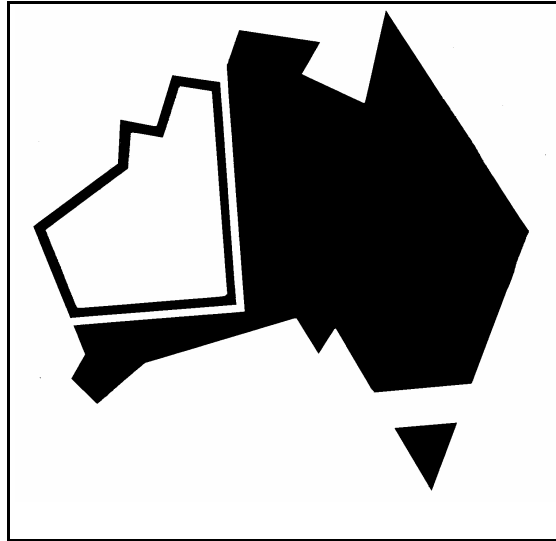


DIOCESE OF NORTH WEST AUSTRALIA



TWENTY FIFTH SYNOD

held at

GERALDTON

10-12 October, 2008AD

THE PRESIDENTIAL ADDRESS TO SYNOD

Delivered at the Synod by David Mulready

Bishop of North West Australia

It is a great privilege to serve the Lord Jesus Christ. It is also a privilege to serve as the Bishop of the Diocese of NW Australia working with a terrific team of Fellow Workers: whether Ordained Ministers or members of the congregations who take seriously their commitment to Christ and His Church. Thank you for having me as your Bishop for nearly five years.

I thank God for the partnership of Maureen in my ministry and as she expresses her own ministry. Without her I would not be here. She is a Godly and gentle mate, sacrificial, self-less and ready to serve the Lord at every and any opportunity. We go on our travels around the Diocese together during which her visits to Parishes are appreciated. Maureen's terrific with hospitality and in many other ways.

We welcome to this meeting of Synod our Chancellor, Judge Peter Williams and other special guests including The Rev Gary Nelson, Director of External Studies from Moore College and the Rev Michael Stuart from BCA representing Canon Brian Roberts.

We also welcome new members to Synod and recognize the contribution made by members who have resigned or left our Diocese since we last met, especially Mr Tony Brooker.

A great deal has happened in the Diocese and in the Anglican Communion since we last met in October 2006:

THE DIOCESE

▪ Staffing

We have a terrific team of paid, partly paid and unpaid Ministers. I thank God for them all!

We've sent some of our valuable Ministers elsewhere:

- Peter and Joy Palmer** moved from Wyndham to Coober Pedy in November 2007.
- Bill and Jackie France** moved from the Murchison Parish to Sydney in May 2008. Bill did a fine job as Archdeacon of the Mid West.
- Dick and Michelle Ferguson** moved from Northampton in January 2007.
- Alan McMahon** moved from Exmouth to Sydney in December 2007.
- Michael and Alison Stuart** (and boys) moved from Carnarvon to BCA Sydney in 2007.
- John Redway** joined the Roman Catholic Church in 2007. We thank God for his many faithful years of service in the Diocese.

We've welcomed some wonderful new Ministers:

- Matt and Corinne Malcolm** came from Perth to Donagra/Mingenew in January 2007.
- They brought with them **Penny and Tyler** (and Elijah) **Swartzentruber** as co-workers.
- Laurie and Sylvia Skilton** came from Perth to Northampton in January 2007. They leave us for a while after Synod.
- John and Carol Jenner** came from Tamworth to Paraburdoo/Tom Price in February 2007.
- Andrew & Wendy Burr** came from Putney to Bluff Point in October 2007.
- Brian and Annie Fyffe** returned from Perth to Carnarvon in January 2008.
- Philip and Kathy Knife** have returned to the Diocese taking on the leadership of the MTS in Geraldton, following on from the hard work of **The Rev Colin Jagger**, who will assist Philip as he is able.
- Nikki Alexander** joined the Diocesan staff in February 2008 as Miss Nikki Brooke. She and Gary married in April the same year!
- Garry and Joyce Hamersley** have moved from Mingenew to Geraldton where Garry is serving as he's able, whilst still in full time secular employment.

–**Jonathan and Pascale Deeks** have returned to the Diocese and are self-employed in Laverton where they are seeking to serve the Lord.

We've been well served by locums over the last two years as well:

- Bob & Di Mirrington, Ian & Margaret Forsyth, Ron & Lesley Campbell, Ken Frewer, George & Judy Thomas, Lindsay & Wendy Newby, Ron & Narelle Leven.**
- Bob & Denise Rothwell** have just joined us in time for Synod, serving in Northampton.

We thank God for all of these Fellow Workers. We thank God that all of our ministry positions which have a Stipend are currently filled with the exception of Wickham. We look to the Lord for tent-makers to come and Minister in Mullewa and Wyndham/Oombulgurri.

We have three students training in Theological College:

- Geoff Thompson** in Moore College
- Eldred Royce** at Trinity College in Perth
- Di Neil** at Perth Bible College.

We also have a student Minister-in-training within the Diocese

- Frank (& Jo) Nicol** in Kununurra. (Frank & Jo are members of this Synod). They commence Theological Studies at Trinity next year.

Archdeacon Bill Ross and Jocelyn have had a change of role, becoming half-time Chaplain to the MTS in Port Hedland, while continuing as Senior Minister of the Parish.

David Hilton has resigned as Chaplain of Geraldton Grammar School. His future plans are as yet uncertain.

Gary Alexander has resigned from the Cathedral Staff effective December 31, 2008. His plans for the future are not yet finalized.

Gordon & Jean Williams & Peter & Dot Harris continue to serve by taking one Service each per month at Mullewa.

- As a Diocese, we seek to encourage and support our Ministers and their wives in various ways:
 - The Family Conference for fellow Workers was held for five days in 2007 at “Swanleigh”, Perth. The Rev David Cook was our key-note speaker. The next one is planned for 2009 (October 5-9) with Archbishop Peter and Christine Jensen as our special guests.
 - In the Pilbara and Mid-West Archdeaconries, the Ministry teams gather several times each year for input and mutual encouragement.
 - I usually gather the newer ministers each year for a three day retreat as the guests of Marjorie and Barton Smith.
 - I write a monthly letter to the Ministry team.
 - All of the Ministers have just met prior to Synod for a two day Clergy Conference.
 - Various publications and CD's are gifted to our Ministers by different groups.
- Two youth camps are held each year: in Kalbarri and at Eighty Mile beach. These are a great opportunity for young people in our Churches to meet one another and grow in the Christian faith.
- Ministry by Congregational members: In one respect I don't like differentiating between Ordained Ministers and Lay people, for all Christians are called to ministry within Christ's

Church. I thank God for those in each Congregation who use the gifts which God has given and serve Him faithfully in a great variety of ways, within the Parish as well on a Diocesan level.

▪ **Serving the Diocese:**

I am thankful for those who serve the Lord by serving the Diocese in various ways. The wider these responsibilities are spread the lighter will be the load for everyone. People will be elected and appointed to roles at this Synod. Prayerfully consider how each might serve.

▪ **Property matters:**

Several parishes have been hard at work repairing and improving their facilities. The longer buildings are left to deteriorate the more expensive they will be to repair in the long term. To mention a few:

1. St George's **Carnarvon** celebrated their Centenary on July 6-8, 2007 with work being carried out on the Church roof, gutters, downpipes, etc. The old Rectory has been replaced with a new home ready for the Fyffe's arrival. Mike Maude and the locals are to be congratulated.
2. St George's **Bluff Point** Rectory had a make-over ready for the Burrs to arrive. Thanks to Rex Lewington and a great parish team.
3. A deposit was paid on a block of land in **Exmouth** in 2007 for the erection of a modest Church facility and a new Rectory within the next couple of years.
4. The **Northampton** Church building had a new roof and spruce-up ready for the celebration of their Centenary on February 16-17, 2008.
5. The old cottage in Carson Street, **Geraldton** was removed and replaced with three marvelous new buildings which were opened at a Thanksgiving Service on August 29, 2007. Kane House is the home of the Associate on the Cathedral staff, Biddle House is currently used to house the Registrar and the Hummerston Centre is the new Diocesan Administration Centre. The old Diocesan office was given to the Cathedral for their offices.
6. The Diocese is still negotiating re some land behind **St George's Bluff Point** for the development of retirement housing by a third party. Tony Brooker has been particularly helpful with this project.
7. Before he left **Wyndham**, Peter Palmer organized for the erection of a new shower/toilet/storeroom behind the Church building. This was opened on September 21, 2007.
8. Judy Critch and the **Mullewa** crew finished the renovation of the Rectory in 2007. It is currently leased at a very cheap rent to a needy person who is looking after the property.
9. There have been several improvements made to the three **Karratha** properties since we last met.
10. The **Yalgoo Church building** was given to the local Council in 2008.
11. **The Geraldton Deanery** has had some exterior painting done and some floors sanded and polished as a result of the generosity of six friends from Sydney.
12. The properties in the **Murchison Parish** are in the process of being sold to the Presbyterian Patrol ministry.
13. **Kununurra** has recently completed a new Sunday School hall and are looking to build a new Church building and cottage(s).

- **OUR 'CORE' BUSINESS:**

Our Diocese is committed to the Bible as The Word of God. We are committed to teaching God's Word and obeying it, living it out in our lives. As the Bible is taught during sermons and at Bible Studies, our teachers consistently seek to bring God's Word to impact on every area of our lives.

One of the most important exhortations in the Scriptures is for God's people to make God known to those who do not know Him. So we know that God is a 'missional God' and we are to be 'a missional church'. At every opportunity and in a great variety of ways our churches are to be reaching out with the Good News of Salvation found only in Jesus Christ and His atoning death.

I'm very pleased to say that this emphasis in church life is of vital importance to all of our Ministers and to a number of our Church members. I'm thrilled to hear from time to time of men and women and young people around our Diocese who have become Christians and are growing in Christ.

There are many worthy causes to which our Church could turn our attention: climate control, improving the environment, justice for refugees to name just three. These are important matters and I hope that some members of our Churches are involved with a Christian voice. However, they are not the 'core business' of the church.

We must keep our minds and our energies on the main event: The Gospel. It is by proclaiming the death and resurrection of Jesus Christ and repentance and faith in Him as the means by which people are rescued from hell and come into friendship with God. This is the main event. This is our core business. This is why we exist. Let's do all that we can in our local Churches to be calling people from darkness into God's wonderful light.

Over the past two years, we've had friends come from Bible Colleges and Churches to help us make Christ known in the Parishes of Bluff Point, the Cathedral Parish, Hedland, Newman, Broome, Karratha, the Murchison and Dongara/Mingenew.

- **VISITING THE PARISHES OF THE DIOCESE**

Maureen and I visit each Parish at least once each year in order to encourage the Ministers and their families as well as seeking to have some ministry to each Church.

For those Parishes nearer to Geraldton, including Dongara/Mingenew, Bluff Point, Mullewa, Northampton and the Cathedral, we visit only for the day. For the rest we stay for 3-5 days each staying with the Ministers.

- **THE CENTENARY OF THE DIOCESE: 2010**

Our Diocese came into being as a separate entity from Perth in 1910. I've asked Archdeacon Bill Ross to lead a task force which he will select, to plan some suitable celebrations to mark our Centenary. By all means be in touch with Bill if you're interested in this milestone.

THE PROVINCE OF WESTERN AUSTRALIA

The province comprises the three Dioceses of Perth, Bunbury and our own. The Bishop of Perth is called the Archbishop and serves as Metropolitan within the province. As Archbishop, he is regarded as the first amongst equals amongst our Bishops. However, our Diocese is in most ways autonomous and the Archbishop acts in an advisory role. In 2007-2008 we've participated in Provincial activities in the following ways:

- Several members of our Diocese attend the Provincial meetings in March and September each year.

- Maureen and I represented the Diocese at two important Services in Perth to mark the 150th Anniversary of the Perth Diocese, from which we were hewn in 1910.
- We hosted the Archbishop of York (UK) and his wife in Geraldton for a few hours on August 1, 2007.
- Jocelyn Ross kindly contributes a column each month to the *Anglican Messenger*. I had been contributing a column until the end of 2007. Most of our parishes no longer distribute this Provincial Anglican newspaper on account of a regularly misleading and unhelpful column. Our Ministers at their Ordination, promise to teach the truth and drive away error. I support them in their decision not to distribute the paper while ever that column is included. The paper is now a Perth Diocesan publication, rather than a Provincial one.
- Don Miller, Betty Jagger and Gary Alexander generously represent our Diocese on two provincial bodies: Betty and Don serve on the Social Responsibilities Commission and Gary serves on the Anglicare Board. (Betty has resigned effective August 2008).
- With the novel and highly controversial decision to allow women to become Bishops in the Australian Church, our relationship with the Perth Diocese will be affected to some extent, with the May 22 consecration of Australia's first woman Bishop.

THE AUSTRALIAN ANGLICAN CHURCH

There are 23 Dioceses in Australia of which we are by far the largest in area but one of the seven smallest in number. The senior Bishop is known as the Primate and is 'the first amongst equals'. He represents the Australian Church at international meetings and at times serves as a spokesman for us. He is elected for a six year term with a possible extension of three years. The present Primate is Archbishop Philip Aspinall of the Brisbane Diocese.

Our Diocese participates in a couple of ways in the Australian Church:

- We send three representatives to the General Synod which meets every three years and last met in October 2007 for a heavy week in Canberra. Our reps were the Registrar, Wayne Sutton; the Minister-in-Charge of Broome, Tim Mildenhall and the Bishop. The Synod comprises reps from the 23 Dioceses and numbers 250. Tim has provided a report of the General Synod in this book of documents. Some of the business of our Synod will be matters which have been referred to us from the General Synod. Tim will walk us through them.
- I normally attend the annual four or five day Bishop's Conference attended by our forty five Bishops and some visitors. I also participate in the election of the Primate.

As life will be different within our province following the decision to have women Bishops, so the relationships within the Australian Church will be different. Probably half of all Church-attending Anglicans in Australia will be adversely affected by the decision. Over many years, our own Diocese has not accepted the Ordination of women as Priests. It follows that women will not be accepted as Bishops here either. We are one of four Dioceses in Australia which maintain this view. The others are Ballarat (Victoria), The Murray (South Australia), Armidale (NSW) and Sydney.

I believe that those Dioceses which have decided to have women Priests and Bishops have done so in disobedience to God's Word. I am making it clear to women so elected or appointed that while they will be very welcome to visit our Diocese, they will not be permitted to function in their role as Bishops or Priests. I realise that this is potentially a divisive issue and that we in this Synod and this Diocese are not all of one mind. I ask for respect amongst us for differing views. My views on this issue were made very clear at the time of my election as the Bishop of this Diocese on September 13, 2003. My predecessor, Bishop Tony Nichols held the same views. My reason for holding this view is simply based on the natural reading of Scripture. (Especially 1 Timothy 2:11-12 and 2 Corinthians 14:33-35)

THE WORLD-WIDE ANGLICAN COMMUNION

Most of you will have read and heard reports of the state of the Anglican Communion over recent months. Some of them have been helpful and reliable while some have not.

I believe that the word ‘crisis’ is not over-stating the situation. At present, we are all holding together with no talks about ‘splits’. What will happen over the next few years, quite frankly, only God knows.

Although the crisis was looming as long as eight years ago, it was made a lot worse when 50 North American Bishops consecrated a practicing homosexual as a Diocesan Bishop. Add to this, the wide-spread practice in North America of Clergy blessing ‘same sex-unions’ and many Church leaders preaching a ‘different Gospel’ which states that repentance is unnecessary and there are many ways to peace with God, not only through Jesus!

There are two major issues which lie behind this crisis:

1. The authority of the Bible as the Word of God. It is clear that there are many ‘revisionists’ at work, revising the Bible to better fit in with worldly views. These people claim that human sexuality for example, is a matter of personal preference, over-turning our ‘orthodox’ view that God’s Word cannot be changed to suit public opinion.
2. The uniqueness of Jesus as the only way of Salvation. These same ‘revisionists’ proclaim that all roads lead to God and that every religion is of equal value. Such a ‘gospel’ of course is totally contradicted by the plain reading of the Bible and means that Jesus died for no reason.

Both of these are “Salvation” issues. If people reject God’s Word, then they reject God and will be condemned to hell. If they fail to trust in Jesus’ atoning death and resurrection as the payment for their sin, they do not receive Eternal Life. What is happening in North America is that people are being deceived by false teachers and robbed of the possibility of forgiveness and new life with God.

The revisionist Bishops have also repeatedly ‘thumbed their noses’ at the decision made at the 1998 Lambeth Conference, that the blessing of same-sex unions and the Ordination of practicing homosexuals would not proceed. They have deliberately walked a different road while claiming to remain as members of the Anglican Communion. **Step by step the liberal factions of the Anglican Church have sent a message to evangelicals and other orthodox Anglicans along the lines of “we will do what we want, but you are the ones dividing the church”**. While purporting to want tolerance and unity, they are not only abandoning the clear, plain reading of Scripture, but are also failing to provide legislated protection for those who conscientiously object to these unbiblical innovations.

The consequences of this immoral and heretical behaviour have been very significant:

- Three hundred Churches and four whole Dioceses in North America have either left the oversight of their Bishops or are in the process of doing so. They have put themselves under the protection and oversight of Bishops in Africa and South America. Some new Bishops have been Consecrated causing outrage by the revisionists. Most are being sued by their previous Bishops. Some have lost their Church properties. Ministers have lost their LSL and Superannuation entitlements.
- Many African Dioceses which had previously enjoyed significant missionary support from North American Churches have refused to accept such gifts any longer as a protest against their unbiblical life-style.

- Two hundred Bishops boycotted the Lambeth Conference in July/August this year, including seven from Australia because they believe that:
 - Too much damage has been done to the Communion to pretend that things can be reversed.
 - It is impossible for people who take the Bible seriously to have any fellowship with Bishops walking in the darkness. Of course, lots of orthodox Bishops did attend and in no way is this comment a reflection of them.
 - The Archbishop of Canterbury refused to invite several Bishops who had been legitimately consecrated for the purpose of caring for Congregations without a shepherd.
 - The Archbishop did invite the wayward 50 Bishops who participated in the Consecration of the Homosexual Gene Robinson.
- Within our Australian Church, there are now signs of awkwardness on behalf of some of those who went to Lambeth towards those of us who didn't.
- It has been suggested by some Bishops in NSW that this 'divide' may affect the support of BCA.

THE LAMBETH CONFERENCE: JULY 16-AUGUST 3, 2008

I've heard of varying responses from those who attended Lambeth. Bishop Richard Ellena from New Zealand has written: *"I believe that this (Lambeth) has been the most expensive (\$10.6 Million with a \$1.2 million debt) exercise in futility I have ever been to."*

The Bishop of Winchester in the UK has told his Diocese that the conference *"has again convinced me that the Anglican Communion cannot hold in tension convictions and practice that are incompatible...the Archbishop of Canterbury is on the wrong path in his efforts at unity and needs to switch his attention to negotiating an 'orderly separation' in the Anglican Communion, to try to preserve what is left"*.

Because I wasn't there, I asked two Bishops to contribute something to this report:

Bishop Stephen Hale,

Assistant Bishop in the Diocese of Melbourne, responsible for the Eastern Region:

Lambeth Conference 2008 Report by Bishop Stephen Hale

The Lambeth Conference was held from 16th July to 3rd August 2008. Around 620 Bishops attended with a parallel Conference for Spouses. The Conference commenced with a full acknowledgement of the current division in the Communion and prayer for those who chose not to attend. The first three days were given over to a Retreat for Bishops. We met in Canterbury Cathedral and the Archbishop of Canterbury gave five addresses on five Pauline themes. It was a great way to start with lots of insight and time for prayer and reflection.

The Conference used a process called "Indaba" to explore the major themes of the Conference. Each Bishop met in small groups for Bible Study and groups of 40 for Indaba. The process had its tensions, but it did allow for a high level of participation and interaction. While no agreements were made, it was clearly understood that Lambeth Resolution 1.10 on human sexuality still stands. There was strong support for a Covenant to be the basis for clarifying what it means to be a part of the Anglican Communion and to give greater clarity as to who really has authority and act to resolve issues that arise in particular provinces/dioceses.

Lambeth 2008 considered a large range of areas: Anglican Identity; Evangelism; Ecumenism; The Environment; Other Faiths and Christian Witness; Violence and Gender Abuse; The Bible and Biblical Authority; Human Sexuality; The Covenant and the Windsor Process.

It was a demanding schedule and a challenge to engage with people with a range of theological and cultural perspectives. Karen and I had many wonderful opportunities to meet outstanding leaders from all sorts of situations. The Covenant and its related resolution process offers a realistic basis for resolving some of our major issues of contention as a Communion. Unfortunately it will take some time for it to be approved and come into force.

Bishop Peter Brain, Bishop of Armidale, NSW.

Standing Firm versus Ignoring scripture's truth: Churches leaning towards culture of the day

Dear Brothers and Sisters

WARMEST greetings to you all.

The Lambeth conference was a time of much sadness and considerable stress, but despite that we were very conscious of God's graciousness in sustaining and encouraging us.

A number of metaphors have been in my thinking and may serve to help me convey to you the atmosphere of Lambeth.

The clash between two different views of the Bible was evident. It is often said that there are those who use the Bible like a 'nose of wax' – sadly for many of the Americans, the Bible was being moulded to fit their culture.

The issue of same sex ordination and blessing was pushed and based upon a revisionist view of scripture, against 2000 years of Christian tradition and the expressed orthodoxy of Lambeth 1.10 from 1998. Basically the choice came down to either accepting homosexual practice as a development within scripture or as a departure from it.

The sadness of hearing some Bishops either support this departure or be unwilling to speak against it was matched by some wonderfully clear statements supporting the Biblical orthodox teaching on sexuality, which can be summarised in the simple statement: 'sex is a good gift of our Heavenly Father to be enjoyed between a man and a woman who are married to one another and considerately.' These came from the Sudanese, Kenyans, Egyptians, Indians and Chileans along with some from the UK and others. It was a great joy to hear these and stand with these Bishops. I am glad to report that Lambeth 1.10 remains the norm for Anglican teaching on sexuality.

A saying that kept coming through my mind at the conference is that 'He who spits into the wind, spits at himself!' The failure of the conference reflections to give a clear word on the authority of Scripture and on sexuality can only bring sadness and harm to those we are charged to care for. Apart from failing to honour God, we have failed to demonstrate real love for people who look to us for help, teaching and direction. We hurt them and ourselves by our failure to be clear on matters that our Heavenly Father has revealed to us.

There are a number of ways this uncertainty has managed to eat its way, like a cancer, among some. One is the failure to enthrone the Bible as our authority in matters of faith and conduct. My own contribution was to remind the Bishops that:

- * We have a complete Canon of Scripture.*
- * The Scriptures are essentially clear to the humble Bible reader on matters that are as important to our daily living as sex, gossip, greed, and so on.*
- * God the Holy Spirit will not lead us into new revelation but will help us understand and obey the Scripture we have.*

The Lambeth process encouraged us to speak and listen to one another, and there was some real joy in this, but sadly did not encourage us to look carefully at Scripture in dealing with major issues.

In a recent conversation with a retired clergyman about these issues, he remarked, 'I am taking the middle ground.' I politely reminded him that in Australia we have a saying that, 'He who stands in the middle of the road is bound to be run over!' He got the point and said, 'He has a double chance of being run over!'

There is little doubt from Lambeth that churches who have accommodated themselves to the culture of their day are in grave danger of never being seen again. The very culture to which they accommodate themselves ignores them as irrelevant.

On the other hand, those who are remaining faithful by allowing Scripture to mould them are making a difference often under persecution. Distinctiveness has always been the way of witness and God's blessing.

Was there anything good from Lambeth? CERTAINLY there was. A number of experiences come to mind. These include:

- * Meeting Bishops and wives from around the world and learning of their faithfulness so often under pressure of poverty and persecution.*
- * Being present in Canterbury Cathedral where we gave God thanks for Melanesian brothers who were martyred in 2003 seeking to make peace between warring factions.*
- * The morning Bible studies with six other Bishops on John's gospel.*
- * Meeting Bishops who had been converted under or trained for ministry by CMS missionaries in the past.*
- * Being reminded of the influence of the Mothers' Union around the World.*
- * Being part of the London Millennium Development Goals March against Poverty.*
- * Being challenged and encouraged by a number of plenary sessions, notably the one on evangelism with Brian McLaren and on the environment by Prof. Chris Rapley.*

There is no doubt that we share a wonderful heritage as Orthodox Bible believing Anglican Christians. Whilst the confidence we share must never lead us to arrogance, it is, I believe, a gift God wants us to enjoy and build our Churches upon.

The truth of Deuteronomy 29:29, "The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" is one that remains precious.

We don't know everything there is to know about God, but what he has revealed is the greatest gift we can ever know. As we obey and cherish both his promises and commands, we can be confident that we are in the safest of all places, being moulded for our God into His likeness.

Lambeth Conference resolutions 1998 : Resolution 1.10 Human Sexuality.

This Conference:

- a. commends to the Church the subsection report on human sexuality;
- b. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- c. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
- d. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- e. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- f. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- g. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

THE GLOBAL ANGLICAN FUTURE CONFERENCE (GAFCON): JUNE 22-29, 2008

Most of you should by now have had my report written from Jerusalem on June 30 and many will have looked at the GAFCON internet site: www.gafcon.org

Let me repeat some salient features:

- It was a great privilege for Maureen and me to attend with Lachlan & Bec Edwards.
- We were four of the fifty Australians (only 50 places were made available) and 1148 participants from 25 nations around the world. Unlike Lambeth, we were not all Bishops! There were 291 Bishops with lay people and Ministers, men and women. Half the crowd was black! (From African countries)
- There was a great sense of unity amongst the Pilgrims, which is apparently quite remarkable for a large Anglican gathering, from Anglo-Catholic, Charismatic and Evangelical backgrounds.
- The Bible Studies and seminars were excellent as were the times of singing and prayer. You'd have to experience the 1148 voices, loud and melodious, lifting the roof of an Israeli hotel auditorium, singing the older traditional hymns as well as more contemporary songs.
- The leadership of the organizing committee was superb. Archbishop Peter Akinola, Primate of the 20 million Nigerian Anglicans (with body guard) was the overall Chairman and Archbishop Peter Jensen from Sydney played a very significant part.
- GAFCON was not a 'moment' but the launching of a movement which Anglicans everywhere will be encouraged to embrace. It seeks to call our denomination back to the Bible.
- Towards the end of the Conference, a Conference Statement was agreed to by all of the participants standing and showing their approval with sustained and spontaneous applause. This document was ratified by the seven Primates present and sent to the Archbishop of Canterbury, the Lambeth Conference and the world's Media. You can find the Statement elsewhere in your Synod papers. I trust that this Synod will endorse it the GAFCON Statement.

WHILE YOU'RE AT SYNOD

- Take time to get to know other members from different Parishes.
- Spend time with our special guests: The Rev Gary Nelson and Michael Stuart.
- Bear with the legislation referred to us from General Synod as well as some of our own.
- I hope that many of you will take the opportunity to share what's been happening in your Parish or other ministry area.
- When you wish to speak at Synod, please stand and identify yourself at a microphone.

THANKS

- Thank you all for taking the time to come and sit on the Synod. The Lay reps often sacrifice some of their holidays to be here as well as taking time away from their families.
- Thanks to our Registrar Wayne and Secretaries Joanne and Nikki who play such an important part in the life of the Diocese.
- We thank God for generous partners who share with us in making Christ known throughout the North West, especially BCA, the Province of WA, the Diocese of Sydney, MU, NHMF, ACF, as well as Churches and individuals from outside the Diocese.
- We thank God for the 'extras' that members of our Diocesan family take on including The Diocesan trustees, Archdeacons, Diocesan Council members, Provincial Council and committee members, our Auditor and so many others.
- We thank Mrs Susan Shaw, the Principal of the Geraldton Grammar School, for the School's generous hospitality during Synod.
- Thanks to those who've organized the catering during Synod and Clergy Conference.

And now to the business of synod.