities and funding needs to facilitate the appointment of a National Aboriginal Bishop who is an assistant bishop in a Diocese. The principal stakeholders in such an appointment (for example, the relevant Diocesan Bishop and Diocesan Council or Synod, NATSIAC which proposes a Bishop to be the National Aboriginal Bishop and the General Synod Standing Committee which is likely to be required to provide General Synod funding as it has in the past) will have to agree on a role description for the national component of the appointee's duties if the role is to be effective.

Book 5 contains a report from the Joint Chairs of the Aboriginal and Torres Strait Islander Ministry Task Force and the Chair of NATSIAC.

The Sixteenth Session of the General Synod will be asked to consider a new NATSIAC canon.

Consultation and working relationships between the Standing Committee and NATSIAC have improved since the Committee of Enquiry reported.

2.5 Episcopal Ministry

For some time, there has been general agreement that improvement is required in the episcopal standards regime but progress has been slow.

The Standing Committee established an Episcopal Ministry Task Force with terms of reference to review the principles behind and the operation of:

- (a) the system of ecclesiastical charges provided for in the Constitution;
- (b) mental and physical incapacity of a Bishop;
- (c) determining a Bishop's fitness to hold office with a view to promoting national uniformity; and
- (d) the means of determining the existence of and process for resolving relational conflict and breakdown involving the Bishop of a Diocese.

The Task Force has consulted the Bishops' Meeting and the Standing Committee on the path to preparing a Model Episcopal Standards Ordinance for adoption by dioceses to be considered at this session of the General Synod.

3. PROFESSIONAL STANDARDS

In two court proceedings instituted since the Fifteen Session of the General Synod, there were challenges to the constitutional validity of Professional Standards Boards operating in two dioceses. The Standing Committee requested the Primate to intervene in both proceedings to support the case to uphold the validity of the Boards as a matter of importance to the Church nationally. In both cases, the Court upheld the Boards' validity.

A Royal Commission Working Group was established to facilitate the response of the Church to the Royal Commission into Institutional Responses to Child Sexual Abuse. The Working Group has advised dioceses and other Church entities to review the adequacy of relevant policies and procedures and their implementation. It has also urged the review of past cases to determine whether they have been dealt with appropriately and, if not, to remedy deficiencies where possible. The Working Group has requested the results of the reviews and other information to enable it to develop a clear picture of the status of professional standards policy and practice nationally so that it can respond to the Royal Commission as appropriate. Submissions have been prepared in consultation with the wider Church to address issues papers published by the Royal Commission on working with children checks, child safe institutions, out-of-home care, and civil litigation. Support was provided for the Primate, the Director of Professional Standards for the Diocese of Brisbane (assisting the Primate acting in his capacity as Primate) and to the General Secretary who were called as witnesses in relation to matters affecting the Church nationally which arose in Case Study 3. The challenges of coordinating responses to the Royal Commission nationally and resourcing responses are considerable.

Confidentiality of private confessions can be anticipated to be the subject of scrutiny by the Royal Commission. The Standing Committee has requested the Professional Standards Commission, the Doctrine Commission and the Church Law Commission to collaborate to prepare a statement of the Church's position on the confidentiality of private confessions for consideration at this session of the Synod. That work is not yet complete but bills have been prepared in

anticipation of the need to amend existing legislation at this session of the Synod. Reports of the Professional Standards Commission and the Doctrine Commission and a historical review may be found in Book 5 of the Synod papers.

Concerns were raised with the Standing Committee about reported requests to re-open settled claims arising from alleged child sexual abuse. The Standing Committee established a Settlements Guidelines Group to devise guidelines for making settlements and to outline circumstances in which settlements might be re-opened.

There has been a major upgrade of the information technology supporting the National Register to improve facility of use and to simplify security components. A more detailed report on the National Register can be found elsewhere in this book.

The Professional Standards Commission's report is in Book 5 of the Synod papers. The Commission proposes amendments to the National Register Canon and a protocol.

4. RISK MANAGEMENT

Since the Fifteenth Session of the General Synod, the Diocesan Financial Advisory Group has continued to conduct routine desktop reviews of diocesan financial statements at the request of the Standing Committee. The degree of participation and cooperation shown by dioceses has been increasingly encouraging. All dioceses participated in the last review. DFAG's reports have consistently pointed to challenges faced by dioceses in relation to risk management, including governance and financial management. The Standing Committee has supported both DFAG and dioceses to address needs that have been identified.

The Standing Committee has requested DFAG to administer the reporting requirements of the Financial Protection Canon 1995. A brief report as required by that canon is contained elsewhere in this book.

The challenges confronting the Church in these areas are addressed extensively in the report of the Viability & Structures Task Force published in Book 5 of the Synod papers.

5. ENVIRONMENT

The Environment Working Group completed its assigned tasks and was dissolved. The Standing Committee has expressed its gratitude for the diligence and enthusiasm of members of the group, especially its last chairman, Adjunct Professor David Mitchell. Responsibility for environmental matters has been assigned to the Public Affairs Commission whose membership has been increased to add expertise in this field. The Public Affairs Commission's report is in Book 5 of the Synod papers.

Reports of some dioceses which have adopted the Protection of the Environment Canon 2007 are included in Book 5 of the Synod papers.

6. LITURGICAL PUBLISHING

Publication of traditional liturgical material has long been a difficult proposition in an environment of declining church attendance and growing diversity of liturgical practices and tastes. Broughton Publishing Pty Ltd which publishes, amongst other things, A Prayer Book for Australia and Epray, sought financial assistance from the Standing Committee in 2012. After a difficult initial period, there are indications of significant improvement. Broughton Publishing's report is in Book 5 of the Synod papers.

Australian Hymn Book Pty Ltd, a company in which the Anglican Church of Australia Trust Corporation is a shareholder, publishes hymnody in the same difficult environment in which Broughton Publishing operates. Its Board has resolved to scale back the company's activities.

7. ANGLICAN COMMUNION

A report on the Fifteenth Session of the Anglican Consultative Council held in Auckland in 2012 can be found in Book 5 of the Synod papers. Resolutions of the meeting were circulated to dioceses.

This session of the Synod will be asked to adopt the *Charter for the Safety of People* as recommended by ACC15.

The Fifteenth Session of the General Synod debated the proposed Anglican Communion Covenant and referred it to the dioceses for comment. A report on the dioceses' responses and on progress with the adoption of the covenant throughout the Anglican Communion is published in this book. A motion concerning the Covenant will be considered at this session of the Synod.

The Anglican Alliance established a regional operation in the Pacific and invited the Anglican Church of Australia to appoint the member to the Steering Group. The Standing Committee consulted Anglican Board of Mission – Australia and Anglican Overseas Aid concerning the appointment. The Standing Committee gratefully acknowledges ABM's offer of financial support for travel expenses and administrative support.

The Standing Committee acceded to a request to explore establishing an Anglican Health Network in Australia and appointed Dr Allan Crouch to conduct a feasibility study which is in progress.

8. COMMUNICATION

The Standing Committee adopted two policies regarding communication. Under the first policy, summaries of its business are published on the General Synod website. The second policy governs the publication of statements by commissions and the like.

9. FIFTIETH ANNIVERSARY OF THE CONSTITUTION OF THE ANGLICAN CHURCH OF AUSTRALIA

1 January 2012 saw the 50th anniversary of the commencement of the Constitution of the Anglican Church of Australia.

The Standing Committee marked the anniversary with a service of Holy Communion held at St Peter's Cathedral, Adelaide on 16 November 2012. Bishop Keith Rayner was the preacher. Ms Lowitja O'Donohue read one of the lessons.

The Standing Committee encouraged dioceses to conduct celebrations of the anniversary.

10. GENERAL SYNOD OFFICE

The current complement of personnel in the General Synod Office is:

General Secretary	– Martin Drevikovsky
Business Manager	– Michael Nicholls
Executive Assistant to the General Secretary	– Mary Phipps-Ellis
Long Service Leave Manager	– Shirall Mayers
Administrative Assistant	– Minna Magoulas
Accountants	– Tyronne Worrell
	– Renee Tudehope (part time)
Archivist	– Joanne Burgess (part time)
National Register Officer	– Sue Harvey (part time)
Assistant to the General Secretary	
– Royal Commission	– Jennifer Lum (part time)

The General Synod Office is called upon to support the expanding and increasingly complex range of activities in which the General Synod and the Standing Committee engage.

Improvements foreshadowed in the report to the Fifteenth Session of the General Synod have been substantially achieved. There has been a substantial upgrade of the information technology. A planned review of the structure and content of the General Synod website and revival of the national online calendar were deferred pending resolution of some technical matters. The demands of the Royal Commission into Institutional Responses to Child Sexual Abuse have diverted resources which would have been devoted to this task. SharePoint is available to facilitate the business of commissions, boards and committees established by the General Synod. Records management has been overhauled. The office manual is being brought up-to-date. Attention is regularly given to improving systems and processes within the office.

The lease of the premises for the General Synod Office expires at the end of July 2014. New premises are being located and preparations for transferring to the new premises will be well underway by the time this Synod meets.

Weekly devotions continue to be a feature of office life.

ANGLICAN CHURCH OF AUSTRALIA TRUST CORPORATION

The Anglican Church of Australia Trust Corporation is a body corporate which acts as trustee of Church trust property. Its members are known as the corporate trustees.

The current corporate trustees are:

- Bishop Robert Forsyth
- Dr Karin Sowada
- Mr Douglas Marr
- Mr Michael Blaxland
- The General Secretary.

Since the Fifteenth Session of the General Synod, Mr Steve McKerihan resigned as a trustee and the Standing Committee appointed Dr Karin Sowada to fill the vacancy.

At present, the Trust Corporation acts as trustee of trust property only of the General Synod.

The Trust Corporation is the entity which enters into formal legal arrangements on behalf of the General Synod. Such arrangements include the lease of premises for the General Synod Office and contracts for purposes of the Shared Services Fund.

APPELLATE TRIBUNAL

The Appellate Tribunal currently comprises the following members:

- The Hon. Keith Mason AC QC (President)
- Mr Max Horton OAM (Deputy President)
- The Most Rev'd Dr Phillip Aspinall, Archbishop of Brisbane
- The Most Rev'd Roger Herft, Archbishop of Perth
- The Rt Rev'd John Parkes, Bishop of Wangaratta
- Justice Richard Refshauge
- Ms Gillian Davidson.

Since the Fifteenth Session of the General Synod, a vacancy was created amongst the members nominated by the House of Clergy with the retirement of the then Bishop of Armidale, the Rt Rev'd Peter Brain. The Rt Rev'd John Parkes, Bishop of Wangaratta, was elected under the provisions of section 5 of the Appellate Tribunal Canon 1981 on 30 July 2013.

Mr Max Horton OAM retires as a member at the commencement of this session of the General Synod and having reached the retirement age specified in the Constitution.

There have been no references to the Tribunal since the Fifteenth Session of the General Synod.

Keith Mason
President
March 2014

SPECIAL TRIBUNAL

The panel for the Special Tribunal currently comprises:

Presidential Members

- Justice Debra Mullins (Senior President)
- Mr Michael Shand QC (President)

Bishops

- The Most Rev'd Jeffrey Driver
- The Most Rev'd Philip Freier
- The Rt Rev'd John Harrower OAM

Priests of at least 7 years' standing

- The Ven John Davis
- The Rev'd Canon Dr Colleen O'Reilly
- The Rev'd Andrew Sempell.

They have been no changes in membership since the Fifteenth Session of the General Synod.

The Special Tribunal determines charges promoted against diocesan bishops in accordance with the Special Tribunal Canon 2007.

Since the Fifteenth Session of the General Synod, the Special Tribunal has determined one matter (that was commenced prior to the Fifteenth Session of the General Synod) with a recommendation that the Rt Rev'd Ross Davies be prohibited from functioning as a bishop. The Primate acted upon that recommendation.

No other matters are pending.

Debra Mullins
Senior President
March 2014

NATIONAL REGISTER

1. INTRODUCTION

This report is made pursuant to section 17 of the National Register Canon 2007 which provides:

The Standing Committee shall prepare a report on the operation of this Canon for each ordinary session of the General Synod which shall include:

- (a) any protocol under this Canon which the Standing Committee has approved or revised, and*
- (b) any other decision under this Canon which the Standing Committee has made, since the last ordinary session of the General Synod.*

2. PROTOCOLS

Section 16 of the Canon gives power to the Standing Committee to make protocols:

The Standing Committee by a two-thirds majority may revise any protocol or make any additional protocol under this Canon where it is necessary or convenient to carry out or give effect to this Canon.

No new protocol has been approved since the last session of the General Synod.

In April 2013 the Standing Committee revised the Protocol for Provision of Information for Inclusion in the National Register by:

- making express provision for Directors of Professional Standards to enter information electronically;
- requiring Directors of Professional Standards to satisfy themselves that the Information so entered is accurate;
- omitting the requirement for verification by a separate process.

(This amendment will take effect when the information technology upgrade referred to below is complete.)

On the same date, the Standing Committee revised the Protocol for Access to and Disclosure of Information in the National Register by inserting a new clause 20B:

The General Secretary is authorised to have access to Information relating to child abuse and to disclose it in de-identified form to the Royal Commission Working Group and to any lawyer or other person retained on behalf of the General Synod for any purpose in connection with providing advice to the Primate, Dioceses and Anglican organisations with the preparation of material for and submissions to the Royal Commission into Institutional Responses to Child Sexual Abuse.

3. OTHER DECISIONS OF THE STANDING COMMITTEE

Section 15(1) of the Canon empowers the Standing Committee to determine the scope of the General Secretary's annual operational report.

The Standing Committee determined that the operational report for 2010 include statistical information as to the use of the National Register, the cost of running the National Register and the results of the survey of current authorised users on its usefulness for their purposes.

Operational reports for 2011, 2012 and 2013 were prepared on the same basis except that the survey was omitted and information as to training of users and an assessment of the overall effectiveness of the National Register was included.

In Section 15(2), the Standing Committee determines the scope of the annual audit and appoints an auditor.

The Standing Committee determined that the audit for 2010 be conducted by sampling and appointed Ms Rasma Liepins as the auditor. For 2011, 2012 and 2013, NEXIA Court were appointed as the auditors who conducted each audit according to *Australian Accounting Standards on Assurance Engagements 3000: Assurance Engagements Other than Audits or Reviews of Historical Financial Information*.

In November 2011, the Standing Committee allocated \$7,500.00 to assist Directors of Professional Standards to notify Information to the National Register. This offer of assistance was not taken up.

In May 2012 the Standing Committee authorised an upgrade of the National Register application software. The upgrade has been undertaken in consultation with Directors of Professional Standards. The new application software was demonstrated to the Directors of Professional Standards in February 2014. Requests for amendments were subsequently incorporated. At the time of writing this report, software and hardware to give effect to the recommended security arrangements are being finalized.

In April 2013, the Standing Committee requested the General Secretary to write to all Diocesan Bishops to emphasis the need to enter all known Information onto the National Register promptly, to ensure that the National Register is kept up-to-date at all times and to search the National Register before making appointments. The General Secretary complied with that request.

4. OPERATIONAL MATTERS

Some statistical information for the calendar year 2013 is set out below.

Number of persons on the National Register – 129 (2012: 115)

Number of incidents on register – 217 (2012: 193)

Reports requested by authorised persons – 3,774 (2012: 1535)

Occasions when Information on the National Register matched a request – 16 (2012: 8)

Requests by persons on the National Register for access to own Information – Nil

Requests by persons on the National Register for amendment of own Information – 3 (2012: 0)

Amendments agreed – 3 (2012: 0)

In 2013, the estimated operating cost of the National Register was \$87,000. This estimate includes direct salary (National Register Officer), indirect salary (General Secretary and other staff including estimated time spent on the IT upgrade), office overheads, information technology and audit.

Migration of data from the original National Register database to the upgraded version and user acceptance testing are in progress. It is anticipated that the upgraded system will be operational in the second quarter of 2014. The IT upgrade is anticipated to cost \$130,000 including contingencies. Approximately half the cost relates to security systems.

FINANCIAL PROTECTION CANON 1995

This report has been prepared pursuant to section 3(2) of the Financial Protection Canon 1995 which provides:

The Standing Committee shall, in its Report to each session of General Synod include a list of the organisations who are required to submit an annual report under this section and include such comments on the annual report as the Standing Committee considers appropriate.

In February 2009, pursuant to section 3(1) of the Canon, the Standing Committee by resolution certified the following entities to be Organisations required to submit annual reports under the Canon:

Anglican Board of Mission – Australia
Anglican Church of Australia Trust Corporation
Australian College of Theology
Broughton Publishing Pty Limited
Defence Force Board
Long Service Leave Fund
National Aboriginal and Torres Strait Islander Anglican Council
National Home Mission Fund.

A questionnaire to facilitate reporting was prepared.

In April 2010, after the first review was conducted, the Standing Committee resolved that:

1. Broughton Publishing Pty Limited, the Defence Force Board and the Long Service Leave Fund need not be required to report under the Canon so long as their accounts continued to be audited and the General Synod Audit Committee continues to review their accounts.
2. The accounts of Anglican Board of Mission – Australia Limited, Anglican Church of Australia Trust Corporation, Australian College of Theology Pty Ltd and the National Home Mission Fund be reviewed every second year, subject to the General Secretary confirming that there have not been major changes in the Board of Management of the relevant entity.
3. There be annual reviews of the accounts of National Aboriginal and Torres Strait Islander Anglican Council.

GENERAL SYNOD LEGISLATION

1. INTRODUCTION

This report provides information concerning the lists of bills and canons which the President shall lay upon the table at this session of the General Synod pursuant to SO 7(d):

- (1) *A list of special bills which he has declared to be canons under Sec. 28(3)(iii) of the Constitution since the last session of Synod and the dates on which they respectively came into force.*
- (2) *A list of special bills which have not been assented to by every diocesan synod together with the reports and recommendations received from such synods.*
- (2A) *A list of bills which have come into force under Section 28A of the Constitution since the last Session of Synod.*
- (3) *A list of canons which he has declared to be in force following upon a reference of any question to the Appellate Tribunal under Sec. 29 of the Constitution and the dates on which they respectively came into force.*
- (4) *A list of canons in respect of which the Appellate Tribunal has found inconsistency or breach of Sec. 28(1) after reference thereto under Sec. 29 of the Constitution together with the relevant reports of the Appellate Tribunal thereon.*
- (5) *A list of canons duly passed by Synod together with the date appointed by him upon which the said canons came into force under Sec. 30 of the Constitution.*
- (6) *Notifications and advices from dioceses under Sec. 30(c) of the Constitution.*

The report also includes a comprehensive lists of bills and canons altering the Constitution which have not come into effect and responses of dioceses to each canon passed at the Fourteenth and Fifteenth Sessions of the General Synod.

2. SPECIAL BILLS WHICH THE PRESIDENT HAS DECLARED TO BE CANONS UNDER SEC. 28(3)(iii) OF THE CONSTITUTION SINCE THE LAST SESSION OF SYNOD AND THE DATES ON WHICH THEY RESPECTIVELY CAME INTO FORCE

There is no bill in this category.

3. SPECIAL BILLS WHICH HAVE NOT BEEN ASSENTED TO BY EVERY DIOCESAN SYNOD TOGETHER WITH THE REPORTS AND RECOMMENDATIONS RECEIVED FROM SUCH SYNODS

There is no bill in this category.

4. BILLS WHICH HAVE COME INTO FORCE UNDER SECTION 28A OF THE CONSTITUTION SINCE THE LAST SESSION OF SYNOD

Section 28A has received the assent of the requisite number of diocesan synods for it to come into force. The formal requirements under section 67(2) of the Constitution are in train. Accordingly, there is no bill in this category.

5. CANONS WHICH THE PRESIDENT HAS DECLARED TO BE IN FORCE FOLLOWING UPON A REFERENCE OF ANY QUESTION TO THE APPELLATE TRIBUNAL UNDER SEC. 29 OF THE CONSTITUTION AND THE DATES ON WHICH THEY RESPECTIVELY CAME INTO FORCE

There is no canon which falls into this category and there is no pending reference to the Appellate Tribunal under section 29 of the Constitution.

6. CANONS IN RESPECT OF WHICH THE APPELLATE TRIBUNAL HAS FOUND INCONSISTENCY OR BREACH OF SEC. 28(1) AFTER REFERENCE THERETO UNDER SEC. 29 OF THE CONSTITUTION TOGETHER WITH THE RELEVANT REPORTS OF THE APPELLATE TRIBUNAL THEREON

There is no canon in this category and there is no pending reference to the Appellate Tribunal under section 29 of the Constitution.

7. CANONS DULY PASSED BY SYNOD TOGETHER WITH THE DATE APPOINTED BY THE PRESIDENT UPON WHICH THE SAID CANONS CAME INTO FORCE UNDER SEC. 30 OF THE CONSTITUTION

Canon Number	Title	Effective Date
No 01, 2010	Constitution Amendment (Diocesan Council) Canon 2010	18 September 2010
No 02, 2010	Constitution Amendment (Diocesan Council) Repeal Canon 2010	18 September 2010
No 03, 2010	Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010	19 September 2010
No 04, 2010	National Aboriginal And Torres Strait Islander Anglican Council Canon 2010	Not in force

No 05, 2010	Appellate Tribunal Amendment (Part Heard Matters) Canon 2010	19 September 2010
No 06, 2010	Trust Corporation Canon 2010	19 September 2010
No 07, 2010	Long Service Leave Canon 2010	Not in force
No 08, 2010	Constitution Amendment (Section 30) Canon 2010	Not in force
No 09, 2010	Constitution Amendment (Sentences of Tribunals) Canon 2010	Not in force
No 10, 2010	A Bill For The Constitution of The Province of Western Australia 1914-1984 Amendment Canon 2009 (No 1 of 2009) Ratification Canon 2010	19 September 2010
No 11, 2010	Special Tribunal Canon 2007 Amendment (No 2) Canon 2010	21 September 2010
No 12, 2010	Constitution Amendment (Chapter V) Canon 2010	Not in force
No 13, 2010	The National Register Canon 2007 Amendment Canon 2010	22 September 2010
No 14, 2010	Special Tribunal Canon Amendment (No 1) Canon 2010	22 September 2010

8. NOTIFICATIONS AND ADVICES FROM DIOCESES UNDER SEC. 30(C) OF THE CONSTITUTION

No notification or advices have been received since the Fifteenth Session of the General Synod.

9. BILLS AND CANONS ALTERING THE CONSTITUTION WHICH HAVE NOT COME INTO EFFECT

The following Bills and Canons to alter the Constitution were passed at sessions of the General Synod up to and including the Fifteenth Session and have not come into effect:

- A Bill to alter the Constitution of the Anglican Church of Australia with respect to the Ordination of Women (Bill 1, 1981)
- A Bill to alter the Constitution of the Anglican Church of Australia with respect to the Mode of Appointment of the Appellate Tribunal (Bill 2, 1981)

- Constitution Alteration Canon 1987
Constitution Alteration Bill 1987 (Bill 1, 1987)
- Constitution Alteration (Title of the Primate) Canon 1989
Constitution Alteration (Title of the Primate) Bill 1989 (Bill 3, 1989)
- Constitution Amendment (Section 51) Canon 1992
- Constitution Amendment (Relations with other Churches) Canon 2004
- Constitution Alteration (Chapter IX) Canon 2004
- Constitution Amendment (Diocesan Council) Canon 2007
- Constitution Alteration (Chapter IX) Canon Amendment Canon 2007
- Constitution Amendment (Section 10) Canon 2007
- Constitution Amendment (Section 54A) Canon 2007
- Constitution Amendment (Suspension of Bishops) Canon 2007
- Constitution Amendment (Provinces and Dioceses) Canon 2007
- Constitution Amendment (Diocesan Council) Canon 2010
- Constitution Amendment (Diocesan Council) Repeal Canon 2010
- Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010
- Constitution Amendment (Section 30) Canon 2010
- Constitution Amendment (Sentences Of Tribunals) Canon 2010
- Constitution Amendment (Chapter V) Canon 2010

No alterations to the Constitution came into effect in the period since the Fifteenth Session of the General Synod.

10. RESPONSES OF DIOCESES TO EACH CANON PASSED AT THE FOURTEENTH AND FIFTEENTH SESSIONS OF THE GENERAL SYNOD

See the following tables for each relevant session recording:

- Canons requiring assent or adoption to have effect in a diocese
- Canons altering the Constitution.

ANGLICAN CHURCH OF AUSTRALIA - CANONS 2007

	CANONS TO BE ADOPTED BY ORDINANCE OF DIOCESAN SYNODS					
	Canon 09 Long Service Leave Canon 2007	Canon 10 Canon Concerning Holy Orders 2004	Canon 11 Protection of the Environment Canon 2007	Canon 14 Episcopal Standards Canon 2007	Canon 17 Holy Orders (Reception Into Ministry) Canon 2004	Canon P01 Solemnization of Matrimony Canon 2007
ADELAIDE	Assented	Adopted	Adopted	Adopted	Adopted	Assented
ARMIDALE	Assented	Adopted		Adopted	Adopted	Assented
BALLARAT	Assented	Adopted	Adopted			Non-Assented
BATHURST	Assented	Adopted	Adopted	Adopted	Adopted	Non-Assented
BENDIGO						Assented
BRISBANE	Assented	Adopted	Adopted	Adopted	Adopted	Assented
BUNBURY	Assented	Adopted	Adopted	Adopted	Adopted	Assented
CANBERRA & GOULBURN	Assented	Adopted	Adopted	Adopted	Adopted	Assented
GIPPSLAND	Assented	Adopted	Adopted		Adopted	Assented
GRAFTON	Assented	Adopted	Adopted	Adopted		Assented
MELBOURNE	Assented	Adopted	Adopted			Assented
NEWCASTLE	Assented	Adopted	Adopted	Adopted	Adopted	
NORTH QUEENSLAND	Assented	Adopted	Non-Adopted	Adopted	Adopted	Assented
NORTH WEST AUSTRALIA	Assented	Adopted	Rejected	Adopted	Rejected	Assented
NORTHERN TERRITORY	Assented	Adopted	Adopted	Adopted	Adopted	Assented
PERTH	Assented	Adopted	Adopted	Adopted	Adopted	Non-Assented
RIVERINA	Assented		Non-Adopted	Adopted		Assented
ROCKHAMPTON	Assented			Adopted	Adopted	Non-Assented
SYDNEY						Assented
TASMANIA	Assented		Adopted	Adopted	Adopted	Assented
THE MURRAY	Assented					
WANGARATTA	Assented	Adopted	Adopted		Adopted	Assented
WILLOCHRA	Assented	Adopted	Non-Adopted	Adopted	Adopted	Non-Assented

CONSTITUTIONAL ALTERATIONS TO BE ASSENTED TO BY ORDINANCE OF DIOCESAN SYNODS

	Canon 02 Constitution Amendment (Diocesan Council) Canon 2007	Canon 06 Constitution Alternation (Chapter IX) Canon Amendment Canon 2007	Canon 08 Constitution Amendment (Section 10) Canon 2007	Canon 16 Constitution Amendment (Section 54A) Canon 2007	Canon 18 Constitution Amendment (Suspension of Bishops) Canon 2007	Canon 19 Constitution Amendment (Provinces and Dioceses) Canon 2007
ADELAIDE	Assented	Assented	Assented	Assented	Assented	Assented
ARMIDALE	Assented	Assented	Assented	Assented	Assented	Assented
BALLARAT	Assented		Assented			
BATHURST	Assented	Assented	Assented	Assented	Assented	Assented
BENDIGO						
BRISBANE	Assented	Assented	Assented	Assented	Assented	Assented
BUNBURY	Assented	Assented	Assented	Assented	Assented	Assented
CANBERRA & GOULBURN	Assented	Assented	Assented	Assented	Assented	Assented
GIPPSLAND	Assented			Assented	Assented	
GRAFTON		Assented		Assented		Non-Assented
MELBOURNE	Assented		Assented			
NEWCASTLE	Assented	Assented	Assented	Assented	Assented	Assented
NORTH QUEENSLAND	Assented	Assented	Assented	Assented	Assented	Assented
NORTH WEST AUSTRALIA	Assented	Assented	Assented	Assented	Assented	Rejected
NORTHERN TERRITORY	Assented	Assented	Assented	Assented	Assented	Assented
PERTH	Assented	Assented	Assented	Assented	Assented	Assented
RIVERINA	Assented	Assented			Assented	Assented
ROCKHAMPTON						
SYDNEY					Assented	
TASMANIA	Assented	Assented	Assented	Assented	Assented	Assented
THE MURRAY						
WANGARATTA	Assented		Assented	Assented		Assented
WILLOCHRA	Assented	Assented	Assented	Assented	Assented	Assented

ANGLICAN CHURCH OF AUSTRALIA - CANONS 2010

CANONS TO BE ADOPTED BY ORDINANCE OF DIOCESAN SYNODS	
	Canon 07 Long Service Leave Canon 2010
ADELAIDE	Assented
ARMIDALE	Assented
BALLARAT	Assented
BATHURST	Assented
BENDIGO	Assented
BRISBANE	Assented
BUNBURY	Assented
CANBERRA & GOULBURN	Assented
GIPPSLAND	Assented
GRAFTON	Assented
MELBOURNE	Assented
NEWCASTLE	Assented
NORTH QUEENSLAND	Assented
NORTH WEST AUSTRALIA	Assented
NORTHERN TERRITORY	Assented
PERTH	Assented
RIVERINA	Assented
ROCKHAMPTON	Assented
SYDNEY	Assented
TASMANIA	Assented
THE MURRAY	
WANGARATTA	Assented
WILLOCHRA	Assented

CONSTITUTIONAL ALTERATIONS TO BE ASSENTED TO BY ORDINANCE OF DIOCESAN SYNODS

	Canon 01 Constitution Amendment (Diocesan Council) Canon 2010	Canon 02 Constitution Amendment (Diocesan Council) Repeal Canon 2010	Canon 03 Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010	Canon 08 Constitution Amendment (Section 30) Canon 2010	Canon 09 Constitution Amendment (Sentences of Tribunals) Canon 2010	Canon 12 Constitution Amendment (Chapter V) Canon 2010
ADELAIDE	Assented	Assented	Assented	Assented	Assented	Assented
ARMIDALE	Assented	Assented	Assented	Assented	Assented	Assented
BALLARAT	Assented		Assented	Assented	Assented	Assented
BATHURST	Assented	Assented	Assented	Assented	Assented	Assented
BENDIGO		Assented	Assented	Assented	Assented	
BRISBANE	Assented	Assented	Assented	Assented	Assented	Assented
BUNBURY	Assented	Assented	Assented	Assented	Assented	Assented
CANBERRA & GOULBURN						
GIPPSLAND	Assented		Assented	Assented	Assented	Assented
GRAFTON	Assented	Assented	Assented	Assented	Assented	Assented
MELBOURNE	Assented		Assented	Assented	Assented	Assented
NEWCASTLE	Assented	Assented	Assented	Assented	Assented	Assented
NORTH QUEENSLAND	Assented	Assented	Assented	Assented	Assented	Assented
NORTH WEST AUSTRALIA	Assented	Assented	Assented	Non-Assented	Assented	Assented
NORTHERN TERRITORY	Assented	Assented	Assented	Assented	Assented	Assented
PERTH	Assented	Assented	Assented	Assented	Assented	Assented
RIVERINA	Assented	Assented	Assented	Assented	Assented	Assented
ROCKHAMPTON	Assented	Assented	Assented	Assented	Assented	Assented
SYDNEY						Assented
TASMANIA	Assented	Assented	Assented	Assented	Assented	Assented
THE MURRAY						
WANGARATTA	Assented		Assented	Assented	Assented	Non-Assented
WILLOCHRA	Assented	Assented	Assented	Assented	Assented	Assented

11. EXCLUSIONS OF CANONS UNDER SECTION 30(d) OF THE CONSTITUTION**11.1 Form of Declaration and Assent Canon 1973**

Excluded by Diocese of Sydney on 11 October 2011.

11.2 Solemnization of Matrimony Canon 1981

Excluded by Diocese of Sydney on 18 October 2011.

11.3 Holy Orders, Relinquishment and Deposition Canon 2004

Excluded by Diocese of Sydney on 18 October 2011.

11.4 Episcopal Standards Canon 2007

Excluded by Diocese of Wangaratta on 3 June 2011.

Excluded by Diocese of Perth on 9 October 2011.

12. EXCLUSION OF EPISCOPAL STANDARDS COMMISSION'S POWER TO BRING A CHARGE AGAINST A BISHOP (SECTION 43(2) OF THE SPECIAL TRIBUNAL CANON 2007)

Excluded by the Diocese of Sydney in October 2009.

Excluded by the Diocese of Wangaratta on 3 June 2011.

Excluded by the Diocese of Perth on 11 October 2011.

ANGLICAN COMMUNION COVENANT

1. RESPONSES FROM AUSTRALIAN DIOCESES AND PROVINCES OF THE ANGLICAN COMMUNION.

1.1. AUSTRALIAN DIOCESAN RESPONSES

At its Fifteenth Session, the General Synod resolved to request Diocesan Synods to consider the proposed Anglican Communion Covenant and to report to the Standing Committee by 31 December 2012.

Eighteen dioceses have responded to that request.

One diocesan synod has expressed a desire for the Church to adopt the Covenant.

One diocese expressed support for sections 1 to 3 of the covenant but has grave reservations about section 4.

Four dioceses reported that they would seek clarification from the 15th Session of the Anglican Consultative Council.

Four diocesan synods have resolved that they do not wish the covenant to be adopted.

One diocese expressed ambivalence.

One diocese has considered the matter but is undecided.

Five dioceses have indicated that their synods will consider the matter in 2014.

One diocese, apparently believing that a decision would be taken at the Fifteenth Session of the Anglican Consultative Council in Auckland in 2012, delegated the decision to the Anglican Church of Australia's representatives on the Anglican Consultative Council.

Below is a table providing shorthand responses of the diocesan synods.

Diocese	Response
ADELAIDE	Ambivalent
ARMIDALE	Negative
BALLARAT	
BATHURST	
BENDIGO	Synod to consider in 2014
BRISBANE	Requested clarification from ACC 15
BUNBURY	Supports sections 1 – 3 but has grave reservations about section 4
CANBERRA & GOULBURN	

GIPPSLAND	Affirmative
GRAFTON	Requested clarification from ACC 15
MELBOURNE	Requested clarification from ACC 15
NEWCASTLE	Negative
NORTHERN TERRITORY	Delegated decision to Anglican Church of Australia representatives to ACC 15
NORTH QUEENSLAND	Synod considered but made no resolution no collection of views permitting confident report on the response
NORTH WEST AUSTRALIA	To be considered in 2014
PERTH	Requested clarification from ACC 15
RIVERINA	
ROCKHAMPTON	To be considered May 2014
SYDNEY	Negative
TASMANIA	
THE MURRAY	Will consider in May 2014
WANGARATTA	Negative – promote ACA as a model
WILLOCHRA	To be considered in May 2014

1.2. OTHER PROVINCES' RESPONSES

The Anglican Communion website shows that eleven Provinces of the Anglican Communion have sent official confirmation of their decision on the Covenant to the Secretary General as at 1 November 2013.

A summary of those responses follows:

- La Iglesia Anglicana de Mexico – General Synod adopted the Covenant in June 2010
- Anglican Church of Southern Africa – Provincial Synod adopted the Covenant in September 2010 subject to a ratification vote by the next Provincial Synod
- The Church of the Province of Myanmar – Provincial Council adopted the Covenant in November 2010
- Church in the Province of the West Indies – Provincial Standing Committee in November 2010 ratified an approval in principle by the Provincial Synod of December 2009, thus adopting the Covenant
- Church of the Province of South East Asia – Provincial Synod adopted the Covenant, together with their own Preamble, in April 2011
- Church of Ireland – General Synod subscribed the Covenant in May 2011
- Anglican Church of Papua New Guinea – Provincial Council adopted the Covenant in November 2011

- Iglesia Anglicana del Cono Sur de America – Executive Committee together with its Bishops approved the Covenant in November 2011
- The Scottish Episcopal Church – General Synod - a motion to agree in principle to adopt the Covenant was lost in June 2012.
- Hong Kong Sheng Kung Hui, the Hong Kong Anglican Church adopted the Anglican Communion Covenant. June 2013
- The Anglican Church of Southern Africa (ACSA) adopted the Anglican Communion Covenant. October 2013

Attached to this report is a paper received from the Anglican Communion Office titled *The Anglican Covenant: What the Churches have done so far to November 1, 2013.*

ATTACHMENT**The Anglican Communion Covenant: what the churches have done so far to November 1, 2013.**

This paper contains three kinds of information.

The first (Category A) is from member churches which have taken action in their governing body with respect to the Covenant, and which have communicated their decision to the Anglican Communion Office.

The second (Category B) is from member churches which have taken action along the way to a decision, but which have not yet made a formal decision.

The third (Category C) is from member churches whose actions have not been communicated to the ACO, but about which there is information through the media or on their own websites.

Wherever possible the exact wording of resolutions as adopted or defeated is given.

The Director for Unity Faith and Order, Canon Alyson Barnett-Cowan, has compiled this information and has tried to be as accurate as possible. Member churches are urged to contact her at the Anglican Communion Office if the information about them is incorrect.

The Churches in Category A (decision taken) chose as follows (in chronological order):

Mexico – accepted and subscribed
Myanmar - adopted
West Indies – adopted
South East Asia - adopted, together with its own preamble
Ireland – subscribed
Papua New Guinea – adopted
Southern Cone – approved
Aotearoa/New Zealand Polynesia – subscribed sections 1-3, unable to adopt section 4
Scottish Episcopal Church – defeated a resolution to adopt
Hong Kong Sheng Kung Hui – adopted
Southern Africa - adopted

The Churches in Category B (partial decisions taken) (in alphabetical order)

Australia –sent to dioceses for study
Canada – sent to dioceses and parishes for study; advice being sought ‘on the theological, ecclesiological, legal, and constitutional implications of a decision to adopt or not to adopt the Covenant’
England – sent to dioceses; failed to obtain a majority of dioceses in favour; being reported to General Synod in November 2012; possible consideration of ‘following motions’
Korea - acknowledges that Sections 1, 2 and 3 of the Covenant as currently drafted are excellent and useful theological statements for the Anglican

understanding of church, communion and tradition, and postpones the final decision on the adoption of the covenant for further consideration of section 4.

Melanesia – ‘had no difficulty accepting sections 1-3 but deferred consideration about adoption to the next General Synod (2014)

The Episcopal Church – declined to take a position at its 2012 General Convention

Wales – expressed its readiness to engage with any ongoing process of consideration of the Covenant, and requested clarification from the 15th meeting of the Anglican Consultative Council as to the status and direction of the Covenant process in the light of the position of the Church of England

The Anglican Church in Aotearoa, New Zealand & Polynesia Category A

The General Synod/Te Hinota Whanui of the Anglican Church in Aotearoa, New Zealand and Polynesia meeting in July 2012 unanimously adopted the following resolution.

Whereas in 2010 the General Synod/te Hīnota Whānui approved the provisions of Sections 1, 2 and 3 of the proposed Anglican Covenant in principle, and referred the whole of the proposed Covenant to the Episcopal Units of this church for consideration and reporting to the 2012 Session of the Synod,

And whereas Te Runanganui o Te Pīhopatanga o Aotearoa, and the Diocese of Polynesia, and four of the Diocese in New Zealand, Auckland, Christchurch, Dunedin and Waiapu, have rejected the proposed Covenant,

And whereas some of those bodies responding to the Resolution of 2010 have suggested that this church should, if it rejects the proposed Covenant, nonetheless commit itself to using procedures similar to those set out in Section 3 of the proposed Covenant, if another church in the Communion should raise concerns about actions or proposed actions of this church, and should seek an affirmation from the Anglican Consultative Council that churches which do not adopt the proposed Covenant remain full members of the Anglican Communion,

Now therefore, it be resolved that this Church:

- 1 Is unable to adopt the proposed Anglican Covenant due to concerns about aspects of Section 4, but subscribes to Sections 1, 2, and 3 as currently drafted as a useful starting point for consideration of our Anglican understanding of the church.
- 2 Affirms the commitment of the Anglican Church in Aotearoa, New Zealand and Polynesia to the life of the Anglican Communion including the roles and responsibilities of the four Instruments of Communion as they currently operate.
- 3 Asks the General Secretary to inform the Secretary General of the Communion of the passing of Clauses 1 and 2 of this resolution.
- 4 Asks its representatives to the Anglican Consultative Council to bring a Motion to that body at its 2012 meeting affirming that those churches of the Communion which are unable to adopt the proposed Covenant remain full members of the Communion.

- 5 Commits itself, if another church in the Anglican Communion raises concerns with it regarding actions it takes or proposes to take, to utilising procedures similar to those set out in Section 3 of the proposed Covenant, in an attempt to resolve that issue.
- 6 Asks the Judicial Committee to include Clause 5 of this resolution in the schedule of resolutions of the 2012 Session of the General Synod/te Hīnota Whānui which it recommends should be made Standing Resolutions by the 2014 Session of the Synod.

The Anglican Church of Australia Category B

In September 2010, the General Synod resolved to:

- receive the final text of the Anglican Communion Covenant as an expression of our aspirations for the life of the Anglican Communion;
- commend it for further study, dialogue and deliberation in the Dioceses;
- request the Synods of all dioceses to consider the question of the Anglican Church of Australia adopting the Covenant by resolution and report to the Standing Committee by December 2012; and
- request the Standing Committee to produce a report for consideration at the Sixteenth Session of General Synod. (Resolution 71/10)

The Church of Bangladesh

Igreja Episcopal Anglicana do Brasil

The Anglican Church of Burundi

The Anglican Church of Canada Category B

Resolution adopted by the General Synod June 2010:

1. receive the final text of *The Covenant for the Anglican Communion*;
2. request that materials be prepared under the auspices of the Anglican Communion Working Group, for parishes and dioceses in order that study and consultation be undertaken on *The Covenant for the Anglican Communion*;
3. request that conversations, both within the Anglican Church of Canada and across the Communion, reflect the values of openness, transparency, generosity of spirit, and integrity, which have been requested repeatedly in the context of the discussion of controversial matters within the Communion;
4. request that the proposed Covenant be referred to the Faith, Worship and Ministry Committee and to the Governance Working Group in order to support these conversations by providing advice on the theological, ecclesiological, legal, and constitutional implications of a decision to adopt or not to adopt the Covenant;

5. direct the Council of General Synod, after this period of consultation and study, to bring a recommendation regarding adoption of *The Covenant for the Anglican Communion* to the General Synod of 2013.

The Church of the Province of Central Africa

Iglesia Anglicana de la Region Central de America

Province de L'Eglise Anglicane Du Congo

The Church of England Category B

General Synod in November 2010 voted to 'consider' the following resolution.

WHEREAS:

(1) It is intended that the Church of England should enter into and adopt the Anglican Communion Covenant and that effect should be given to that intention by resolution of the General Synod of the Church of England; and

(2) It is desired to give formal publication to the same as the embodiment of the will of the Church of England as expressed by the whole body of the Synod by its affirmation and proclamation as an Act of Synod

IT IS RESOLVED by the Archbishops, Bishops, Clergy and Laity of the General Synod of the Church of England, assembled in their Synod at [Westminster], as follows—

1. The Church of England hereby enters into and adopts the Anglican Communion Covenant as set out in Annex 1 to GS Misc 966 and solemnly covenants with the other Churches which enter into and adopt it in making the affirmations and commitments that it contains.

2. This resolution shall come into force upon being affirmed and proclaimed an Act of Synod and ratified and confirmed for their respective provinces by each of the Presidents of the General Synod.

The resolution, according to the Church of England's canonical requirements, was then considered by diocesan synods. A majority of diocesan synods decided against. A report of these decisions will be made to the meeting of the General Synod in November 2012 and as it is a public document excerpts from it are appended to this paper as Appendix A.

According to the General Synod procedures, no resolution not accepted by dioceses can be addressed again within the 5 year life of that particular Synod, which would mean 2015. Some dioceses have adopted 'following motions' related to the Covenant and the Business Committee of General Synod will decide how and when they are to be addressed. These are also in Appendix A.

The Church of the Province of the Indian Ocean**The Church of Ireland**: Category A

From a letter from the Primate to the Secretary General of the ACC in May 2011:

‘The General Synod of the Church of Ireland meeting today in Armagh voted in favour of the following Motion on the Anglican Covenant:

‘Seeing that the Anglican Covenant is consonant with the doctrines and formularies of the Church of Ireland, the General Synod hereby subscribes the Covenant.’

The Nippon Sei Ko Kai (The Anglican Communion in Japan)**The Episcopal Church in Jerusalem & The Middle East****The Anglican Church of Kenya****The Anglican Church of Korea** Category B

The Primate wrote to the Secretary General of the ACC on 19 October 2012 reporting that the following resolution was adopted:

In the 25th Provincial Synod of ACK, which was held on 12 June 2012, it be resolved that the ACK

1. acknowledges that Sections 1, 2 and 3 of the Covenant as currently drafted are excellent and useful theological statements for the Anglican understanding of church, communion and tradition.
2. postpones the final decision on the adoption of the covenant, in consideration, first of all, of the need for the sufficient understanding about the content, process and result of the covenant which is not yet achieved within the province; and, secondly, in consideration of the need for further discernment regarding the divided opinions about aspects of Section 4 of the Covenant within the province and among provinces of communion.
3. asks the continued process of explanation and examination of the Covenant, including the introduction about other provinces’ understandings and positions related to the Covenant to the churches and peoples of the province.

The Church of the Province of Melanesia Category B

From a letter from the Primate to the Secretary General of the ACC, December 2011:

‘The General Synod met in November 2011. It did not have any difficulty in accepting Sections One, Two and Three but there was a lot of discussion on Section Four.

‘In the end a motion was moved: “That this 13th General Synod recognises the significance of the Anglican Communion Covenant, but defers making any specific decision on the adoption or otherwise of the Covenant until the next General Synod in 2014.”

'The idea is to allow the Diocesan Synods to thoroughly discuss the Covenant before taking it back to the General Synod in 2014.'

La Iglesia Anglicana de Mexico Category A

The Provincial Secretary wrote to the Secretary General on 21 June 2010, reporting that 'the VI General Synod of the Anglican Church of Mexico, held in Mexico City, on June 11-12 approved the following official action[s]:

To accept and subscribe the Anglican Communion Covenant. '

Resolution:

Considerando que: la versión final de El Pacto de la Comunión Anglicana ha sido ya distribuida a todas las Provincias, para su discusión y eventual aprobación y suscripción en sus instancias máximas de autoridad, y

Considerando que: el Pacto reafirma el entendimiento anglicano de la fe Cristiana, tal como nuestra Provincia lo ha recibido, lo proclama y lo vive, y

Considerando qu: la finalidad del Pacto es mantener la unidad y propiciar la reconciliación entre las varias Provincias de la Comunión Anglicana, especialmente entre aquellas que ya se encuentran en una situación de ruptura de la Comunión Sacramental, y

Considerando que: las Provincias que lo subscriban, se comprometen a no actuar en forma unilateral en asuntos controversiales y potencialmente divisivos para la Comunión Anglicana, y

Considerando que: la unidad de la Comunion Anglicana es una de nuestras principales prioridades como Provincia,

Resuélvase que: esto VI Synodo General de la Iglesia Anglicana de México, acepta y suscribe el Pacto de la Comunión Anglicana, en un espíritu de esperanza y oración.

The Church of the Province of Myanmar (Burma): Category A

From letter from the Primate to the Secretary General of the ACC: 'I would like to officially inform you that The Church of the Province of Myanmar decided to accept, adopt and sign 'The Anglican Communion Covenant' in its Provincial Standing Committee meeting of November 2010 after long and careful discussions on it.'

The Church of Nigeria (Anglican Communion)

The Church of North India (United) Category C

The Director for Unity Faith and Order has heard orally both from the Provincial Secretary and from the member of IASCUFO from this church that it has adopted the Covenant. This has not been confirmed.

The Church of Pakistan (United)

The church will be considering the Covenant early in 2013.

The Anglican Church of Papua New Guinea Category A

From a letter from Rt Revd Peter Ramsden, Bishop of Port Moresby, on behalf of the House of Bishops of the Anglican Church of PNG, to the Secretary General, December 1, 2011:

‘The 2011 meeting of the Provincial Council of the Anglican Church of Papua New Guinea unanimously approved and accepted the Anglican Covenant. On behalf of the House of Bishops, who met in Popondetta last week, I am writing to you in order to notify the Anglican Consultative Council of this decision.

‘Our decision is based on our understanding of the name “Anglican Communion”, the name by which we are known to the world.

“Anglican” was one of the styles of Christianity brought to this land and people near the end of the nineteenth century. It never pretended to be the only form of Christianity, but it did reflect how one part of the Christian family had developed, built on the importance of scripture, creeds, sacraments and episcopal order. Today we try to combine our Anglo-Catholic theological heritage and personal discipleship to the Lord Jesus in the way we witness to the five marks of mission with our ecumenical partners in PNG and our Anglican partners overseas.

“Communion”, in our understanding, describes a particular kind of close relationship which both ensures autonomy and requires responsibility. It is an expression of the fellowship of the Holy Spirit and as such is a precious gift to God’s people. It clearly requires mutual respect, open communication and patience in dealing with issues that threaten it. In recent decades we have been saddened by the apparent lack of these things in the controversies concerning the ordination of women and issues of human sexuality.

‘We also feel it important to remember that there is a greater unity to pray for than simply within Anglicanism. Anglicans are only part of the wider Christian “communion” that is the Church of God, which must have an important role in discerning the truth. Anglicans, we believe, have been called to live a particular style of Christian witness which, because it is less juridical and confessional than that of some others, clearly requires a high level of mutual concern and respect.

‘Meanwhile, Anglicans in Papua New Guinea are proud to belong to the Anglican Communion. As bishops we attended the 2008 Lambeth Conference, supported the three moratoria, endorsed the covenant process and value the efforts of the Archbishop of Canterbury to promote our unity. The Covenant might not have been proposed if some Anglican Provinces had not acted in the way they did, but recent history has produced it and we believe it deserves our support as a contribution to shaping and strengthening a future Anglican Communion, faithful to our calling to be “eager to maintain the unity of the Spirit in the bond of peace” (Eph 4.3). ...’

The Episcopal Church in the Philippines Category C

A newsletter ‘Philippine Episcopalian’ reports from a speech by the Prime Bishop that the Council of Bishops rejected the Covenant. The ACO is seeking clarification.

L'Eglise Episcopale au Rwanda**The Scottish Episcopal Church** Category A

The Provincial Secretary General wrote to the Secretary General of the ACC on 6 July 2012.

'The following motion was defeated by the General Synod in July 2012 (6 in favour, 112 against and 13 abstentions):

"That this Synod agree in principle to adopt the Anglican Covenant and instruct the Faith and Order Board to arrange to bring forward appropriate canonical provision for consideration for first reading at General Synod 2013."

'The following motion was passed nem con with only one abstention

"That this Synod

- Give thanks for the part played by the Scottish Episcopal Church in the early stages of the evolution of the Anglican Communion through the consecration of Samuel Seabury in Aberdeen;
- Affirm its desire to continue to be part of the Anglican Communion as it seeks closer union while celebrating its diversity;
- Call on the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference and the Anglican Consultative Council to encourage the development of bonds of shared mission, respect and mutual support through which the Anglican Communion can help spread the love of Christ across the world;
- Affirm the work of the Anglican Communion Networks, bodies and initiatives through which those bonds can be nurtured."

Church of the Province of South East Asia Category A

The Anglican Province of South East Asia has acceded to the Anglican Covenant. A 3,200-word "Preamble to the Letter of Accession" begins with these paragraphs:

For we cannot do anything against the truth, but only for the truth. (2 Corinthians 13: 8)

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit ... one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. (Ephesians 4: 3-6)

1. This Preamble gives an account of the decisions that led to the drawing up of the Anglican Communion Covenant. It also outlines the *raison d'être* for the Church of the Province of South East Asia's agreement to sign the Anglican Communion Covenant. The historical events of the past decade which caused the "torn fabric of the communion" set the context in which the Province and the constituent Dioceses see the need for this process. It follows that this Preamble also expresses our expectations that the background which has given rise to the need for this are recognized by the Churches of the Anglican Communion and provides the milieu in which it is signed.

2. In her December 2009 Meeting, the Standing Committee of the Anglican Communion approved the final text of the Anglican Communion Covenant for distribution to the Provinces of the Anglican Communion. The Provinces were asked to formally consider the Anglican Communion Covenant for adoption through appropriate processes. In the words of the Anglican Communion Covenant:

The Covenant operates to express the common commitments and mutual accountability which hold each Church in the relationship of communion one with another. Recognition of, and fidelity to, this Covenant, enables mutual recognition and communion. Participation in the Covenant implies a recognition by each Church of those elements which must be maintained in its own life and for which it is accountable to the Churches with which it is in Communion in order to sustain the relationship expressed in this Covenant. (4.2.1)

3. These words bear strong resemblance to the closing appeal in the Second South-to-South Encounter Kuala Lumpur Statement in 1997, where the need for accountability was also noted:

We further challenge our Anglican Churches to ... guard the internal unity of our Communion. We therefore call on the Primates, the Anglican Consultative Council and the Lambeth Conference to take the necessary steps to establish such new structures (or reinforce old ones) that will strengthen the bonds of affection between our provinces, and especially, make for effective mutual accountability in all matters of doctrine and polity throughout the Communion. (7.2, 3)

4. The similarities are not accidental. For the Anglican Communion Covenant is the culmination of a decade of intense disputes over ethical teaching and church order in the Communion. The Kuala Lumpur Statement, in fact, marked the beginning of a united stand, spearheaded by churches in the southern continents, for the faith that was once delivered to the saints across the Communion.

The Church of South India (United)

Anglican Church of Southern Africa Category A

Resolution adopted by the Provincial Synod (2010): 'This Synod

1. noting that

- 1.1 The Synod of Bishops meeting in September 2009 agreed that Provincial Standing Committee be asked to support the Covenant, and that a resolution be brought to that body to that effect;

- 1.2 PSC passed a resolution at its September meeting, that 'This PSC agrees in principle to support the adoption by ACSA of the Anglican Covenant subject to ratification by the provincial Synod of 2010'

2. Resolves that ACSA adopt the Anglican Covenant as approved by the Bishops; and

3. Requests that it be ratified at the next sitting of Provincial Synod.'

Resolution adopted by the Provincial Synod (2013): This Synod

1. **Notes** the adoption of the Anglican Covenant at the Provincial Synod of 2010;
2. **Recommits** the Anglican Church of Southern Africa to playing the fullest possible role at the heart of the Anglican Communion, working to promote its unity in diversity and strengthening of bonds of affection, in a life of mutuality and interdependence, shared between autonomous churches, acting each as we are called in our own particular contexts and according to our own ordering, in response to this common gift and calling we have received in our Lord Jesus Christ;
3. **Reaffirms** its belief that this ordering of shared Communion life may be furthered as set out in the Preamble to the Covenant:

We, as Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and commitments. As people of God, drawn from “every nation, tribe, people and language” (Rev 7.9), we do this in order to proclaim more effectively in our different contexts the grace of God revealed in the gospel, to offer God’s love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and together with all God’s people to attain the full stature of Christ (Eph 4.3,13).

4. Resolves to confirm its adoption of the Anglican Covenant.

Iglesia Anglicana del Cono Sur de America Category A

From a press release sent to the Secretary General in December 2011:

‘At its recent November (3 to 11) meeting in Asunción, Paraguay, the Executive Committee of the Province of the Southern Cone of America, together with its Bishops, voted to approve the Anglican Covenant. The Province views the covenant as a way forward given the difficult circumstance of watching certain Provinces of the Anglican Communion propose novel ways of Christian living in rejection of Biblical norms.

‘In response to these novel practices the Southern Cone had held churches in North America under its wing for some time while the Anglican Church of North America (ACNA) was formed. However, the Province has not maintained jurisdiction over any local churches there for over a year. As a result, all so called ‘border crossings’ by any provincial members ceased (as of October, 2010) even though the Southern Cone still remains in impaired communion with US and Canadian Provinces. It is hoped that the Covenant can now provide Communion stability.

‘One of the Bishops commented, “We believe that life in the Communion must be maintained by a basic level of accountability if, in fact, we are a family of interdependent churches. The Covenant helps fulfill this role. Naturally, house rules should be kept to a minimum. But being a member of a family has responsibilities that must be ‘lived into’. Right now, a small faction in the Communion continues to do ‘its own thing’ enjoying many privileges and few responsibilities of family.”

Inquiries: Bishop Frank Lyons, Bolivia’

The Episcopal Church of the Sudan**The Anglican Church of Tanzania****The Church of the Province of Uganda****The Episcopal Church**

General Convention in July 2012 concurred with the following resolutions:

B005

Resolved, the House of Bishops concurring, That the 77th General Convention express its gratitude to those who so faithfully worked at producing and responding to the proposed Anglican Covenant (www.anglicancommunion.org/commission/covenant/final/text.cfm); and be it further

Resolved, That the 77th General Convention acknowledge that following extensive study and prayerful consideration of the Anglican Covenant there remain a wide variety of opinions and ecclesiological positions in The Episcopal Church; and be it further

Resolved, that as a pastoral response to The Episcopal Church, the General Convention decline to take a position on the Anglican Covenant at this convention; and be it further

Resolved, that the General Convention ask the Presiding Officers to appoint a task force of Executive Council (Blue Book, 637) to continue to monitor the ongoing developments with respect to the Anglican Covenant and how this church might continue its participation; and be it further

Resolved, that the Executive Council task force on the Anglican Covenant report its findings and recommendations to the 78th General Convention.

D008

Resolved, the House of Bishops concurring that The 77th General Convention express its profound gratitude to those who so faithfully work at encouraging dialogue within the diversity of the Anglican Communion, and be it further

Resolved, That we celebrate the great blessing of the Anglican Communion in its diversity within community as autonomous churches in relationship bound together in our differences in service to God's mission, and be it further

Resolved, That we hold fast and reaffirm our historic commitment to and constituent membership in the Anglican Communion as expressed in the Preamble of the Constitution of The Episcopal Church, and be it further

Resolved, That The Episcopal Church maintain and reinforce strong links across the world-wide Anglican Communion committing itself to continued participation in the wider councils of the Anglican Communion, and be it further

Resolved, That The Episcopal Church deepen its involvement with Communion ministries and networks using where applicable the Continuing Indaba process: conversations across differences to strengthen relationships in God's mission

(<http://www.anglicancommunion.org/ministry/continuingindaba> and www.continuingindaba.com); and be it further

Resolved, That The 77th General Convention encourage dioceses, congregations and individual members of The Episcopal Church to educate themselves about the Communion as well as promote and support the Anglican Communion and its work.

The Church in Wales Category B

The Governing Body met in April 2012 and adopted the following resolution unanimously.

That the Governing Body:

- (i) affirm the commitment of the Church in Wales to the life of the Anglican Communion;
- (ii) affirm its readiness to engage with any on-going process of consideration of the Anglican Communion Covenant;
- (iii) request clarification from the 15th meeting of the Anglican Consultative Council as to the status and direction of the Covenant process in the light of the position of the Church of England;
- (iv) urge upon the Instruments of Communion a course of action which continues to seek reconciliation and the preservation of the Communion as a family of interdependent but autonomous Churches.

The Church of the Province of West Africa

The Church in the Province of the West Indies Category A

The Provincial Secretary wrote to the Secretary General on 14 January 2011:

‘Please be informed that The Provincial Synod of the Church in the Province of the West Indies at its meeting held in the Diocese of Guyana from 9 -12 December 2009, agreed in principle to the adoption of the proposed Anglican Covenant and requested the Provincial Standing Committee to review the final draft when circulated by the Anglican Communion Office.

‘The Provincial Standing Committee, at its meeting in March 2010, considered the final draft of the proposed Anglican Covenant and agreed, by unanimous consent to adopt, on behalf of the Province, the Anglican Covenant.

‘The Province of the West Indies holds the view that the Covenant embodies the spirit of Anglicanism and should therefore serve as an appropriate mechanism for the fostering of interdependence in mission among the member churches of the Anglican Communion without diminishing our autonomy in communion.’

Appendix A

(from the Business Committee of the Church of England; the relevant parts of the report is reproduced here; the full report is available at <http://www.churchofengland.org/media/1477814/gs1878anglicancommunioncovenantreportbythebusinesscommittee.pdf>)

GENERAL SYNOD**THE ANGLICAN COMMUNION COVENANT: DRAFT ACT OF SYNOD****REPORT BY THE BUSINESS COMMITTEE ON THE REFERENCE TO THE DIOCESES****Introduction**

1. Article 8 of the General Synod's Constitution states that 'a scheme for a constitutional union or a permanent and substantial change of relationship between the Church of England and another Christian body, being a body a substantial number of whose members reside in Great Britain' shall not be finally approved by the General Synod unless, at a stage determined by the Archbishops, the scheme, or the substance of the proposals embodied therein, has been approved by the majority of the dioceses at meetings of their diocesan synods (or, in the case of the Diocese in Europe, of the bishop's council and standing committee of that diocese). This requirement was held to apply to the draft Act of Synod adopting the Anglican Communion Covenant on the basis that it provided for a permanent and substantial change in the relationships between the Church of England and the Church in Wales and the Scottish Episcopal Church respectively.
2. In December 2010 the draft Act of Synod adopting the Anglican Communion Covenant was referred to the dioceses under cover of GS Misc 971.

Voting on the draft legislation

3. Diocesan synods were asked to consider and vote on this motion (without amendment and as a single motion):

'That this Synod approve the draft Act of Synod adopting the Anglican Communion Covenant.'

4. The results of the voting in the diocesan synods and in the bishop's council and standing committee of the Diocese in Europe are set out in [a table available on request].
5. Under Rule 34(1)(h) of the Church Representation Rules, if the votes of the houses of clergy and laity of a diocesan synod are in favour of a matter referred under the provisions of Article 8, the matter shall be deemed to have been approved for the purposes of that Article. (Similar provision is made in relation to the bishop's council and standing committee of the Diocese in Europe by s.3(2) Diocese in Europe Measure 1980.)

It should also be noted that, for a motion to be carried in any house, the majority of those present and voting must have voted in favour. (An abstention from voting is not a vote, and if the numbers voting for and against a motion are equal, a majority has not voted in favour.)

6. The draft Act of Synod was approved in eighteen dioceses and not approved in twenty-six dioceses. Thus the draft Act of Synod was not approved by a majority of the dioceses and it therefore cannot be presented to the General Synod for Final Approval. For the record, there is nothing in the Synod's Constitution or Standing Orders that would preclude the process being started over again, whether in the lifetime of this Synod or subsequently, by another draft Instrument to the same effect being brought forward for consideration by the General Synod before being referred to the dioceses under Article 8. The Business Committee is not, however, aware of a proposal to re-start the process in this way.

11. Overall, of the 1516 members of houses of clergy who voted, 732 (48%) voted in favour and 784 (52%) voted against. Of the 1813 members of houses of laity who voted, 960 (53%) voted in favour and 853 (47%) voted against.

Following Motions

14. GS Misc 971 recognized that it would be open to diocesan synods to consider motions arising out of the draft Act of Synod, in addition to the motion required to indicate whether they approved it; a number did so. The motions considered by the diocesan synods, and the voting upon them, as reported to the Clerk to the Synod, are set out in Annex B.

On behalf of the Committee
 JULIAN HENDERSON
 Chair 25 May 2012

Annex B

FOLLOWING MOTIONS

I: Diocesan Synod Motions

1. A motion for debate by the General Synod was considered in thirteen dioceses. In eleven, it was moved in the following form:

'That this Synod:

- `(a) rejoice in the fellowship of the world-wide Anglican Communion, which is rooted in our shared worship and held together by bonds of affection and our common appeal to Scripture, tradition and reason;
- `(b) thank the Archbishop of Canterbury for his tireless efforts throughout the Communion to sustain and strengthen unity in difficult times; and
- `(c) call on the House of Bishops:
 - ``(i) to find ways to maintain and reinforce strong links across the world-wide Anglican Communion and to deepen the Church of England's involvement with the existing Communion ministries and networks (especially the continuing Indaba process);
 - ``(ii) to publicize and promote this work within the dioceses of the Church of England in order to broaden understanding of, and enthusiasm for, the Anglican Communion; and

“(iii) to encourage a wide understanding of, and support for, the next Lambeth Conference.’

2. It was carried in this form by the Diocesan Synods of nine dioceses: Bath and Wells, Chelmsford, Lincoln, London, Manchester, Newcastle, Oxford, St Albans and Worcester.
3. The motion was also carried in the Diocese of Southwark, with the addition at the end of paragraph (a) of the following words: ‘all as set out in Sections 1, 2 and 3 of the draft Anglican Communion Covenant’.
4. The motion was also carried in the Diocese of Guildford with the words ‘especially the continuing Indaba process’ in paragraph (c) (i) deleted.
5. The motion was lost in the Chichester and Exeter diocesan synods.

II: Motion passed by the Ely Diocesan Synod

7. The following resolution was passed by the Ely diocesan synod (by majority vote, with one abstention):

‘That this Synod rejoices in being part of the worldwide Anglican Communion as an expression of the life of the Trinity and commits itself to the ongoing wellbeing of that Communion.’

Appendix B

THE ANGLICAN COMMUNION COVENANT



Introduction to the Covenant Text

“This life is revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us – we declare to you what we have seen and heard so that you also may have communion with us; and truly our communion is with the Father and with his Son Jesus Christ. These things we write so that our joy may be complete.” (1 John 1.2-4).

1. God has called us into communion in Jesus Christ (1 Cor. 1.9). This communion has been “revealed to us” by the Son as being the very divine life of God the Trinity. What is the life revealed to us? St John makes it clear that the communion of life in the Church participates in the communion which is the divine life itself, the life of the Trinity. This life is not a reality remote from us, but one that has been “seen” and “testified to” by the apostles and their followers: “for in the communion of the Church we share in the divine life”¹. This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and ordering of the Church.
1. Our divine calling into communion is established in God’s purposes for the whole of creation (Eph 1:10; 3:9ff.). It is extended to all humankind, so that, in our sharing of God’s life as Father, Son, and Holy Spirit, God might restore in us the divine image. Through time, according to the Scriptures, God has furthered this calling through covenants made with Noah, Abraham, Israel, and David. The prophet Jeremiah looked forward to a new covenant not written on tablets of stone but upon the heart (Jer 31.31-34). In God’s Son, Christ Jesus, a new covenant is given us, established in his “blood ... poured out for the many for the forgiveness of sins” (Mt 26:28), secured through his resurrection from the dead (Eph 1:19-23), and sealed with the gift of the Holy Spirit poured into our hearts (Rom 5:5). Into this covenant of death to sin and of new life in Christ we are baptized, and empowered to share God’s communion in Christ with all people, to the ends of the earth and of creation.
1. We humbly recognize that this calling and gift of communion entails responsibilities for our common life before God as we seek, through grace, to be faithful in our service of God’s purposes for the world. Joined in one universal Church, which is Christ’s Body, spread throughout the earth, we serve his gospel even as we are enabled to be made one across the dividing walls of human sin and estrangement (Eph 2.12-22). The forms of this life in the Church, caught up in the mystery of divine communion, reveal to the hostile and divisive power of the world the “manifold wisdom of God” (Eph 3:9-10). Faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service (Mk 10.44-45) among the Church’s people and through its ministries, contribute to building up the body of Christ as it grows to maturity (Eph 4.1-16; Col 3.8-17).
1. In the providence of God, which holds sway even over our divisions caused by sin, various families of churches have grown up within the universal Church in the course of history. Among these families is the Anglican Communion, which

provides a particular charism and identity among the many followers and servants of Jesus. We recognise the wonder, beauty and challenge of maintaining communion in this family of churches, and the need for mutual commitment and discipline as a witness to God's promise in a world and time of instability, conflict, and fragmentation. Therefore, we covenant together as churches of this Anglican Communion to be faithful to God's promises through the historic faith we confess, our common worship, our participation in God's mission, and the way we live together.

1. To covenant together is not intended to change the character of this Anglican expression of Christian faith. Rather, we recognise the importance of renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we have received, so that the bonds of affection which hold us together may be re-affirmed and intensified. We do this in order to reflect, in our relations with one another, God's own faithfulness and promises towards us in Christ (2 Cor 1.20-22).
1. We are a people who live, learn, and pray by and with the Scriptures as God's Word. We seek to adore God in thanks and praise and to make intercession for the needs of people everywhere through common prayer, united across many cultures and languages. We are privileged to share in the mission of the apostles to bring the gospel of Christ to all nations and peoples, not only in words but also in deeds of compassion and justice that witness to God's character and the triumph of Christ over sin and death. We give ourselves as servants of a greater unity among the divided Christians of the world. May the Lord help us to "preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4.5).
1. Our faith embodies a coherent testimony to what we have received from God's Word and the Church's long-standing witness. Our life together reflects the blessings of God (even as it exposes our failures in faith, hope and love) in growing our Communion into a truly global family. The mission we pursue aims at serving the great promises of God in Christ that embrace the peoples and the world God so loves. This mission is carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.
1. Our prayer is that God will redeem our struggles and weakness, renew and enrich our common life and use the Anglican Communion to witness effectively in all the world, working with all people of good will, to the new life and hope found in Christ Jesus.

The Anglican Communion Covenant

Preamble

We, as Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and commitments. As people of God, drawn from "every nation, tribe, people and language" (Rev 7.9), we do this in order to proclaim more effectively in our different contexts the grace of God revealed in the gospel, to offer God's love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and together with all God's people to attain the full stature of Christ (Eph 4.3,13).

Section One: Our Inheritance of Faith

1.1 Each Church affirms:

- (1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit.
- (1.1.2) the catholic and apostolic faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation². The historic formularies of the Church of England³, forged in the context of the European Reformation and acknowledged and appropriated in various ways in the Anglican Communion, bear authentic witness to this faith. *The Anglican Communion Covenant page 3*
- (1.1.3) the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith.
- (1.1.4) the Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (1.1.5) the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him.
- (1.1.6) the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.
- (1.1.7) the shared patterns of our common prayer and liturgy which form, sustain and nourish our worship of God and our faith and life together.
- (1.1.8) its participation in the apostolic mission of the whole people of God, and that this mission is shared with other Churches and traditions beyond this Covenant.

1.2 In living out this inheritance of faith together in varying contexts, each Church, reliant on the Holy Spirit, commits itself:

- (1.2.1) to teach and act in continuity and consonance with Scripture and the catholic and apostolic faith, order and tradition, as received by the Churches of the Anglican Communion, mindful of the common councils of the Communion and our ecumenical agreements.
- (1.2.2) to uphold and proclaim a pattern of Christian theological and moral reasoning and discipline that is rooted in and answerable to the teaching of Holy Scripture and the catholic tradition.
- (1.2.3) to witness, in this reasoning, to the renewal of humanity and the whole created order through the death and resurrection of Christ, and to reflect the holiness that in consequence God gives to, and requires from, his people.
- (1.2.4) to hear, read, mark, learn and inwardly digest the Scriptures in our different contexts, informed by the attentive and communal reading of - and costly

witness to - the Scriptures by all the faithful, by the teaching of bishops and synods, and by the results of rigorous study by lay and ordained scholars.

- (1.2.5) to ensure that biblical texts are received, read and interpreted faithfully, respectfully, comprehensively and coherently, with the expectation that Scripture continues to illuminate and transform the Church and its members, and through them, individuals, cultures and societies.
- (1.2.6) to encourage and be open to prophetic and faithful leadership in ministry and mission so as to enable God's people to respond in courageous witness to the power of the gospel in the world. *The Anglican Communion Covenant page 4*
- (1.2.7) to seek in all things to uphold the solemn obligation to nurture and sustain eucharistic communion, in accordance with existing canonical disciplines, as we strive under God for the fuller realisation of the communion of all Christians.
- (1.2.8) to pursue a common pilgrimage with the whole Body of Christ continually to discern the fullness of truth into which the Spirit leads us, that peoples from all nations may be set free to receive new and abundant life in the Lord Jesus Christ.

Section Two: The Life We Share with Others: Our Anglican Vocation

2.1 Each Church affirms:

- (2.1.1) communion as a gift of God given so that God's people from east and west, north and south, may together declare the glory of the Lord and be both a sign of God's reign in the Holy Spirit and the first fruits in the world of God's redemption in Christ.
- (2.1.2) its gratitude for God's gracious providence extended to us down through the ages: our origins in the Church of the apostles; the ancient common traditions; the rich history of the Church in Britain and Ireland reshaped by the Reformation, and our growth into a global communion through the expanding missionary work of the Church; our ongoing refashioning by the Holy Spirit through the gifts and sacrificial witness of Anglicans from around the world; and our summons into a more fully developed communion life.
- (2.1.3) in humility our call to constant repentance: for our failures in exercising patience and charity and in recognizing Christ in one another; our misuse of God's gracious gifts; our failure to heed God's call to serve; and our exploitation one of another.
- (2.1.4) the imperative of God's mission into which the Communion is called, a vocation and blessing in which each Church is joined with others in Christ in the work of establishing God's reign. As the Communion continues to develop into a worldwide family of interdependent churches, we embrace challenges and opportunities for mission at local, regional, and international levels. In this, we cherish our mission heritage as offering Anglicans distinctive opportunities for mission collaboration.

- (2.1.5) that our common mission is a mission shared with other Churches and traditions beyond this Covenant. We embrace opportunities for the discovery of the life of the whole gospel, and for reconciliation and shared mission with the Church throughout the world. We affirm the ecumenical vocation of Anglicanism to the full visible unity of the Church in accordance with Christ's prayer that "all may be one". It is with all the saints in every place and time that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

2.2 In recognition of these affirmations, each Church, reliant on the Holy Spirit, commits itself:

- (2.2.1) to answer God's call to undertake evangelisation and to share in the healing and reconciling mission "for our blessed but broken, hurting and fallen world", and, with mutual accountability, to share our God-given spiritual and material resources in this task.
- (2.2.2) to undertake in this mission, which is the mission of God in Christ⁹: *The Anglican Communion Covenant page 5*
- (2.2.2.a) "to proclaim the Good News of the Kingdom of God" and to bring all to repentance and faith;
- (2.2.2.b) "to teach, baptize and nurture new believers", making disciples of all nations (Mt 28.19) through the quickening power of the Holy Spirit¹⁰ and drawing them into the one Body of Christ whose faith, calling and hope are one in the Lord (Eph 4.4-6);
- (2.2.2.c) "to respond to human need by loving service", disclosing God's reign through humble ministry to those most needy (Mk 10.42-45; Mt 18.4; 25.31-45);
- (2.2.2.d) "to seek to transform unjust structures of society" as the Church stands vigilantly with Christ proclaiming both judgment and salvation to the nations of the world¹¹, and manifesting through our actions on behalf of God's righteousness the Spirit's transfiguring power;
- (2.2.2.e) "to strive to safeguard the integrity of creation and to sustain and renew the life of the earth" as essential aspects of our mission in communion.
- (2.2.3) to engage in this mission with humility and an openness to our own on-going conversion in the face of our unfaithfulness and failures in witness.
- (2.2.4) to revive and renew structures for mission which will awaken and challenge the whole people of God to work, pray and give for the spread of the gospel.
- (2.2.5) to order its mission in the joyful and reverent worship of God, thankful that in our eucharistic communion "Christ is the source and goal of the unity of the Church and of the renewal of human community".

Section Three: Our Unity and Common Life

3.1 Each Church affirms:

- (3.1.1) that by our participation in Baptism and Eucharist, we are incorporated into the one body of the Church of Jesus Christ, and called by Christ to pursue all things that make for peace and build up our common life.
- (3.1.2) its resolve to live in a Communion of Churches. Each Church, with its bishops in synod, orders and regulates its own affairs and its local responsibility for mission through its own system of government and law and is therefore described as living “in communion with autonomy and accountability”¹⁵. Trusting in the Holy Spirit, who calls and enables us to dwell in a shared life of common worship and prayer for one another, in mutual affection, commitment and service, we seek to affirm our common life through those Instruments of Communion by which our Churches are enabled to be conformed together to the mind of Christ. Churches of the Anglican Communion are bound together “not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference”¹⁶ and of the other instruments of Communion.
- (3.1.3) the central role of bishops as guardians and teachers of faith, as leaders in mission, and as a visible sign of unity, representing the universal Church to the local, and the local *The Anglican Communion Covenant* page 6 Church to the universal and the local Churches to one another. This ministry is exercised personally, collegially and within and for the eucharistic community. We receive and maintain the historic threefold ministry of bishops, priests and deacons, ordained for service in the Church of God, as they call all the baptised into the mission of Christ.
- (3.1.4) the importance of instruments in the Anglican Communion to assist in the discernment, articulation and exercise of our shared faith and common life and mission. The life of communion includes an on-going engagement with the diverse expressions of apostolic authority, from synods and episcopal councils to local witness, in a way which continually interprets and articulates the common faith of the Church’s members (*consensus fidelium*). In addition to the many and varied links which sustain our life together, we acknowledge four particular Instruments at the level of the Anglican Communion which express this co-operative service in the life of communion.
 - I. We accord the Archbishop of Canterbury, as the bishop of the See of Canterbury with which Anglicans have historically been in communion, a primacy of honour and respect among the college of bishops in the Anglican Communion as first among equals (*primus inter pares*). As a focus and means of unity, the Archbishop gathers and works with the Lambeth Conference and Primates’ Meeting, and presides in the Anglican Consultative Council.
 - II. The Lambeth Conference expresses episcopal collegiality worldwide, and brings together the bishops for common worship, counsel, consultation and encouragement in their ministry of guarding the faith and unity of the Communion and equipping the saints for the work of ministry (Eph 4.12) and mission.

- III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches¹⁷. It facilitates the co-operative work of the Churches of the Anglican Communion, co-ordinates aspects of international Anglican ecumenical and mission work, calls the Churches into mutual responsibility and interdependence, and advises on developing provincial structures¹⁸.
- IV. The Primates' Meeting is convened by the Archbishop of Canterbury for mutual support, prayer and counsel. The authority that primates bring to the meeting arises from their own positions as the senior bishops of their Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures¹⁹. In the Primates' Meeting, the Primates and Moderators are called to work as representatives of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have Communion-wide implications.

It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion²⁰. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.

3.2 Acknowledging our interdependent life,

each Church, reliant on the Holy Spirit, commits itself:

- (3.2.1) to have regard for the common good of the Communion in the exercise of its autonomy, to support the work of the Instruments of Communion with the spiritual and *The Anglican Communion Covenant* page 7.
- (3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican Communion, while upholding our mutual responsibility and interdependence in the Body of Christ²¹, and the responsibility of each to the Communion as a whole.
- (3.2.3) to spend time with openness and patience in matters of theological debate and reflection, to listen, pray and study with one another in order to discern the will of God. Such prayer, study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith. All such matters therefore need to be tested by shared discernment in the life of the Church.
- (3.2.4) to seek a shared mind with other Churches, through the Communion's councils, about matters of common concern, in a way consistent with the Scriptures, the common standards of faith, and the canon laws of our churches. Each Church will undertake wide consultation with the other Churches of the Anglican Communion and with the Instruments and Commissions of the Communion.
- (3.2.5) to act with diligence, care and caution in respect of any action which may provoke controversy, which by its intensity, substance or extent could threaten the unity of the Communion and the effectiveness or credibility of its mission.

- (3.2.6) in situations of conflict, to participate in mediated conversations, which involve face to face meetings, agreed parameters and a willingness to see such processes through.
- (3.2.7) to have in mind that our bonds of affection and the love of Christ compel us always to uphold the highest degree of communion possible.

Section Four: Our Covenanted Life Together

4 Each Church affirms the following principles and procedures, and, reliant on the Holy Spirit, commits itself to their implementation.

4.1 Adoption of the Covenant

- (4.1.1) Each Church adopting this Covenant affirms that it enters into the Covenant as a commitment to relationship in submission to God. Each Church freely offers this commitment to other Churches in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion. The Anglican Communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of national or regional Churches, in which each recognises in the others the bonds of a common loyalty to Christ expressed through a common faith and order, a shared inheritance in worship, life and mission, and a readiness to live in an interdependent life.
- (4.1.2) In adopting the Covenant for itself, each Church recognises in the preceding sections a statement of faith, mission and interdependence of life which is consistent with its own life and with the doctrine and practice of the Christian faith as it has received them. It recognises these elements as foundational for the life of the Anglican Communion and therefore for the relationships among the covenanting Churches. *The Anglican Communion Covenant page 8.*
- (4.1.3) Such mutual commitment does not represent submission to any external ecclesiastical jurisdiction. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. The Covenant does not grant to any one Church or any agency of the Communion control or direction over any Church of the Anglican Communion.
- (4.1.4) Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to enter into this Covenant according to its own constitutional procedures.
- (4.1.5) The Instruments of Communion may invite other Churches to adopt the Covenant using the same procedures as set out by the Anglican Consultative Council for the amendment of its schedule of membership. Adoption of this Covenant does not confer any right of recognition by, or membership of, the Instruments of Communion, which shall be decided by those Instruments themselves.

- (4.1.6) This Covenant becomes active for a Church when that Church adopts the Covenant through the procedures of its own Constitution and Canons.

4.2 The Maintenance of the Covenant and Dispute Resolution

- (4.2.1) The Covenant operates to express the common commitments and mutual accountability which hold each Church in the relationship of communion one with another. Recognition of, and fidelity to, this Covenant, enable mutual recognition and communion. Participation in the Covenant implies a recognition by each Church of those elements which must be maintained in its own life and for which it is accountable to the Churches with which it is in Communion in order to sustain the relationship expressed in this Covenant.
- (4.2.2) The Standing Committee of the Anglican Communion, responsible to the Anglican Consultative Council and the Primates' Meeting, shall monitor the functioning of the Covenant in the life of the Anglican Communion on behalf of the Instruments. In this regard, the Standing Committee shall be supported by such other committees or commissions as may be mandated to assist in carrying out this function and to advise it on questions relating to the Covenant.
- (4.2.3) When questions arise relating to the meaning of the Covenant, or about the compatibility of an action by a covenanting Church with the Covenant, it is the duty of each covenanting Church to seek to live out the commitments of Section 3.2. Such questions may be raised by a Church itself, another covenanting Church or the Instruments of Communion.
- (4.2.4) Where a shared mind has not been reached the matter shall be referred to the Standing Committee. The Standing Committee shall make every effort to facilitate agreement, and may take advice from such bodies as it deems appropriate to determine a view on the nature of the matter at question and those relational consequences which may result. Where appropriate, the Standing Committee shall refer the question to both the Anglican Consultative Council and the Primates' Meeting for advice.
- (4.2.5) The Standing Committee may request a Church to defer a controversial action. If a Church declines to defer such action, the Standing Committee may recommend to any Instrument of Communion relational consequences which may specify a provisional limitation of participation in, or suspension from, that Instrument until the completion of the process set out below.
- (4.2.6) On the basis of advice received from the Anglican Consultative Council and the Primates' Meeting, the Standing Committee may make a declaration that an action or decision is or would be "incompatible with the Covenant". *The Anglican Communion Covenant page 9.*
- (4.2.7) On the basis of the advice received, the Standing Committee shall make recommendations as to relational consequences which flow from an action incompatible with the Covenant. These recommendations may be addressed to the Churches of the Anglican Communion or to the Instruments of the Communion and address the extent to which the decision of any covenanting Church impairs or limits the communion between that Church and the other Churches of the Communion, and the practical consequences of such impairment or limitation. Each Church or each Instrument shall determine whether or not to accept such recommendations.

- (4.2.8) Participation in the decision making of the Standing Committee or of the Instruments of Communion in respect to section 4.2 shall be limited to those members of the Instruments of Communion who are representatives of those churches who have adopted the Covenant, or who are still in the process of adoption.
- (4.2.9) Each Church undertakes to put into place such mechanisms, agencies or institutions, consistent with its own Constitution and Canons, as can undertake to oversee the maintenance of the affirmations and commitments of the Covenant in the life of that Church, and to relate to the Instruments of Communion on matters pertinent to the Covenant.

4.3 Withdrawing from the Covenant

- (4.3.1) Any covenanting Church may decide to withdraw from the Covenant. Although such withdrawal does not imply an automatic withdrawal from the Instruments of Communion or a repudiation of its Anglican character, it may raise a question relating to the meaning of the Covenant, and of compatibility with the principles incorporated within it, and trigger the provisions set out in section 4.2 above.

4.4 The Covenant Text and its amendment

- (4.4.1) The Covenant consists of the text set out in this document in the Preamble, Sections One to Four and the Declaration. The Introduction to the Covenant Text, which shall always be annexed to the Covenant text, is not part of the Covenant, but shall be accorded authority in understanding the purpose of the Covenant.
- (4.4.2) Any covenanting Church or Instrument of Communion may submit a proposal to amend the Covenant to the Instruments of Communion through the Standing Committee. The Standing Committee shall send the proposal to the Anglican Consultative Council, the Primates' Meeting, the covenanting Churches and any other body as it may consider appropriate for advice. The Standing Committee shall make a recommendation on the proposal in the light of advice offered, and submit the proposal with any revisions to the covenanting Churches. The amendment is operative when ratified by three quarters of such Churches. The Standing Committee shall adopt a procedure for promulgation of the amendment.

Our Declaration

With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Communion Covenant, offering ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

"Now may the God of Peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen." (Hebrews 13.20, 2)

2. REPORT TO THE STANDING COMMITTEE OF GENERAL SYNOD

"The Anglican Communion Covenant"

As well as being fundamental to an understanding of the Scriptures, the idea of covenant has been for some decades an informing principle within Anglican discussions about the relationships between churches.

The scriptural significance of covenant hardly needs underlining, given that the term is used in designating the two parts of the Christian Bible; the Old Testament (Covenant) and the New Testament (Covenant). In the biblical context the term in general signifies "a relationship based on commitment, which includes both promises and obligations, and which has the quality of reliability and durability".¹ Where a covenant in the Old Testament is between humans it tends to be legally determined, but where the covenant involves God as a participant and not just a guarantor, the notion also has a sense of gift; the initiative is God's and underlying this initiative is God's constant love (2 Samuel 7:15).

In the New Testament the language of covenant is predominantly used to refer to the relationship between God and God's people. For the Apostle Paul, Christ is the climax of God's covenant intention in Israel. Paul's understanding of the grace of God in Christ takes him back beyond the Mosaic covenant of obligation to the promissory covenant to Abraham (Gal. 3:6-18). Just as in the Old Testament we find that the people of God are not only called into covenant relationship for their own sake, but into God's purposes for the world. Paul argues in Romans chapters 9 to 11 that the covenant purpose of God among both Jew and Gentile is not just that all might be "imprisoned in disobedience", but that "he might be merciful to all". Wright puts it like this:

God's covenant purpose was to choose a people in and through whom the world would be healed. That purpose, reaching its climax in the Messiah, is now to be worked out through his people.²

The biblical covenants between God and God's people, then, are firstly to be understood as resulting from divine initiative, expressing divine favour. They are about the relationship of God with the people of God and express God's continuing commitment and faithfulness.

In contemporary theological usage, the idea of covenant has been given a particular ecclesiological expression within ecumenical dialogues. There is a significant commonality of structure and language in recent covenants involving Anglican churches. An example is the 2003 covenant between the Methodist Church and the Church of England. This covenant affirms that both churches are true churches, belonging to the One Holy Catholic and Apostolic Church of Jesus Christ, confessing in word and life the apostolic faith revealed in the Holy Scriptures and set forth in the ecumenical Creeds. It recognises that in both churches the sacraments of baptism and the Eucharist are duly administered and celebrated and commits both churches to continue to welcome each other's baptised members to participate in the fellowship, worship and mission and to encourage Eucharistic hospitality and sharing.

¹ Anderson, B. W. "Covenant." In *The Oxford Companion to the Bible*, eds B. Metzger & M. Coogan. Oxford: Oxford University Press, 1993, pp. 138-139.

² Wright, N. T. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Minneapolis: Fortress Press, 1992, p.256

The covenant concludes with a commitment to mutual listening, with both churches undertaking to take account of the concerns of the other and to develop structures of joint or shared communal, collegial and personal oversight, including shared consultation and decision-making, on the way to a fully united ministry of oversight.

Given the place of covenant in Scripture, and also in recent Anglican ecclesiology, the question before the Churches of the Communion is not so much whether the notion of covenant has its place within Anglicanism, but whether the particular form of covenant proposed is an appropriate expression of Anglican polity.

There have been a number of drafts of a covenant for the Anglican Communion. The first was appended to the 2004 *Windsor Report*.³

A report developed for the Standing Committee of the General Synod was critical of this initial draft as unrealistic and supporting a "centralised jurisdiction". It named the "quasi-legal and centralising tendencies" in the draft covenant as particular barriers to its acceptance. The Australian working group argued that the covenant should be based on the principle of "self-limiting autonomy" rather than seeking to strengthen centralised instruments.⁴

The Australian concerns about earlier drafts were shared by many of the bishops at the 2008 Lambeth Conference. The conference considered the *St Andrew's Draft* and most of the concern centred on the section which dealt with dispute resolution (section 3).⁵ The draft stated that the Instruments of Communion had no "legislative, executive or juridical authority in our provinces, except where provided in their own laws" (3.2.5d). However, it also required that covenanted Churches should accept the legitimacy of Communion-wide evaluation which any of the Instruments of Communion might commission (3.2.5b) and acknowledge that if they did not do so they had "relinquished" the force and meaning of their covenant relationship with other churches.

Responses to the *St Andrew's Draft* led to a revision known as the *Ridley-Cambridge Draft*, which was considered by the Anglican Consultative Council (ACC 14) in May 2009. This draft set out roles for the Instruments of Communion that were more clearly advisory and the whole document was much less legalistic in tone:

Recognition of, and fidelity to, the text of this Covenant, enables mutual recognition and communion. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. Under the terms of this Covenant, no one Church, nor any agency of the Communion, can exercise control or direction over the internal life of any other covenanted Church.⁶

The final text of *The Anglican Communion Covenant* was released to the provinces in December 2009. When compared with the text considered by ACC 14, the new

³ *The Lambeth Commission on Communion: The Windsor Report*. London UK: Anglican Consultative Council, Anglican Communion Office, 2004.

⁴ Anglican Church of Australia, *Windsor Report Working Group Report No 2006-109*, Sydney 2006.

⁵ The St. Andrew's Draft: A Second Draft for Discussion. In *Report of the Second Meeting of the Covenant Design Group 2008*. Online at: http://www.anglicancommunion.org/commission/covenant/st_andrews/draft_text.cfm.

⁶ *Ridley Cambridge Draft*, The Anglican Communion Office, London, 2009, 4.1.3

Section Four placed less emphasis on the role of the (Joint) Standing Committee, focusing instead on the existing Instruments of Communion.⁷ The language of "advice" and "recommendation" was clarified further.

Kaye argues that despite the changes made, the *Covenant* still seeks to establish a form of judicature for inter-provincial relationships. He suggests that section 4.2.4 "makes it very clear that what is being attempted here is a decision about structural relationships between provinces, most likely one or two provinces on a given issue in dispute".⁸ Others, however, point out that the text of the *Covenant* itself is clear that the mutual commitments expressed through it do not represent submission to any external ecclesiastical jurisdiction:⁹

Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. The Covenant does not grant to any one Church or any agency of the Communion control or direction over any Church of the Anglican Communion.

So Driver argues that the right and capacity of a Church to make a decision about its relationship with another Church or Churches in the Communion is neither diminished nor enhanced by the provisions of the *Covenant*.

While it may have been true in respect to earlier drafts, it is difficult to sustain an argument that the final text significantly diminishes provincial responsibility and strengthens a form of international judicature.¹⁰

SUMMARY

Early proposals for an Anglican Communion Covenant were clearly centralising and jurisdictional in nature. The story of subsequent covenant drafts, however, reflects the Communion's caution about such a shift towards the centre.

While it might be argued that the final draft actually adds little beyond a measure of clarity to the role of the Instruments of Communion, opposition to its acceptance has been based on an ongoing apprehension that it could, or at least might, add juridical power at the centre, or be used coercively in some way. For this reason support among the churches of the Communion has been less than overwhelmingly positive.

ACC 15, meeting in Auckland, received a report "Provincial Reception of the Anglican Covenant" detailing the consideration of the proposal by the various provinces. This has subsequently been updated. As of October 2013 a little more than half the provinces of the Communion had responded and of these about half were in favour. Many of the provinces in favour were from the "Global South." A number of provinces supported sections 1-3 of the proposed covenant, while being unable to give support to section 4 (dispute resolution). In the Church of England the matter was referred to the dioceses and did not receive support from a majority of those dioceses.

⁷ The Australian Working group on the Covenant was concerned that the Joint Standing Committee seemed to be emerging almost as an Instrument of Communion in its own right. The Working Group's submission called for revisions that ensured the Instruments of Communion retained a primary role.

⁸ Kaye, B. *The Final text of the Covenant is still an inadequate response to the Conflict in the Anglican Communion*, para. 21

⁹ *An Anglican Communion Covenant*, 2009, 4.1.3

¹⁰ Driver, J. "Anglicans in Covenant", *St Mark's Review*, no 220, May 2012 (2) p.33.

For a covenant to be a unifying factor in the Communion, it will need the support of a great majority of the provinces. For this reason, and in light of the factors considered above, the following motion is proposed (based on a resolution from the Province of Wales):

That this General Synod:

- a) Affirms the commitment of the Anglican Church of Australia to the Anglican Communion;**
- b) Affirms its readiness to engage with any ongoing process of consideration of an Anglican Communion Covenant;**
- c) Urges upon the Instruments of Communion a course of action that continues to see reconciliation and the preservation of the Communion as a family of interdependent but autonomous churches.**

CHANGES IN THE EPISCOPATE SINCE THE FIFTEENTH GENERAL SYNOD (18-23 SEPTEMBER 2010)

APPOINTMENTS

Garry Weatherill, formerly Bishop of Willochra, was enthroned as Bishop of Ballarat on 4 November 2011.

Timothy Harris was consecrated bishop and installed as Assistant Bishop in Adelaide on 20 November 2011.

Stephen Pickard was appointed Assistant Bishop in the Diocese of Canberra & Goulburn on 24 March 2012.

Genieve Blackwell and Ian Lambert were consecrated and installed Assistant Bishops in the Diocese of Canberra & Goulburn on 31 March 2012.

Gary Nelson was consecrated bishop on 14 April 2012 in Sydney and was installed as Bishop of North West Australia on 26 May 2012 in Geraldton.

Richard Lewers was consecrated bishop in Sydney on 25 May 2012 and installed as Bishop of Armidale in Armidale on 30 May 2012.

John Stead was installed as Bishop of Willochra on 30 June 2012.

Ian Palmer was consecrated and installed Bishop of Bathurst on 9 February 2013.

Alison Taylor was consecrated bishop and appointed Assistant Bishop in Brisbane on 6 April 2013.

Ian Lambert, formerly Assistant Bishop in Canberra & Goulburn, was commissioned Bishop to the Defence Force on 5 July 2013.

Glenn Davies, formerly Assistant Bishop in North Sydney, was inaugurated as Archbishop of Sydney on 23 August 2013.

John Ford, formerly Bishop of Plymouth, Exeter, was installed Bishop of The Murray on 6 December 2013.

Gregory Thompson, formerly Bishop of the Northern Territory, was installed Bishop of Newcastle on 2 February 2014.

Sarah Macneil was consecrated and installed Bishop of Grafton on 1 March 2014.

Christopher Edwards was consecrated bishop and appointed Assistant Bishop in North Sydney on 29 March 2014.

RETIREMENTS

James Leftwich, Assistant Bishop in North Queensland and National Aboriginal Bishop, retired on 31 December 2010.

David Mulready retired as Bishop of North West Australia on 14 October 2011.

Peter Brain retired as Bishop of Armidale on 2 April 2012.

Leonard Eacott reached the compulsory retirement age for the Bishop to the Defence Force on 14 June 2012. The Primate authorised him to act in the capacity of Bishop to the Defence Force until 31 December 2012.

Richard Hurford retired as Bishop of Bathurst on 10 November 2012.

Brian Farran retired as Bishop of Newcastle on 15 December 2012.

Peter Jensen retired as Archbishop of Sydney on 11 July 2013.

Godfrey Fryar retired as Bishop of Rockhampton effective 13 December 2013.

RESIGNATIONS

Ross Davies resigned as Bishop of The Murray on 24 September 2010; he was sentenced by the Special Tribunal 10 November 2010.

Michael Hough resigned as Bishop of Ballarat effective 20 December 2010.

Douglas Stevens resigned as Bishop of Riverina on 11 November 2012 and returned to parish ministry in Brisbane on 1 December 2012.

Keith Slater resigned as Bishop of Grafton on 17 May 2013.

DEATHS

Bruce Schultz, formerly Bishop of Grafton and Assistant Bishop in Brisbane, died 27 July 2012, aged 80.

Ray Smith, formerly Assistant Bishop in Brisbane, died 1 September 2012, aged 74.

Adrian Charles, formerly Assistant Bishop in Brisbane, died on 10 April 2013, aged 87.

Dudley Foord, formerly Rector of Christ Church, St Ives, Sydney (1972-1984) and Presiding Bishop in the Church of England in South Africa (1984-1987), died on 10 September 2013, aged 90 years.